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SECRET SECTS IN SHANTUNG.

BY REV. D. H. PORTER, M.D.

"THERE is an inexhaustible fascination in the study of the religions of the world." Thus opens a brief but brilliant review of Mr. Samuel Johnson's "Oriental Religions," Vol. III. Persia. The succeeding sentences may serve as the text of the following study. "Whether Mr. Herbert Spencer is right or not in asserting that all religion had its beginning in the worship of 'ghosts,' it is certain that there has never been anything in our world more real than has been the power of the religious instincts over the faiths of men. This it is which, more than any other one thing, has awed and charmed, mastered and moulded the human heart and life." "Comparison, insisted the great Cuvier, is the lamp of science." If this be true of the great world religions, some of which have been studied so profoundly by modern investigators of comparative theology, it is no less true of those more local and little understood systems of religious life which prevail among men. It is from the myths and mythologies of Greece and Rome that we discover a deeply hidden theology. It is from Folk-lore and Fable that we discover the springs of superstition. By the ever widening collation of the facts of human experience we build solidly a Social Science, or an Ethical Science, or a Science of Religion.

It is the fascination of the study of life, especially of the study of the spiritual life of men, so exhaustless in variety and yet so common in its passions and needs, that gives occasion and excuse to the present endeavor. "The fortress of time-honored customs and supernatural beliefs," says Mr. Robert West, "in which the soul of the heathen is, as it were, entrenched, must be explored and studied: if any atom of adamantine truth has survived it must be respected,

and the assault against ignorance and falsehood must be made by the united forces of wisdom and truth. This necessitates original studies of ethnology and religious beliefs."

The three great religions of China have from the inception of mission work had their successful and patient investigators. They have delivered to us very much of moral and religious truth, inherent in the systems, which are for us the very fulcrum of the lever in the process of lifting men, by the Gospel.

There are off-shoots of some of these religions, unique in many respects, widely influential, which demand our careful study, not merely because they are a distinct element in the religious life of a people, but more especially because they are a manifest breaking away from the inadequacy and incompleteness of the orthodox faiths. A belief in a future life, of reward and punishment, is a ghost that will not down, under the agnosticism of Confucius' epigram; "We know not life, how can we know death."

Of all the heretical sects in China, perhaps there is none so worthy of study as that which is known under several names, but whose most common designation is that of the "Pa Kua," 八卦, or "Eight Diagram Society." With this name is allied another having much the same purpose and aim. We hear the two in the common phrase, "Chiu Kung, Pa Kua," 九宮八卦,* the "Nine Palaces, and Eight Diagram Societies." Other Societies branching out from these, will appear as our study proceeds.

A difficulty presents itself in the outset of the study. These sects are all known under the name of "Mi mi chiao," secret societies. Their members are bound by well understood oaths not to divulge the tenets, much less the objects, of the sects. It may be that all of them had originally a political purpose, that of opposition to the Tartar Dynasty. The Triad Society in South China, with which the Pa Kua is connected, if indeed it be not another designation

* Origin of phrase "Chiu Kung." There is a tradition that a friend and fellow student of Lao Tzu, was a competitor with him in establishing a philosophical system. Owing to some error of conduct he was transformed into a tortoise, known as Kuei Sing Shing Mu. Notwithstanding this disability he still fought with the philosopher. By a happy accident, Lao Tzu tossed a valuable pearl, which he was adoring, into the air. It descended upon the back of the tortoise with such force, that he could not longer thrust out his head and claws. A god, Ynan Shih Tien Tsun, planned to decapitate it should it now thrust out the head. Lao Tzu demurred, and calling a lad Pao Lieu, gave him a box with orders to put the tortoise into it. On lifting the cover, a gnat flew out. Smelling the blood of the tortoise the gnat flew upon it, and so great was its suction power, that the tortoise was sucked out of the shell, leaving it empty as an egg shell. The lad tried to catch the gnat, but it flew off to the Western Heaven, where were originally twelve connected celestial palaces. So great was the power of the gnat now that it readily gulped down the first three orders of the Heavens. In this unique manner, but nine palaces were left. Henceforth there awaited the "nine palaces" for the aspirants to Paradise.

of the same sect, has always been known as political in its aims. The political purpose of the sects in the north has been largely lost sight of. It is a matter of study and of interest to us more as a system of religion, than as a body of Dynamiteurs, whose purpose is the destruction of the Reigning Dynasty. The government has considered all these sects as political, and has forced them into very great secrecy. In the "Pa Ch'ing Sü Si," the laws of the Manchu Dynasty, the 16th Chapter relates to Worship and Sacrifice. The 3rd division of this section especially denounces these secret sects who "meet at dusk and disperse at dawn." They are to be seized wherever found, without warrant or examination, and punished or exiled. The 7th section of the Sacred Edicts is specially devoted to warning the common people, against the folly of being misled by "Heretics," who persuade men and women to meet at night. Condign punishment is recorded as having been meted out to such in the good days of the Holy Ancestor, the "Humane Emperor K'ang Hsi." Classed with the abhorred sect of the "White Lily," the adherents have always had and still have a wholesome dread of discovery and punishment. Recent experience has not assured them of any less danger.*

The difficulty of getting full and accurate accounts is not alleviated when many of the sectaries have given up their former beliefs, and have joined the Christian communion. They still fear that some ill may come to them. They decline to put anything to writing. They are reticent as regards many of their methods. We can then have but an imperfect, and merely preparatory study of these interesting religious companies.

A second difficulty is found in the absence of books that are accessible. The danger of discovery has been so great and constant that nearly every possessor of a book has destroyed it; nevertheless there are many books secretly copied, and privately read by their owners. Such can of course only be lent to the initiated. Without having examined these manuscripts which are supposed to contain the history and tenets of the sects, it is often difficult to trace out a

* Names of other Heretical sects.

Yi Chu Hsiang,	One Stick of Incense Sect.
Hsien Tien Men,	Former Heaven.
Lan Hua Chu Ping,	Diviners by Planchette.
Wu Chi Chao Yuan.	
Chiang Pao Men,	Opposed to burning incense.
Lao Tien Men,	Who burn incense, and invoke Buddha.
Hung Yang men,	Who worship P'u Sa only.
Wu Sheng Men,	Not a secret Society.
Fo Yeh Men,	Who reject Yü Huang.
Chiu Huie,	Nine Palace Society,
Chung Yang,	An out growth of the Pa Kua.

connected narrative. Statements are made which are conflicting, and the average Chinese mind is not given to chronologic accuracy.*

The following sketch is therefore given, subject to whatever corrections or discoveries may be made by the writer himself, or any one more familiar with the topics in hand.

I.—*History of the Pa Kua Society.* We turn then to the origin and history of a sect whose numbers are very great and whose silent forces affect the hopes and aspirations of those for whom Confucianism has no sure word of comfort, and Buddhism only the external show of a senseless idolatry.

The founder of the Pa Kua Society was Li Hsien Tien, 李先天, who seized the opportunity of the dissolution of the Ming dynasty to disseminate his views and establish his sect. The indefinite period, known as "late in the Ming, early in the Ch'ing," might well give rise to new doctrines and theories of life and of political action. In all probability the sect was originated with the purpose of expelling the Tartar dynasty, never however attaining the astonishing vitality of the Tai P'ings, and finally settling into what was after all the motive of its origin, the discovery of moral and religious truth. The first tenet of this society is the belief in an original cause for all things, to which the name Wu Sheng, 無生, the unbegotten, or "Wu Sheng Lao Mu," 無生老母, the first mother of all things, is given. Although the name Mother is often added, there is distinctly a rejection of the idea of sex; that of guarding and nourishing being the fundamental thought. This conception is the product of modern Taoism, and in fact all of these sects affiliate more closely with Taoism, than with the other orthodox religions. Yuan Shih Tien Tsun, 元始天尊, the Creator, of the Taoism mythology, is the counterpart of the "Wu Sheng" of the Pa Kua. And yet the sectaries fondly believe that they have a higher conception of the "Creator," the "Unbegotten," than their fellows of the Tao sect. To the Pa Kua disciples, "Wu Sheng" is the only God. He is the "Incomparable," the "All Merciful," the "Highest," and "Most Holy." It is interesting to compare the views of many who have joined the Christian Church. They maintain it to be easier for them to accept our religion because they find their God, "Wu Sheng," in our personal God and Jehovah. Is "Wu Sheng" then

* Names of some books of Pa Kua.

Kai Shan Chuan,	Book of Origins.
Tung Ming Li.	
Sau Fo Lün,	Essay on Three Buddhas.
T'ui Pei T'u,	Pictures of the future.
Yuan Tien Kang Li,	History of beginnings.
Chün Feng,	Spring Zephers. Stone of two brothers.
Tung Fang Shao,	
Feng Shen Yen Yu,	Work referred to time of Chiang Tai Kung.

the Shangti of the Chinese Classics? I have been unable—and I say it without prejudice of the great discussion—to find any admission that Shangti and Wu Sheng, are the same. He may be the "Wu Chi," but not the "Shangti." In this connection it is interesting to note that "Wu Sheng" is called "Chen Shen," and "Chen Tien Yeh," 眞天爺, in clear distinction from any and all gods known to Buddism and Taoism. Li Hsien Tien, the founder of the sect, offers himself to his disciples, as the incarnation of "Wu Sheng Mu." We may remark in passing, the persistency of the idea of the incarnation of Deity, its possibility unquestioned, its reality maintained. Li Hsien Tien was a common laborer, living in the south. The story is that there appeared, at the gate of his master's residence, a genii, under the garb of a mendicant Taoist priest. "What do you want," said the Master "food, or money?" "I want neither" replied the priest. "If not food or money, what is your desire?" "I want to Tu Hua, 渡化, transform, one of your laborers." The phrase "Tu Hua," to ferry across the skies, is a common term among the Taoists, representing the secret process of admission to the company of the "Immortals." When Li Hsien Tien appeared with his basket over his shoulder, the priest bid him follow him. They went together to a desert place. There the priest 'cut grass for incense,' and they together kneeled and worshipped with the K'o Tou. On this, the incarnated "Wu Sheng" unfolded the doctrines he was to proclaim, gave him the secret password, K'ou chüeh, 口訣, 'the riddle and secret sign' of his office, and while they were still kneeling and praying, vanished. Li Hsien Tien rose from his prayer to find the genii gone, and himself the earthly representative of divine doctrine. Possessed of this secret, and set apart to this office, he went abroad secretly proclaiming his doctrine and quietly receiving disciples. He first received eight disciples who were empowered to proclaim the new sect as well as himself. The name "Pa Kua" has its origin from these eight men. Availing himself of the mystery attaching to the Diagrams, and maintaining that the new doctrine was from the Creator himself, he naturally discarded the diagrams of Wen Wang known as the "Hou Tien," 後天, and allied himself to the diagrams of Fu Hsi, the "Hsien Tien," 先天, of the Divines. To each of these eight disciples a separate sign was given, and the different classes of the Society are really made distinct by these signs, rather than by the names of the eight diagrams. After the delivery of these secret passwords, disciples were added in great numbers, in the early Tartar dynasty, up to the time of the great Mohammedan rebellion in Kashgaria. It is reported that the Tartar emperor, perhaps Kang Hsi himself, issued an edict offering great honor and emolument to whomsoever would undertake successfully the subduing

of the rebels. Seeing his opportunity, Li Hsien Tien assembled his disciples in large numbers, and after consultation with them, offered to undertake the conquest of the rebels. Having returned in the triumph of victory, the emperor offered to promote him to high office. He declined the honor. Again the Emperor offered him pecuniary reward, which was in like manner declined.

He sought of the Throne, only one thing, the privilege of proclaiming his doctrines unmolested, and that the sect should not be oppressed or exterminated. The Emperor agreed to give him entire toleration in the eighteen Provinces, but did not give him a formal passport, or warrant. In fact he did not ask for such a warrant. He went forth therefore as before preaching his doctrines quietly, and assembling his disciples at night. In this way the night assemblies are accounted for. From this time onward, the sect increased rapidly in numbers. It is said that every class and condition of society are represented in the sect. Multitudes of scholars and literary men, officials also, even those holding the highest rank in the provinces and the capital. To the uninitiated the object of this society is ostensibly to preach salvation. There is concealed a purpose to overthrow the government. The latter object is not known to the acolytes. Even old adherents who have not seen the books do not understand it so.

II.—*Organization.* The organization of this widely extended sect is not elaborate. Its strength is its simplicity. It has the strength of democracy. Like the miltitia in other lands, its force lies in its units of organization. The division into eight, as has been intimated, depends upon a secret sign, which has reference to the position of the tongue in the mouth. According to the ethical philosophy of Taoism, the body is a congeries of gas-pipes, and the spirit of man is the contained air, although endowed with a conscious life. These gas-pipes, or conducting tubes of the spirit have a variety of stop-cocks. The learned and initiated can control access or exit of the spirit by a skillful manipulation of these stop-cocks. To vary the figure, the body is a collection of telegraphic wires. The tongue is the instrument of connection, and transmission. Only those who have the secret, can skillfully manipulate, the ingress or egress of the soul. Upon such a basis eight sects are divided according to the position of the tongue in the mouth. In the first class, the tongue touches the roof of the mouth. In class 2nd, the tongue lies loose in the mouth. In the 3rd and 4th division the tongue touches the side of the mouth either right or left. These four classes, are each divided into a "Wen" and a "Wu," a literary and a military class. Thus the given number of eight is attained. The general classes, Wen and Wu, have each a separate purpose for attaining

a like result. The former seeks to "Ts'un Shen Yang Ch'i," 存神養氣, to preserve the animal spirits, and hold the vital elements of the body. They secure this by following the Buddhists and Taoists in their Ts'an Ch'an Ta Tso, 參禪打坐, long sittings in abstract meditation. The Wu, military sects, hope to secure the same by their more active works—T'i T'ui Ta Ch'üau, 踶腿打拳, gymnastics, incantations, charms, finger twistings, incense offerings and like well known methods. The military sects, while very widely extended, have for our present purpose very little of special interest. They are so wholly given up to gymnastics and incantations, that as a matter of ethical study they afford less scope, and the results of study are of small significance. As to mere numbers they may surpass the "literary sects;" but the relation to our investigation will be found of slight value. The officers of the society are of three grades, called respectively, "Fa Shih," "Hao Shih," "Chang Shih," 法師, 耗號師, 張師. Each of these has risen by merit of his life, through successive stages of progression as in the order of Masonry. These alone can receive men into the society, and conduct its affairs. Perhaps the most important individual in a society is the "Ming Yen," who is the clairvoyant, or vates, of the assembly, and from whom in reality proceeds the judgments and admonitions of the being who is worshipped. The number of individual organizations is without limit. Any one appointed to office may organize a company. All such appointees recognize some one as a superior, and the various "Chang Shih," or elders, hold themselves responsible to the unknown, or unmentioned chief of the whole society.

III.—*Meetings and forms of service.* We may turn now to the customs and liturgy of these numerous, independent yet mutually united societies, to learn what we may of their lessons. The meetings of the societies are held at the residence of a "Chang Shih," Elder, who holds the highest grade of local office. The times of meeting are definitely fixed at the equinoxes and solstices, the "Ssŭ Chih" of the year, and at eight of the "Feasts" of the year, viz., the third of the third month, fifth of the fifth month, the 7th and 15th of the seventh month, the 9th of the ninth month, the 15th of the twelfth, and the 1st and 15th of the first month of the year. Each attendant upon the service brings with him a contribution of from 30 to 150 or 200 cash, according to his capacity or pleasure, since there is nothing compulsory, to defray the expenses of the feast and to add a little to the perquisites of the leader, who in his turn must give to his superior a certain proportion once or twice a year. At the four chief feasts, spring, summer, autumn, winter, it is customary for the members to bring

1,500 cash each, to add to the common stock. Each officer must bring more, and when he enters office must deposit not less than 1,000 cash. The objects of meeting together seem to be chiefly three, for worship, for moral discipline thorough criticism, and for feasting.

These assemblies always meet at dark, and dissolve before daylight. This from the beginning of their establishment has been a source of much obloquy. Inasmuch as men and women meet together upon equal terms this has been a source of wide scandal. And yet, as far as can be discovered, the services of the assemblies are carried on with great decorum. They are probably not obnoxious to the charge of evil imputed to them by their enemies.

We are now ready to accompany the little company of men, women and children; for even children have a share in the service; to the house of the "Chang Shih," Elder, or head of the sect. We shall find them quietly meeting in the common, large room, of a country village house. From thirty to fifty persons, each with a money contribution, or a basket of biscuit, are gathered together. At the four chief meetings of the year, the worshippers present the "great offering." Against the north wall of the room, or against the great chest in the room, three tables are arranged. Upon these are arranged in five successive rows, ten cups of tea, ten saucers of cakes, called "Kao tzu," ten bowls of ts'ai (vegetables), ten plates of raised bread, and ten bowls of rice. To this array there are allotted thirteen pair of chopsticks. One pair of chopsticks is prepared for each set of dishes, from front to rear. The chopsticks are carefully taken by the leader, using the left hand, and placed aslant in the ten bowls of vegetables, while the remaining three are placed erect in the center of one row. The series of tens are intended for the worship of the "Chen T'ien Yeh" which is but another name for "Wu Sheng Mu." The three additional chopsticks are merely complimentary, one for Lao Tzu, one for Confucius and one for Buddha. They are intended to guard against the jealousy of those worthies, who are otherwise distinctly discarded from their system. At the right of these tables another is placed, in the center of which is placed an incense burner. At this table stands one of the officers, and on his right hand is a lighted lamp or candle. This candle can not be omitted, even should a service be held in the day time. The candle is lighted by the leader with common fire, but is supposed to receive its real brilliance from the light of the Heavenly world. Using his right hand alone, the leader places three sticks of incense in the censor. The middle stick is inserted first, then the right, and lastly the left. The leader having placed and lighted the incense, the real service begins. Following the guide of their

officers the whole company bow and worship toward the feast and altar. They expect that each worshipper's soul will ascend with the offering to the presence of the "Unbegotten," the body of the worshippers, one of mind and purpose, following the offering to the very presence of "Chen T'ien Yeh." To secure this desirable result, they prepare for levitation by placing the tip of the tongue against the roof of the mouth. Connection being thus made with this ethereal telephone, the gross element of flesh is ready to be exchanged for imponderable spirit, "T'i Ch'ing Huan Cho," 替清換濁. Each one then draws in the longest breath possible, holding it as long as possible, each in the attitude of prayer and worship, hoping to be in speech and heart, within and without, pure and serene, that the ascent to Heaven may not be delayed. The leaders at the same time repeat sentences and charms. Some repeat thirty sentences, others thirty-three, with great rapidity, during the expiration of one breath. The kneeling company offer a petition, naming the place of meeting, the leader of the society, and calling upon the names of all known gods and spirits to assist them to worship properly. The whole company then, as they believe, ascend with the offering, to the presence of God. Here, their common bowls are replaced with beautiful dishes of silver, their common foods are replaced by nectar and all the food of angels, and receiving the reward of the service, they are escorted back to their human place of meeting.

Having passed to the skies and back again, these travellers are naturally hungry, and they fall to the eating of the feast prepared, in good earnest, since the thoughtful god worshipped, has wisely taken the ethereal element only, leaving the bread and rice and tea for the worshippers themselves.

The feast being ended, the main part of their service is still before them. It is at this point we discover the source of the charm and power of these secrets, over such multitudes of men and women. That charm resides in the powers and duties of the "Ming Yen," 明眼, the 'clear-eyed one,' who has more than the "vision and faculty divine," who is in constant intercourse with Heaven, who knows and communicates the purposes of the Divine. It is abundantly evident that the "Ming Yen," is none other than a "Trance Medium," or clairvoyant. All the circumstances point clearly to this explanation. That strange mental condition whereby an individual loses self-consciousness, and becomes absorbed into the general consciousness, is a subject which science has not as yet decided upon, and which the lower orders of mind are unable to explain, except as a supernatural gift. Spiritualism whether in Africa,

among those bound down to quaint fetiches, or in China, where we see it chiefly in the heretical sectaries, is one and the same. It deceives and charms the ignorant, while it steadily presses upon them a conviction of the reality of the Supernatural. In the sects under study, we shall find the clairvoyant, confined to neither sex, nor to any age. Some of the most effective of them are women and young girls. We can readily fancy the effect upon a company of Chinese worshippers, of a young girl rolling off unlimited stanzas of doggerel, after the manner of some we have read, in the newspapers published by the Spiritualists.

It is the duty of the "Ming Yen" to discover first, whether the service just rendered has been acceptable or not. If each worshipper has offered his gift sincerely, and with a pure heart, then Providence will reward that service with "golden rice, and pearly beans," 金米玉豆. If the service has been incomplete, a penalty must follow. The "Ming Yen," learns what is the reward. He ascribes the penalty. Because his clear eye, wandering in celestial gardens, has discovered the good and the ill, he is fitted to examine the conduct and life of the individual members. Happily for them, it is only *ex cathedra*, that he can thus commend or criticise. It is a part of the quaint Taoistic philosophy of this sect, that all the acts good or ill of each person, starting from the heart as they do, pass through the conducting tubes *via* the spinal column, to the head. From the four gates of intelligence, ear, eye, mouth, and nose, transmitting cords convey the motions of the soul to its central seat. When the spirit leaves the body to accompany its offering, it is through the anterior fontanelle that it escapes. At this point, cords from the four gates unite into a thread, which follows the spirit wherever it goes. This thread is visible alone to the "Ming Yen." If ear or mouth, or eye or nose, have caused one to commit sin, then the cords are loose, and have not the same traction power. The "Ming Yen" has another source of discovering the errors of a person. Each year according to its 360 days, produces flowers, a flower for each day. If on any day a person commits any sin, its corresponding flower shows it by a loss of beauty and brilliance. Thus the every day life of a sectary is discernible by the "Ming Yen." Even if the person has not attended the service, or has gone on a journey, the "Ming Yen" has it as a revelation. The remainder of the night is spent in receiving the criticisms of the "Ming Yen," in exhortations to goodness, in singing and in unfolding the glory and gladness of the spiritual world, which all should strive to secure.

[*To be continued.*]

COREA:—MILITARY OFFICERS.

By E. H. Parker, Esq.

THE military officers [西班] of the 1st and 2nd ranks have the same degrees [階] as the corresponding civilians, and the senior 3rd rank is a 堂上官, but, (with the rest down to the junior 4th), belongs to the 將軍 class. From the senior 5th, to the junior 6th, are 校尉, and the rest are 副尉. The whole of the above have other individual qualificatory titles superadded.

The metropolitan military public offices of the "A 1" rank comprise the 中樞府 or Prerogative Court; the 宣惠廳 or Finance Department, and the 濬川司 or Sewers Commissioners.

There is no "A 2." To "B 1" belongs the 五衛都總府, or Strategical Defence Board, and there is no "B 2." To "C 1" belong the 訓鍊院 or Drill Office, and the 宣傳官廳, or Martial law and Courier Office, and there is no "C 2," nor is there any "D" grade or "E 1" grade. The "E 2" grade comprises seven public offices discharging various functions, police and military.

The following are the chief provincial military departments [八道守土官職]. In the Metropolitan Province the 總理營使, of senior 2nd rank, comes first: this office is held as a plurality by the 留守 of 水原 previously mentioned; he has a "chief of the staff" [中軍] of high rank, and a staff of 160 or 170 lieutenants &c., and, besides, 200 braves. Then comes the 守禦廳使, an officer with a much similar though smaller staff, held by the 留守 of 廣州. After him the 管理營使, held by the guardian of Sunto [開城], and the 鎮撫營使, held by the guardian of 江華. The list of the 五衛 or Strategical Defences is supplemented by five 鎮營將 at Jinsen [near Chemulpo] and four other 府 cities of similar subordinate quality. There is also a Commander-in-chief or 兵馬節度使[or 主鎮] with a number of garrison towns under him; *e. g.* sixteen 同僉節制使 (junior 4th); ten 僉節制使 (junior 3rd), a 節制使 (senior 3rd) and a 防禦使 with rank equal to his own (junior 2nd): also six 萬戶 (junior 4th) and twelve 節制都尉 (junior 6th). Then comes the Lord High Admiral or 水軍統禦使 (junior 2nd), with about a dozen local high naval functionaries under him (bearing titles much similar to those borne by their military colleagues), and fifteen smaller local fry. The Corean navy is perhaps the only one in the world which exists so purely on paper as to be without even an effective sanpan

to represent it. Nevertheless at one time powerful Corean fleets drove the Japanese off the coasts, and the memory of the brave Corean Admiral 李舜臣, who routed the Japanese off Fusan 300 years ago, is fresh in the memory of his courtly successor who now rules the neighbouring naval town of 水營, and is a man of more than Chinese erudition.

The military and naval organization of the other seven provinces is very much on the same scale as that already described, with the exception of the officials specially allotted to the 五衛 or "Five Metropolitan Prefectures:" on the other hand, some of the other provinces have two, and even three 兵馬節度使, instead of one.

Most of the cities in Corea are walled with stone, but, according to the exact measurements of each, given in the Chinese Commissioner's book, they are mostly of a ting description.

The fire-signal organization is in full vogue. In times of peace, one fire means "rebels have appeared:" two mean "they are near," and three "they have come;" four mean "there is fighting," and five "continuous fighting." Wolf's dung is mixed with the fuel with which these fires are stacked, so that flame shows by night and smoke by day, and by this means messages can be conveyed from Fusan to Sêul in one night. There are 5 main signal stations, [炬火] one on the 峨嵯 Mountain of 楊州 with 119 subordinate 烽 and 5 sub-stations with 57 branch ones under them; second, the 天臨山 of 慶州, with 42 烽 and 9 branch-stations having 123 fires; third and fourth the 東烽 of 毋嶽 and the 西烽 of the same, each with about 100 subordinate fires: lastly, the station at 開花山 in 陽川 with also about 100 fires.

The navy nominally consists of 92 line-of-battle ships [戰船] each manned by 80 men; 48 guard-ships [防船] each with 30 men; and 132 gunboats [兵船] each carrying 60 men; also 19 armoured [? 龜船] ships, 254 coast-guard boats [? 伺候船], and several score more boats of various nondescript names. Though it is not so stated by the Chinese Commissioners, most if not all of these boats exist only on paper.

Though the tides are high on the south-west coast, they become small towards Fusan and disappear altogether at 蔚山, a little to the north-east of Fusan. The tides on the west coast are given peculiar names, the first four in the month being the 七, 八, 九, and 十 水挨; the next three being the 一, 二, and 大折只; the eighth is the 遣空; the ninth is the 無水 or "neap," because it is the same as the previous day's; from the 10th, to the 15th, are the 一 to the 六水挨, but to the 15th day's tides are added the words 說生伊; the 16th is called the 七水挨, and the 17th to

the 23rd, are the 還; the 24th, is 無 水, and the 30th, (or 29th, if a short moon) is 生 伊. The character 伊 is evidently nothing more than the Corean termination *i*, which puts the word 生 or "spring" in the nominative case. From the 3rd month to the middle of the 8th month, the springs are called the 强 生 伊, and the next new moon spring is called the 片 生 伊. From the 9th month to the middle of the 2nd month, the springs are called 片 生 伊 and the next new moon spring is again 强 生 伊. The day-tides are higher than the night-tides in spring and summer, and *vice versâ* in winter. From the 六 to the 十 水 (evidently the 24th to the 29th of the moon) the tides increase, and from the 一 折 to the 還 空 they decrease.

The army is supposed to number 989,376 men, cavalry and infantry, to wit (using the previously-described alternative names of each province):—

Metropolitan Province,		..	..	..	128,443
Hu Si	„	..	..	..	139,229
Hu Nan	„	..	..	..	210,574
Ling Nan	„	..	..	..	310,447
Hai Si	„	..	..	..	153,828
Kwan Tung		..	..	..	46,839

from which it appears that Tung King and Kwan Peh have no armies.

Of the above,
416,685 belong to the 京 衆 or Sêul commands
572,691 „ 外 „ „ local „

Of post horses there are 5,499, of which 725 belong to the first class, 1,686 to the second, and 3,088 to the last.

Corean officers always carry with them a royal or government badge, which is never removed from the strap-pocket except when given or returned to the wearer's successor, or to the department on change or suspension from office. The first (about a dozen) is called the 令 召, and the second (of which there are 45) the 密 符, these badges both bearing the Royal sign-manual. The 開 門 左 符, for opening city gates on exceptional occasions, and the 通 符 for certain of the Boards and Public offices, have no sign-manual. The 兵 符 is in two pieces, the 左 of which is kept at the Palace, and the 右 left with several of the Provincial Authorities; when troops are to be called for, the 左 is sent down, and troops can not be levied until the 右 have each been compared with the 左: for reviews, however, the troops can be called together without the royal warrant: the local warrant is handed over by each officer

to his successor. Then there are the 信 and 漢符, which, (unlike all the above, which are round), are quadrangular or oblong. They are also called the 內入符, and must be carried by all except those who are entitled to wear the 紗帽 and the 再巾: there are 175 of the former, and 335 of the latter. The 宣傳標信 is round, and bears the royal sign-manual: it is used in urgent matters of state. The 徽標合信 is round, bears the sign-manual and the inscription 嶽吉, and is used by the Heir-apparent when the King is away: on these occasions the Queen uses the 內旨標信, which is sharp in form, and bears the characters 內旨 on one side and the sign-manual on the other. When any of the above described badges are in use, and the King wishes to send another message, an arrow * [令箭] is used as the warrant. The 命召 and the 密符 above described are always delivered up by the recipients in person at the State Department, and under no circumstances are they allowed to live outside the walls of their city with the badge upon them.

The quarterly pay of officers is in rice, [中米 and 糙米 and 田米], wheat, [小麥] beans, silk, cloth, and paper, with in some cases extra rice for spring, delivered monthly on the 1st of each moon, the quarterly pay varying in quantity according to the season of the year. Without entering into details as to what each rank receives, it will be sufficient to take "1 A" and "9 B," the highest and the lowest ranks, and leave it to the imagination to picture the intervening quantities.

	中 田 RICE IN PECULS			PECULS OF WHEAT.	PECULS OF BEANS.	PIECES SILK.	PIECES CLOTH.	SHEETS OF PAPER.	
Spring ...	4	12	1	...	12	2	4	10	
Summer ...	3	12	...	5	...	1	4	...	"A 1"
Autumn ...	4	12	1	5	...	1	4	...	
Winter ...	3	12	...	...	11	2	3	...	
Extra (Spring)	...	2.8	...	...	...	...	...	...	
Spring ...	...	2	1	...	1	...	1	1	
Summer ...	...	2	...	...	...	...	...	...	
Autumn ...	...	2	...	1	...	...	1	...	
Winter ...	...	...	...	...	1	...	...	...	
Extra (Spring)	...	.10	...	...	.5	...	...	...	

From the above it is evident that for some reason or other Corean officers all get beans in the winter and early spring, and wheat towards the autumn only. The paper [楮] is perhaps intended for plastering the interior of the houses.

* Probably the arrow of China and Corea has the same origin as the *broad arrow* of England,—the broad A of the Druids,—which was typical of rank and authority.

The 大君 gets an extra-extra spring allowance of rice and beans, and royal princesses only get the allowance of their husbands after their marriage and during widowhood. Retired Ministers of state get no allowance, but are supplied monthly by the local official of their district.

The sumptuary laws affecting all from the King downwards are very intricate, but as no European cares much what sort of a hat, girdle, breeches &c., are worn by this or that officer on this or that occasion, we content ourselves with referring the curious to the original Chinese.

It way be well to state however that the ancient Chinese tablets or 笏 are still used at the Corean Court, and that there are rules regulating girdles, stockings, saddles, saddle-cloths, shoes, and boots, besides hats and other articles of clothing. For the information of those who know nothing of Corea, it may here be stated that it is a remarkably well-drained country, especially when it is considered that, as regards houses, Sêul itself is little better than a collection of pig-stys. Every one in the country seems adequately and comfortably dressed, and every one except those engaged in hand labour is (externally) neatly dressed: all whose occupations permit of it are not only neatly but well and fully dressed, and the official classes are not only fully and richly, but even tastefully and finely dressed. Corean ideal civilization seems to have culminated in the hat, which is (at its best) one of the finest and most expensive pieces of workmanship the world can shew; but the whole of the fashionable garments comprising Corean clothing seems to have been calculated to be utterly useless to any persons but Coreans. This fact, combined with the studied poverty of Corean household managements, leads to the suspicion that, since the oft-repeated devastations of their country by Chinese and Japanese, the Corean policy has deliberately been to have absolutely nothing in the country worth taking away in the shape of portable property. Full bellies, warm clothes for use, and impossible clothes for ornament; houses to live in which are pig-stys externally but severely neat internally; huge, fierce, ungelded bulls for the plough, and horses too wicked for strangers to ride—this is Corea for the Coreans with nothing left for the stranger.

REPORTS OF MEDICAL MISSIONARY LADIES IN CHINA.

THE following brief reports from the Medical Missionary Ladies at work in this land, written at the request of the editor of *The Recorder*, speak for themselves, and need no introduction or explanation. They tell of a comparatively new phase of missionary work, which is destined to have great results. As it was difficult to arrange the reports in any other way, they will be given in geographical order, commencing from the north.

KALGAN.

Miss V. C. Murdock M.D., of the A. B. C. F. M. Mission at Kalgan, on the borders of Mongolia, writes as follows:—"I arrived at Kalgan May 13th, 1881, and had patients two hours after my arrival. For six months different members of our mission circle acted as interpreter in Chinese, after that I was able to question patients myself. For two years I had a dispensary in the upper city; then it was thought desirable to establish the second in the Lower City;—both places have been patronized, thus making two places, for teaching the Christian doctrine. Besides the city people, I have had patients from every city and town in the vicinity, a few from as great a distance as two hundred miles. Many Mongols have been at the dispensary also. There are a large number of yamens large and small in Kalgan, and I believe I have been called to most of them, and have had some very interesting patients. One gave a sum in silver, and two white horses. The latter were considered a handsome present by the Chinese, but they were not gentle and could not be used, and they threatened to deplete the dispensary treasury, before I could find a purchaser. This is the only instance of large generosity on the part of the Chinese. There has been nothing particularly interesting about the classes of diseases treated. Perhaps the absence of scabies is somewhat remarkable as it is so common elsewhere; I have had but two cases. There have been no epidemics of any kind, except the annual one of smallpox. A large number have applied to be cured of their opium habit, and it is encouraging from time to time to hear of those who have remained cured. There have been four missionary families in Kalgan, and a large community of Russian tea merchants and their families. I have a large obstetrical practice among them, and they are very generous in their fees to the dispensary. Kalgan is a healthy place. It is situated at the foot of mountains by a

river, and the mountain torrents wash out and drain the streets every time it rains very hard, not making it absolutely immaculate, but cleaner. The prolonged cold winter, when everything is frozen up for about six months, is also an advantage. The late war seriously affected the missionary work; it sometimes seemed that it was more disturbed, at a distance, than near the seat of war, perhaps owing to the fact that rumors are worse, than the real state of things."

TUNGCHOW.

The following is from Miss Mariana Holbrook M.D., a missionary of the A. B. C. F. M. at Tungchow, near Peking:—"This is the third year of regular medical work at Tungchow, though it has been carried on more or less for several years. There has hitherto been no suitable hospital or dispensary, though one is now in process of erection. For the last three years the work has been as far as possible confined to treatment of women and children, men for the most part being referred to Peking, there being no other medical work in this city. I have not statistics with me, but in round numbers the cases treated were as follows:— First year 2,000; second 4,000; while last year, but little over 1,000. This decrease was in large measure due to the influence of war rumors. Tungchow and adjacent country having been the seat of many of the battles of the war of '61–2, I suppose the influence of the war at the south the last year was greater than it may have been in many other places at the north. We do not anticipate any permanent detriment to the work however, but hope for the next year, with improved facilities, an enlargement of the work."

PEKING AND TIENTSIN.

Miss L. E. Akers M.D., now Mrs. Perkins, gives the following facts regarding the Medical Missionary Work of ladies in connection with the Methodist Episcopal Mission in North China. Her successor, Miss A. D. Gloss M.D., arrived in November to carry on the work so successfully begun:—

"The Medical Work of the Woman's Foreign Missionary Society of the M. E. Church, for the Chinese, was begun in 1873. The pioneer physician, Dr. Lucinda Combs, was appointed to Peking early in that year, and reached her field of labor in September.

"We believe Miss Dr. Combs was the first lady to open a hospital for Chinese women. In the annual report of the M. E. Mission, Peking, for 1876 there is the following statement:—'The

Medical work in Peking in the charge of Miss Combs is eminently successful. The building of the hospital was completed in November 1875, and up to the time of our last report in March 1875, had received 18 patients.' We have also this extract from a letter written by Miss Dr. Combs in the autumn of 1875:—'In connection with it (the Home) are the spacious wards, the clinic rooms, dispensary, waiting and bath, and all other necessary rooms of the hospital.' These rooms were mainly in native style with brick *k'angs* and floors.

"The work was continued in Peking by Dr. Combs and her successor Miss Dr. Howard, until the autumn of 1878, when Dr. Howard was called to Tientsin to attend the wife of the Viceroy.

"Dr. Howard was strongly urged to make her stay in Tientsin a permanent one, and as the opening for work seemed promising, she was appointed to this station. An appeal was made at home for money to build a residence, hospital and dispensary, in Tientsin, and was responded to by liberal appropriations. One lady in Baltimore donated $5,000.00 toward building the hospital, and gave it its name, 'The Isabella Fisher Hospital.' In the autumn of 1881 the buildings were dedicated. The building, containing dispensary, waiting and operating rooms, is of foreign architecture. The wards are in native style. The medical work here remained in charge of Miss Dr. Howard until her marriage in August 1884. During a part of this time she also had a dispensary in the city, supported by Lady Li.

"Dr. Howard left the work in the care of Miss Dr. Akers, whose half yearly report from January to July 1885 gives—dispensary patients 1,084; prescriptions 2,303; in-patients, 30; visits to out-patients, 316. The out-patients are of all grades of society from the very lowest to the families of officials. It has been the plan and practice for the lady who has charge of the woman's work to accompany the physician as often as possible when she is called to the homes. She is thus nearly always able to speak with a number of women, and to give them a great deal of instruction which they would otherwise never receive; for in no other way could access be obtained to the most of the women who are reached by out-calls."

TSING-CHEU FU, SHANTUNG.

Mrs. Dr. A. R. Watson, of the English Baptist Mission, arrived from England early in 1885, and writes from Chefoo:—

"Since my husband and I arrived in China our time has been chiefly devoted to the study of the language, for which purpose we

stay here till next April, consequently I have nothing yet to tell of direct work amongst the women. Our station is to be at Tsing-Cheu Fu, a city about 240 miles from here, in the interior of Shantung. There we anticipate beginning a hospital and dispensary work on our arrival,—the men's department to be under my husband's care, the women's under mine."

CHINKIANG.

The earlier medical work of the Methodists at Kiukiang, under Misses Drs. Bushnell and Gilchrist, has been in a sense continued, or rather revived, at Chinkiang, by Miss Lucy H. Hoag M.D., who writes:—

"The medical work of the A. M. E. Mission began in Chinkiang June 1st, 1884 by opening a dispensary in the go-down rented by the mission for a native chapel. Though the only recommendation for the building was its size, it was occupied as a dispensary until November. The next June another building was procured suitable for both dispensary and hospital.

"The number of patients treated during the year was 2,453, and the number of prescriptions given 3,671. The dispensary work, so far initiatory, has been going on in a very quiet way with undoubtedly the usual number of incidents stupid, amusing and pathetic.

"The main object of foreign medicine in China has been attained through the kindness and interest of several missionaries who have faithfully preached the Gospel to the respectful waiting patients, and we hope some of the results will be gathered up in the future."

SOOCHOW.

Miss Mildred M. Philips M.D., speaks of her prospective work, for which liberal things are planned:—

"The hospital for women and children, that I am to have charge of—to be under the auspices of the Woman's Board of Missions of the Methodist Episcopal Church South—we hope to erect in the Autumn of 1886. The grounds lie just inside the city wall near the South-east Gate. The building proposed is to have ample room for forty-six beds.

"The administrative department is to contain a dispensary; a waiting room to be used for the medical clinic; an operating room; and rooms for surgical and eye clinics; a Chinese reception room; a convalescents' parlor; offices; storerooms &c. On the hospital lot is already erected a dispensary—a one story building—which we shall continue to use for third class patients after the other building shall be erected.

"We hope to have two or three Chinese as assistants in hospital work, and a corps of nurses; *all* other medical help we desire to have from home."

SHANGHAI.

There are two hospitals in this city for women, one under the auspices of the Seventh Day Baptist Mission, the other in connection with the Woman's Union Missionary Society; and there will soon be a third by the Baptist Mission, South. Miss Ella F. Swinney M.D., writes:—

"There had been no medical department in the Seventh Day Baptist Mission, West Gate, Shanghai, so that there were no Medical Buildings in waiting, when I came December 7th 1883. The first six months were spent almost exclusively in study, at the close of which, June 30, 1884, my report included 420 patients. The following June, 1885, I made my first annual report, the number of patients being 5,882, with 198 visits to the homes of the sick. The suffering ones now coming for treatment were too many to be accommodated in one room, and the completion of a medical building on the mission property added much to the facilities and comforts in my work.

"The dispensary was opened August 20, of this present year, the Rev. J. W. Lambuth D.D., delivering the address. The building is two stories in height, with a double veranda extending the entire length on the east side. There is a waiting room for preaching, a hall, a dispensing room, an operating room, with smaller apartments such as store room, bath room &c. There is also a wide stair-way, with a hall and three rooms above. These facilities will enable me to extend my work among the women, which is constantly increasing in interest."

From Miss E. Reifsnyder M.D., we receive the following:—

"The Medical work in connection with the Woman's Union Mission at Shanghai was begun early in 1884, and notwithstanding the various drawbacks, such as illness in the mission and twice a complete cessation of all work, it still lives.

"In the spring of last year a small dispensary was opened in the native city and closed in less than two months after being opened, for reasons already stated. July 4th of the same year, we again commenced work in the same place, and continued on for three afternoons every week, until June 3rd, 1885, when all the work was centered at the Margaret Williamson Hospital, on the Sicawei Road. Patients were seen daily, and men were not excluded from

these daily clinics. After July 1st however, only women and children were admitted. While the dispensary was in the native city, those cases that could only be cared for properly in a hospital, were placed at St. Luke's. Dr. Boone very kindly allowed these patients to be cared for there, and the Woman's Union Mission is deeply grateful to him for this kindness. Operations were performed for ovarian tumor, cancer of the breast, fibroid tumer of the face, together with several others of less importance. The hospital was opened June 3rd, during which month the most of the beds were filled, while the receipts were sufficient to pay all the running expenses.

"Owing to the severe illness of both physician and Miss McKechnie, the assistant, it was necessary to close the hospital the third week in July; and as it was not re-opened until November, very little has been done since then.

"In-patients are expected to pay for their rice at least; bedding and clothing are furnished. Those that come to the daily clinics pay an entrance fee of 28 cash, and buy whatever bottles or ointment pots they fail to bring with them. Very few object to this, and at the same time the cost is covered.

"Previous to closing, during the first half of the year, upwards of 2,400 patients were registered, representing between 800 and 1,000 visits a month; 5,176 prescriptions were filled, and 269 visits were made to patients in their homes. Every morning at eight o'clock, those employed in the hospital, meet together for morning worship, and a Bible woman talks daily to those that come to be treated."

FOOCHOW.

The medical work by ladies at Foochow, under the Methodist Episcopal Mission, is the next in age to that in Peking, having been commenced in 1875 by Miss Dr. Trask, in which she was later on assisted by Miss Dr. Sparks. It is now carried on by Miss K. A. Cory M.D., who writes:—

"The past year I have had the responsibility of the medical work on my hands, a work which has been established ten years, and has heretofore taxed the time of two physicians. Each day I am limited in my professional work only by time, and have had no leisure for reports even to my own Society. Again, the last year was full of interruptions. The Franco-Chinese trouble influenced our work a good deal; and so little has been recorded, more than figures, concerning the work, that such a report as I am able to give, will I fear, give an impression, as to quality and

the amount of work done, which will do injustice to the work, rather than good.

"I returned from Shanghai, September 24th, 1884, and immediately opened the work, though no few difficulties attended the effort, on account of the attitude of the people toward foreigners at that time. During the year, beginning September 24th, 1884, ending September 9th 1885, including a vacation of two months in July and August, the record is a follows:—

Bedside patients	198
Dispensary patients	1606
Ward patients	112
Surgical operations	118
Prescriptions	3300
Visits to bedside patients	744

"The work opened this autumn, September 9th, 1885, most favourably. Within four weeks I have made 130 visits to bedside patients, prescribed for 350 dispensary patients, and treated 33 ward patients. Being entirely alone, with the exception of our untrained assistant, I have had to refuse many calls. The hospital at present, accommodates properly only 18 patients, though the last few weeks the number in the wards has exceeded 18, while I have had to refuse admittance to patients almost daily. During the past year $520 were subscribed by the foreign community, for the purpose of furnishing iron beds for the hospital, and seventy-five, have already been ordered. We are planning now for various improvements, during the coming year.

"The experience of ten years, with the hospital in its present situation, about three miles from the native city, has I think convinced all interested in this kind of mission work, that it is not placed in the most favorable position to attract patients to its wards. For the year ending September 9th, 1885, the number of patients attending hospital dispensary, and received into the wards, has been small compared to the possibilities of medical work in Foochow. A hospital for Chinese women, especially, should be among the people. In view of these facts, we are planning to secure property and build a branch hospital in the native city. Evangelical work, of course, is carried on in connection with the medical."

Miss Kate C. Woodhull M.D., under the A. B. C. F. M., who arrived December, 1884, writes that she is devoting herself at present to the study of the languge, doing as little work as possible.

SWATOW.

Owing to an omission in applying for it, we regret that no report has been received from Miss C. H. Daniells M.D., of the American Baptist Mission, Swatow, who arrived in China in 1878. We shall hope soon to publish a report from her.

CANTON.

A Dispensary was opened in Canton, in February, 1885, by Miss Mary M. Niles M.D., under the auspices of the Presbyterian Board, North. The attendance has been small, besides which however, Dr. Niles has visited a number at their houses. At the Annual Meeting of the Canton Medical Society, she was appointed Lady Physician to the Hospital, and has since then had charge of the Woman's Department. At present she has no report to make, but hopes to be able to do so at some future time.

Miss M. H. Fulton M.D., of the same mission, who arrived at Canton in 1884, has recently accompanied Dr. Kerr to Kwai Peng, in the province of Kwang Sai, where they have leased the house they occupy for ten years. "The opposition," writes Dr. Thomson, "might have succeeded against anybody but Dr. Kerr, whose prudence, wisdom, and experience, you know. Official and popular favor at least seem now to be with them." Dr. Fulton purposes remaining permanently at this station, with her brother Rev. A. A. Fulton.

The above facts show the importance of the Missionary Work done by Lady Physicians in China. In Canton, where foreign medical missionary work has been carred on for fifty years, there has been some change of sentiment on the part of the people, and it is reported that a third of the patients at the Missionary Hospital have been women; but even there it will no doubt he found that a medical lady will have a sphere all her own; and in the regions less influenced by foreign practice, it still remains true that Chinese women are beyond the reach of the male physician for many of their peculiar ailments. Our limits do not permit of our doing more than submit the above facts to our readers; though, in the interests of the missionary work at large, we must express the hope that this branch of missionary work in China will hereafter be more fully and frequently reported than it has been in the past.

METHODS OF MISSION WORK.

LETTER III.

By Rev. J. L. Nevius, D.D.

HOW SHALL WE DEAL WITH NEW CONVERTS.

THE reception of first converts in any mission is an epoch fruitful of consequences for good or evil. The course pursued at this time will establish precedents, and in a great measure fix the policy and determine the character of the Church of the future. How then shall these first converts be dealt with? To this weighty question the Scriptures furnish us some ready answers.

I.—"*Let every man abide in the same calling wherein he was called.*" 1 Cor 7. 20. This command is repeated in a different form in the 24th verse of the same chapter. "Brethren let every man wherein he is called therein abide with God." This Apostolic injunction we are further told was ordained "for all the Churches." It teaches most emphatically that Christianity should not disturb the social relations of its adherents; but requires them to be content with their lot, and to illustrate the Gospel in the spheres of life in which they are called. How many of us have given these passages of Scripture that weight of authority which they deserve? How many of us have realized that in taking untried Christians out of the positions in which God has called them, and making evangelists of them, we may be literally, though unconsciously, opposing a divine purpose. Such a course directly tends to unsettle the minds of new converts, and excites the very feeling of restlessness and discontent which this command seems specially designed to prevent.

It may be objected that the literal carrying out of this injunction would prevent missionaries ever employing any native assistants, and would in fact have prevented our coming to China, or entering the ministry. This objection so far as it has any weight lies against the Scripture itself. It may be remarked however that all Scripture commands are limited and conditioned by other Scripture teachings, and are to be interpreted by them. This passage does not determine whether a man is to abide where he is called, permanently, or only temporarily. This is a question to be left to the future. Special providences afterwards may indicate a further and different divine purpose no less clearly. So Paul did not hesitate, when the proper time had come, to remove Timothy from Lystra, and there was no inconsistency in his doing so.

As for ourselves, we entered the ministry because we believed we had a divine call to it; and the Church has sent us to China because it concurred in this opinion, and considered our characters sufficiently tested and proved to warrant them in sending us forth to preach the Gospel, with a reasonable assurance that we had renounced worldly aims and worldly advantages, to give our lives to the service of Christ. All we insist on is that the same principles, and the same prudence should be used in dealing with the Chinese.

In determining whether this command to let every man abide in his calling is applicable and binding at present, it is undoubtedly legitimate to enquire whether there may not be special reasons in this present time which overrule and annul it. I can think of none except such as we may regard as growing out of our special circumstances. For instance we may have been praying for labourers for the "great harvest," or more specifically that God would give us a native agent to occupy an important station at —, and we say: "Is not this the man God has sent for this very object." We should not forget however that when this injunction was given, there was as great need of workers, and as many important places to be occupied as now.

The object we all have in view is of course to secure the greatest usefulness of the convert, and the greatest good to the common cause. Now if the young Christian seems to have qualifications for making a good evangelist, is he not just the man wanted to develop the work where he is? And will not further experience fit him all the better for doing other work to which he may be called in the future, when perhaps he may be spared from his station without its suffering in consequence? God's designs with reference to this man are wiser than ours. Let us wait for those designs to develop as they surely will, and follow carefully as we are led.

Other passages of Scripture place our duty in this matter in a still clearer light. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." By one rash and unauthorized step we may inflict an irreparable injury on the person in whom we are so much interested, and destroy all hopes of his future usefulness. Again; "Be not many masters (teachers) knowing that we shall receive the greater condemnation." This is a warning to would-be teachers, and may be applied with equal force to those who would gratuitously assume the responsibility of recommending and employing teachers, without sufficient Scriptural grounds for doing so. Again we are taught; "Lay hands suddenly on no man, neither be partakers of other mens' sins; keep thyself pure." The pertinency of these passages is too obvious to require lengthened remarks.

II.—*The Importance of Precedents.* The Chinese are remarkable for their tendency to follow a fixed routine, and to be governed by precedents. If the first convert is soon employed, those who follow will expect to be. If the first station is supplied with a chapel, succeeding ones will require the same, and so on indefinitely. As a matter of precedent, the question as to whether the Gospel shall be first introduced by the instrumentality of paid or unpaid agents, is of such importance as to deserve very careful attention. Here again we get light from Scripture. Nothing is more strikingly characteristic of the missionary methods of the Apostle Paul than his purpose to preach the Gospel freely or "without charge." He gives us very clearly his reason for doing this. "For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." 2 Thes. 3: 7—12. There were in Thessalonica and other places in Greece, as there are now in China, idlers, busybodies or disorderly persons, who would fain live without work. From such persons Paul apprehended great danger to the infant Church; and he not only denounced them in unsparing terms, but determined by his own example to furnish a precedent which would have more weight in establishing a fixed usage in the Church than anything he could say. In addressing the Ephesian elders he gives the same reason for the course adopted. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 34,35.

The Apostle in the 9th chapter of 1st Corinthians lays down the general rule that, as a matter of right, the teacher should depend for his temporal support on the taught; still *in first introducing the Gospel to a heathen people,* he felt it his duty to waive this privilege. The example which he set was that of a preacher not having his influence curtailed by the suspicion that he is laboring for pay. While the Church at home has decided that in lands where Christian institutions are established the pastor should depend for his

support on his flock, and abstain from secular employments, I believe it is best, at least in the first stage of mission work, for the native evangelist to follow Paul's example. Take a man laboring on the plane of his ordinary life as an earnest Christian and make him a paid laborer, and you deprive him of half his influence. It may be said that by paying him you enable him to give all his time to evangelistic work. Still it is a fair question (we are now speaking of new converts) whether a man will accomplish more for good in the end by preaching or by living Christianity. The examples that we want are those of men illustrating Christianity during six days of secular work, and one day of Sabbath observance. Such men and such women present Christianity, in the concrete. They are "Cities set on a hill"—"Epistles known and read of all men." When stations multiply after this type they strike root into the soil. There is life and aggressiveness in them.

Some will probably ask—"Why do not missionaries themselves work with their own hands, and set the same example that Paul did?" If circumstances were the same, and the course chosen by the Apostle were now practicable, and would secure the same end that it did in his case, it ought to be adopted, and I believe missionaries would adopt it gladly. The reason why we do not is, that doing so in our case would defeat the object aimed at. Our circumstances as foreign missionaries in China are different from those of the Apostle Paul in almost every particular. He was a Roman citizen in the Roman empire. He labored in his native climate; was master of Greek and Hebrew, the two languages required for prosecuting his work; and his physical and intellectual training had been the same as those with whom and for whom he labored. We, in coming to China, are obliged from the first to undertake the work of acquiring a spoken and a written language, both very difficult, taxing mind and body to the utmost and demanding all our time and energies. We have to submit to the disadvantage and drudgery of learning in comparatively advanced life, (so far as we are able to do it) what the Chinaman learns, and what Paul learned, in childhood and early manhood. Besides, for a foreigner to support himself in China in competition with natives in any department of manual labor is manifestly impracticable; and one attempting to do so would diminish rather than increase his influence. Were it practicable and consistent with duty, how many of us who have a natural taste for mechanics, or agriculture, or business, would gladly spend a portion of our time in these pursuits, rather than in the wearisome work of the study. Is it not obvious that the only persons who can furnish in China the much needed example of propagating Christianity while they labor with their own

hands, are not Europeans, but natives laboring for and among their own people?

The importance of trusting at first mainly to voluntary unpaid agency, or rather to the influence of Christian men and women remaining in their original callings, may be further shown by other considerations. It is a prevalent idea in China that diligent and successful attention to temporal matters and religious matters at the same time is impossible. We often hear the remark from Chinamen; "I am tired of the world and its employments, and would like to enter the religion;" the true interpretation of which generally is, that the man would like to avoid work and live on the "Kiao-hwe." Another says "Christianity is good, but I must earn a living for my family." Sometimes this is a mere excuse, and sometimes it expresses a man's honest conviction, that an effort to lead a Christian life will interfere with his temporal prospects. I believe that nothing is more important to the success of our work than to do away with this idea; and this can be best accomplished by living examples showing that a man may be a good Christian and a good farmer or artisan at the same time; or in other words, that "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." Even voluntary and unpaid preaching is not to be compared for wholesome influence to earnest, consistent, Christian lives. The secret of the world's evangelization is to be found in the words of our Saviour "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." During the last few years I have often found it necessary to exhort and remonstrate with some of my people in such language as the following; "Though it is commendable for you to visit your friends and acquaintances, and to talk to them about Christianity when you have time to do so, *you must not neglect your business.* Your usefulness as a Christian, the religious interests of your station, and the spread of the Gospel in the neighborhood, depend largely on your success and prosperity in temporal matters. If you neglect your business, and run in debt, and are obliged to sell one acre of land this year and two next, you will be a warning to all your neighbors, and they will point to you and say,—'Beware of the Christian religion; our friend entered it and in a few years he and his family were brought to want.' If this is the outcome of your life in temporal things, all your preaching to your neighbors will do little good."

Some will say that depending largely upon the voluntary and unpaid labor of native Christians for the propagation of the Gospel is presupposing a larger amount of zeal and devotion on their part than is found even among Christians at home. If this is true, so much the worse for Christians at home. I believe the contrary

however. There is a great army of active workers at home, as well as idlers. As to young converts in our country stations, it is a fact that they are willing to do this work, and able to do it, and still further that they do it. In the early history of the Church, as recorded in the Acts of the Apostles, Christianity spread chiefly through the voluntary zeal of ordinary Church members, and the work of the Apostles consisted mainly in superintending and organizing the companies of Christians thus gathered. Their zeal was so great that persecution could not repress, but only intensified it. If there is not that zeal and effort in the Church at home, it is much to be deplored. Perhaps the want of it is due in a great measure to a growing habit of leaving work for Christ to be done by those who are paid for it. Where such an idea prevails, whether at home or on missionary ground, it tends to paralyze the power of the Church for good.

It may be objected further that this aggressive zeal to which I have referred is due largely to the expectation of being employed; and that for this reason it is not to be relied upon, since it will decline as the hope of employment diminishes. There is no doubt much truth in this. Shall we then knowingly and deliberately pander to this mercenary spirit, and by continuing to employ new converts increase and perpetuate an evil which we deplore; or shall we not rather by refraining from employing them put a stop to the evil as soon as possible? While however without doubt some of these voluntary labourers are working with selfish aims, I believe there are others who work from higher and worthier motives. Let us depend on these and we shall not be disappointed. Not giving pecuniary employment to new converts will probably retard our work for a time, at least so far as numbers of adherents is concerned, but it will promote the work in the end.

III.—*We may get help in learning how to deal with new converts and stations by considering the nature of the Church and the law of its development.* Christianity, whether embodied in the individual or in a Church, is the outgrowth of a vital principle. In the spiritual as well as vegetable kingdom every vital germ has its own law of life and development, and it is only by following that law that the highest development can be secured. Christianity has been introduced into the world, as a plant which will thrive best confronting and contending with all the forces of its environment; not as a feeble exotic which can only live when nursed and sheltered. All unnecessary nursing will do it harm. A pine may be trained into a beautiful and fantastic shape, so as to be an object of interest and curiosity, and may flourish in a way; but it will not tower heavenward as the king of the forest unless from first to last it is subjected to the various and seemingly adverse influences

of scorching sun, biting frost, and surging tempest. A certain amount of care, and especially the right kind, is necessary: too much or injudicious care is injurious, and may be fatal to the life which it is intended to promote.

IV.—*Young converts should be proved, before they are employed and advanced to responsible public positions.* It is said of deacons in the 3rd chapter of Timothy, "Let them also be proved." The *also* refers no doubt to the previous qualifications required in bishops. These varied qualifications include knowledge, experience, self-culture, and spiritual growth, and discipline; all combining together to form a stable and reliable basis of character. If deacons as well as bishops must be first proved, is there not the same necessity for proving preachers and evangelists in China? There are laws in civilized countries requiring that in testing an anchor-chain or a wire cable it shall be subjected to a strain greater than will be required in after use, before precious treasure and more precious lives are trusted to it. Ordinary prudence, aside from Scripture command, would dictate the still greater neccessity of testing the character of a man who is to be used in matters affecting the temporal and spiritual interests, immediately and prospectively, of perhaps thousands. In the zeal and glow of first converts they are apt, and that unwittingly, to deceive not only us but themselves. By all means let them be proved. How can this be done without leaving them to meet the difficulties and trials incident to the condition in which they are found, and that for a considerable length of time? We have further authoritative teaching from our Saviour himself on this point, specially designed to guard against the dangers resulting from the influence of false teachers. "By their fruits ye shall know them." The outward appearance of a tree may give promise of its being everything we could desire; but we cannot be sure of its character until it bears fruit; for this we may have to wait for years, and then find ourselves disappointed.

V.—*Young converts before they are advanced to positions of prominence and responsibility, should also be trained.* The processes of pruning and training, though quite different and distinct, are carried on simultaneously, and largely by the same means. This training includes not only study, but work, trial and perhaps suffering. It should be such as will fit a man to endure hardness as a good soldier of Jesus Christ. A man may be carried through a course of theological training, all his wants provided for, and freed from the struggle of ordinary life, and yet get very little of this disciplinary training which is so important. We may think we are helping a man by relieving him of burdens, when we are in fact only interfering with his training. Here again the element of time is a necessity. We are so apt to be in haste; to spur ourselves

on to premature and fruitless effort by considering how many souls are perishing while we are delaying. After the Apostle Paul was chosen and called, he was kept waiting nearly ten years before he was commanded to enter upon his special life work. Who will say that those ten years were not as important as any other period of his life, or that his after usefulness did not depend on them? Timothy also, by years of active and successful labor at home, obtained a good report of the brethren in Lystra and Derbe, after which he accompanied Paul as a helper; and when many years of proving and training were passed, became Paul's co-laborer and successor in the work of evangelization and the founding of churches.

If it be further asked what then is the best way to train men for usefulness in the Church, I know of no better answer, at least for the first stage of preparation, than to repeat the Scripture injunction, "Let every man abide in the calling wherein he was called." Nothing else can supply the plan of God's providential training in the school of ordinary life and practical experience. If God who has called a man to the fellowship of his Church, has also called him to the work of the ministry, He will manifest His purpose in His own time and way. In the meanwhile we should give to these young converts all the instruction, advice, and help, which Christian sympathy and prudence suggest.

VI.—*We should with faith and confidence commit young converts "to the Lord on whom they believed."* This was the course unhesitatingly adopted by the Apostle Paul; and I know of no reason why we should not follow his example. Our Saviour has promised to be always with His people unto the end of the world; and to send the blessed Spirit of all grace to abide with them forever. He will furnish for them, by conferring special graces of His Spirit, "prophets, teachers, exhorters, helps and governments," as they are required. Paul on his departure from places were he had made converts, often left Timothy or Silas or others to spend days or weeks in instructing, exhorting, and comforting them; and also sent special messengers to individual churches to correct abuses and furnish help as occasion required; but we read in the Acts of the Apostles of no case in which he left any one to stay with them as their resident minister. I believe that in failing to follow this Apostolic example we have often checked the development of individual gifts, and self-reliance, and aggressive power in our Churches; making them weak, inefficient and dependant from the first.

In the meantime in view of the great need of evangelists to enter open feilds not yet reached, and of pastors and teachers to care for those who are already gathered into the fold, let us heed the solemn injunction of our Lord; "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

THE NEXT MISSIONARY CONFERENCE.

Rev. C. W. Mateer, D.D.

SOME two months ago I wrote to the Editor of the *Recorder* suggesting that he bring forward the subject of another general Missionary Conference. If I had been impressed with the need of a Conference so early as 1887, I would have moved sooner. The fact that no one anticipated me, goes far to show that there is no general desire for a conference so early as 1887. As a member of the committee of arrangements for the former conference, I know something of the work to be done and the time required. I am decidedly in favor of postponing the conference two years at least, if not three—making it in 1890. A lady who favors 1889 suggests to me, that we always say 10 or 12, not 10 or 13, which more than makes up for the round number 1890.

I suggest the following reasons for postponement:—The time is now too short to make the necessary arrangements for 1887 and yet give the time that should be given for the preparation of papers. If the papers are to be really valuable, time is needed to collect facts and data, and to send for authorities and helps.

It will take time to settle the present question of the *time*, and then it will take time to get a committee of arrangements satisfactorily appointed and organized for their work. Dr. Williamson has already nominated them it is true, but it is hardly likely that the brethren named, or the missionary body at large, will consider the dictum of a single man as a satisfactory appointment. Each province or section of China will doubtless claim the privilege of appointing its own member of the committee of arrangements, as they did in the former case. This committee will require time to ascertain the wishes of their constituents in regard to subjects, etc., and to arrange a convenient time and place for their meeting. The northern ports are now closed for the winter, which greatly impedes communication with that section of China. By no possibility could a committee be properly appointed, and arrangements made for their meeting before next May or June. After the programme of subjects is made out and circulated, numerous modifications will be required, which will necessitate correspondence and entail delay, before the programme is finally settled and writers ready to address themselves to their work.

China is large, and travelling expensive. A postponement of two or three years will give more time and opportunity to make provision for the necessary expense; also to mature plans whereby

attendance at the conference may be made to fall in with other ends relating to business or health.

The present is a time of general stringency in money matters. Nearly all American Missionary Societies, at least, are embarrassed, and are likely to be for a year or two to come. In many cases missionaries are in consequence crippled in private resources, while the Boards are not likely to entertain favourably applications for aid. This, be assured, is with many a very important matter.

Dr. Williamson's paper in the last *Recorder* is enthusiastic, but not convincing. It assumes more I fear than the facts will warrant. I look in vain for evidences of religious movement in China, or of the speedy decay of either Taoism or Buddhism. Whatever there is of movement in China now concerns mines, railroads, and war-outfit. The Missionary work, however, is moral and spiritual, and a Missionary Conference should be held with these ends chiefly in view. If we were to meet as a conference of engineers, I should consider the present time highly opportune.

It is true a desire was expressed by the last conference for another in ten years. This was the natural expression of the enthusiasm of the occasion. It is questionable however whether a cooler consideration of the whole question would justify another general conference quite so soon. A really interesting and profitable conference, with new and suggestive papers, will not be so readily achieved as it was before, when the whole field was new. Each added year will make the achievement easier, and its attainment more probable.

I like the editor's suggestion. The Shanghai local conference is entitled to take the lead. Let them first call formally for a vote from every mission station in China and by this vote decide the question of *time*. If they will then map out China and call for the appointment of a delegate from each section to represent it in forming a programme, and perfecting plans for the meeting of the conference, the business will go on satisfactorily. Even if the conference is postponed two or three years it is not too soon to initiate the preparatory steps.

Tungchow, December 9th 1885.

THE MISSIONARY CONFERENCE—A PROTEST.

By Rev. M. T. Yates D.D.

THE call for the expression of an opinion, on the part of the various district conferences, in regard to the time for the next general Conference of Missionaries, was, if we are to avoid serious confusion, timely. For, while we know that several have suggested 1890, Dr. Williamson, who has just come to dwell amongst us, has, in a letter in the *Recorder* for December, settled the question of time, so far as he is able to do it, in favor of 1887; and has assumed the authority to appoint a committee "to make preliminary preparation in regard to papers and procedure;" and to name Dr. Y. J. Allen as convener; and calls upon the district conferences to hurry up this matter and report to Dr. Y. J. Allen.

When I read Dr. Williamson's letter, and considered his reasons (?) for 1887, and his presumption in making these appointments, without consulting this local conference, I was, to say the least, surprised. But another glance at the letter showed that he must have consulted Dr. Allen, his Convener. I am sorry that the counsel did not produce better results;—but when we remember what Dr. Allen wrote to the *Advocate of Missions*, which was republished in the *Recorder* for October, there is not much ground for surprise. He says to his home friends;—"We must not cast about to see what others have done, or are doing here, for I tell you conscientiously, that there is nothing in this field to challenge our admiration, but much to be shunned and deprecated as wasteful and childish." If the faithful and persistent preaching of the Gospel of Christ to the multitudes, is a thing "to be shunned and deprecated as wasteful and childish," then so much the worse for him who wastes his means and forces in something else.

But I must notice Dr. Williamson's reasons for urging the earlier date of 1887. Considered in a religious point of view, they are apocryphal. To one who knows the truth about the Chinese, they seem to be the product of a man who is living in an ideal world—a veritable *will-with-a-wisp*. He says that "China has marvellously changed during these last ten years. There is a perfect ferment among all classes, especially among the reading, and educated men." China has been somewhat disturbed by the late war; but she has not "seen her boasted power laid low at a blow;" on the contrary she is, in her own estimation and in fact, stronger, in everything that contributes to the stability of an empire, stronger than she was before the French war. She is moving slowly in the direction of defensive measures—telegraphs,

armaments, and some talk about rail-roads, and the development of her resources; but we hear not one genuine *whisper*, from any class of the people, about a revolution in religious matters—the "change," in which missionaries are mainly, if not solely, interested.

Your space will not allow me to enter more than my protest against his other arguments:—1st, "That these wars, and the consequent action of foreign nations, have thrown China into the hands of Christendom as a ward," to be taught. 2nd, "That they have a knowledge of the living and true God almost universal thoughout the whole of China, under the name of T'ien Lau-yeh, or Lau T'ien-yeh, which requires only to be vivified, amplified and enforced." 3rd, "We have a code of moral ethics," (Confucianism), of the five constant virtues, which only needs "to be supplemented by the relationship between God and man, and another, the all-embracing virtue of love to God, to make the code almost perfect." 4th, Their system of ancestral worship. "Their ancestral feasts are observed, in reality, as family reunions where the spirits of the dead mingle with the living. Our duty here also is obvious." "There is thus wonderfully little to overturn in China. Our great duty is supplementing. Tauism and Buddhism are only excrescences in the body politic. They are perishing of themselves and are not worth refutation."—All this is wonderfully like Jule Verne's explorations of unknown worlds. This concise summary of part only of Dr. Williamson's arguments, opens a new and wide field, through which I would delight to roam; one that affords themes on which I could furnish copy for *The Recorder* for many months; but I must forbear. Suffice it to say, I enter against these arguments, one and all, my most unqualified protest. I regard them as a mirage, and am surprised that any Christian teacher of the pure Gospel of Christ, could endorse them. They reveal the approach of a *Three-headed Hydra*, with which the faithful allies of Christ may as will prepare themselves to contend; for he is coming, yea is even at the door. "Hercules killed this monster by applying firebrands to the wounds as he cut off the heads;" and I doubt not the Lion of the tribe of Judah will be able, in his own way and time, to destroy this monstrosity. I am opposed, *toto cælo*, to our attempting to graft the pure religion of Christ on to Confucianism; and I hope that most Christian teachers in China, and at home too, are of the same mind.

Under the circumstances, it seems to me that the best thing to do, is to wait for responses to the call for the expression of an opinion as to the time for the next general Conference. If the call is not responded to, it may be taken as evidence that the early date of 1887 is not desired.

Correspondence.

MORE NOMINATIONS BY DR. WILLIAMSON.

DEAR SIR,

Most inadvertently I omitted the name of the Rt. Rev. Bishop Moule, Hangchow, in the list of names of proposed committee for the preliminary steps as to general conference. Would you kindly permit me to supply the deficiency. And now, since the Rev. W. Muirhead has retured from furlough, I beg also to add his name.

Cordially Yours,

A. WILLIAMSON.

A CORRECTION.

DEAR SIR.

In the *Recorder* for November, p. 434 there is an error that seems to call for correction. My brother, archdeacon Moule, is made to say, that; "At Santu and the neighbourhood there are nearly thirty Christians who.....have engaged to pay *about two dollars each* towards the Church Fund this year."

The Christians of Santu and the neighbourhood have shewn a very hopeful spirit by maintaining divine service among themselves with very little help indeed from paid agents, lending rooms for the purpose in three out of four hamlets, enduring persecution on the whole with exemplary patience, and meantime spreading a knowledge of the gospel among their heathen neighbours; and they have promised a small sum towards general Church expenses, but certainly not a quarter of the amount implied above. They are most of them exceedingly poor, living from hand to mouth; only about two householders among them being in more comfortable circumstances, of whom one is the least liberal of the whole number.

One other phrase needs modification;—"*all* can read intelligently" should be,—"a larger proportion than usual in our Chehkiang missions can read intelligently."

My dear brother's sketch of his visit, after six years absence, to a district in which he was the first to 'sow the seed of the Kingdom' is full of interest and truth; and I am sure he would be as anxious as I that there should be no heightening whatever of the colours of sober truth.

Yours faithfully,

Hangchow, November 18th, 1885. G. S. MOULE.

GLEANINGS.

The British Bible Society *Monthly Reporter* for September acknowledges a donation of £1000 from the Rev. T. R. Fisher, a retired Wesleyan minister, which is to be used to promote the Society's work in China, and the *Reporter* for October acknowledges another donation of £1500 also for Bible work in China. Fortunately there are many who still believe the Bible Work, even in China, to be a most hopeful branch of missionary effort, and in many respects the foundation for all other work.

Echoes from Other Lands.

The Missionary for September has a communication from Rev. H. C. DuBose regarding their recent troubles and those of the Northern Presbyterian Mission in securing building lots. "As all our efforts at compromise failed, it was referred to the Consul-General at Shanghai, who requested Consul Stevens, of Ningpo, to come up and settle the matter.....Mr. Stevens merits the thanks of our Church for his painstaking service of five weeks with Mandarins, who would hinder him, deceive him, violate their promise, and thwart his plans. They objected to lot after lot, and where fair dealing would not answer, resorted to foul play, yet at last, after a great trial of patience, most eligible locations were secured for each mission.....The title deeds are made out to the American Missionary, for the common property of the Protestant Church; it is in the form of a perpetual lease and is inalienable;—the officials thus according to us the rights of a treaty port. We are viery thankful to God that during this time no natives have been imprisoned, fined, or hurt; that no placards have been posted up against us; that the spirit of the people has been very friendly, and that the rulers, whose hearts are in the Lord's hands, have in the end dealt very justly."

The Rev. S. G. Tope of the Wesleyan Mission writes from Canton to his Society:—"There is a growing desire amongst the people of this province to know more of the glad tidings. The cry from one whole village about two hundred miles away, is, "We don't believe in idols, but know not in whom to put our trust." This place has not yet been visited by Christian teachers, but the Gospel leaven has by some means entered and is already at work. Is there a field more white unto the harvest? and could there be a stronger protest against diminished interest in foreign missions." And he further says:—"In this Circuit, the ill effects of the recent troubles have proved to be but of a temporary nature; indeed, the past storm has left us a clearer and healthier atmosphere.....The newly awakened interest is of great value."

From the Sandwich Islands we hear of the death of Mr. Sit Moon, a much respected Cantonese preacher, who ministered to a Chinese congregation at Kohala, on the island of Hawaii.

During October, Rev. C. R. Hager visited the Heung Shan district in Kwangtung, regarding which he writes:—"While in the city itself, we received rather a warm reception with stones, though without injury. There seems as much bitterness against the Gospel there as ever. A year ago we were almost hooted out of the same city; and this time the mob tried its power, but, with the help of the Chinese Authorities, it signally failed."

Our Book Table.

One of the most important recent publications regarding China is Baron Richthofen's great work. Unfortunately for many of us it is in the German language. The sequel however is a magnificent Atlas, which though in the same language, will be available to all. The maps of the first part of the work are on the scale of 5.75 inches to one degree, or natural scale 1: 750,000; and the completed work will be accompanied by a general map of the Chinese Empire on the scale of 1: 3,000,000. This Atlas will evidently supercede all previous works of the kind, and will be invaluable to all students and travellers in these lands. It is to consist, when completed, of fifty-four maps, twenty-seven orographical and twenty-seven geological. We find a most appreciative notice of it in the *Monthly Record* of the Royal Geographical Society for October.

We take a special interest in a pamphlet very neatly printed at *The Mercury Office—The Province of Yünan, Past, Present and Future* —for, the most important of its several papers, was for some time in our hands for *The Recorder*, but the long delay experienced by the crowded condition of our columns, induced the author to withdraw them and publish them in their present form, in which we are very glad to see them. The modesty of the writer has suppressed his name, but we betray no confidence, and certainly do no wrong, by stating that the author is Mr. G. W. Clark, of the China Inland Mission. The title above given is that of the principal paper, besides which there are "Temperature and Weather Tables at Talifu," and a paper on "The Aboriginal Tribes of Western Yünan," and a "Biography of the Mahometan Prince Hsien Yang"—all of which add to value of the pamphlet.

The Celestial "Boulevards" of Shanghai, or *Foochow Road by Day and Night*, republished from the *Shanghai Mercury*, and kindly sent us by the author, Mr. B. R. A. Navarra, gives lively and well-touched pen and ink sketches of our principal Chinese thoroughfare. We need not be supposed to endorse all Mr. Navarra's expressions and opinions, when we commend his effort to reproduce "Foochow Road by Day and Night," as indicating an observing eye and literary skill.

We acknowledge with thanks a copy of the *Ming Sang Wei Puo*—Fukien Society [or Church] News—a monthly issued by the Methodist Episcopal Mission, Foochow. It contains items of local and general interest; among others, extracts from the Peking Gazette, notice of the death of Tso Tsung Tang, subjects on which students were examined at the late provincial examinations, news from the home churches, and concludes with the report of a conference held at Foochow, when the question of "Foot Binding" was discussed.

Editorial Notes and Missionary News.

REVIEW OF 1885. *

A review, from a missionary stand-point, of events in China during 1885, gives much encouragement. At the beginning of the year the difficulties between China and France, in which hundreds of lives were lost and great expenses incurred on both sides, though war had not been declared, were dragging indefinitely along, and there seemed little prospect of an early settlement, when, to the surprise of all, the preliminaries of peace were arranged on the 4th of April, and the full Treaty signed on the 9th of June. It is early, even yet, to gather up the full results of this painful episode, but it is evident that China has learned much by the conflict, and comes out of it stronger than ever before.

Her rulers, and even the people, have been enabled to discriminate to some extent between the different nationalities of the west, and this too in ways which favorably affect our work. Those of Protestant faiths are much better appreciated than before, though there are still heavy incrustations of ignorance and prejudice to be removed. China has learned something of her weakness, and of what she needs to enable her to meet the demands of western nations. Unfortunately, what she has learned to feel most is her physical weakness, and she is moving to supply herself with munitions of war, which are the least of her needs. Stimulated by the very remarkable dying counsels of Gen. Tso Tsung-t'ang, she is preparing to increase her navy, to reorganize her army, to open railroads, and to extend her telegraph lines. In connection with these enterprises it is inevitable that she will imbibe much of western knowledge, both in institutions of her own founding and also in the many schools under missionary control, no less than by an education of some of her sons in foreign lands. It is to be hoped that by all these methods she will learn that her far greater need is for mental furnishing, and moral reinforcing.

The new Opium Treaty with England, even if it should not go into operation, owing to the opposition of nations who have hitherto had no complicity with the opium trade, makes a new stage in Chinese diplomacy, and one that may bear much fruit in ways beneficent to China. It indicates a disposition, on the part of the leading commercial nation of the world, to deal in a new style with this people just waking to international responsibilities, from which indefinite good may be expected. The recent movements in Upper Burmah, by which English territory becomes conterminous with that of China Proper for a considerable extent along its southern and south-western border, is a very important event for the future of all that southern belt, and consequently of all China.

And on the other hand, the friendly relations which have this year been strengthened between China and Japan, (even though there be just now some, not fully known, difficulty between them), is a very hopeful fact, that tends to strengthen the beneficial influence of Japan over China, in many impalpable ways, no less than in lines that are patent to all.

* This article is the substance of an address by the Editor on the 4th of January, 1886, as President of the Shanghai Evangelical Alliance during the past year.

Turning to the more purely missionary aspects of our work, we find that there have been *ten* deaths of persons whose names were on the published *List* at the close of 1884, *six* of whom were ladies, and *four* men. Mrs. Kerr died in the U. S., April 1; Mr. Hocquard at Singapore, April 30; Mr. Jos. Bell in England, in June; Mrs. Ashmore in U. S., July 21; Mr. Rendall at Taiyeun-fu, Aug. 7; Miss Littlejohn at Chefoo, in September; Mrs. Gilmour in Peking, Sept. 19; Mr Oleson in Shanghai, Oct. 5; Mr. Butler at Chinkiang, Oct. 12; and Mrs Riley at Chuntu, Oct. 12.

Besides these we have recorded the deaths of three whose names had been withdrawn from the Missionary Roll; Mrs. Pruyn, Feb. 11, Canon McClatchie, June 4, and Mrs. Nelson, Sept. 19.

The present number of missionaries cannot be accurately stated, but we gather from the "Missionary Journal," published in the *Recorder* from month to month, that since the publication of the last List of Missionaries, there have been about 85 new arrivals. Adding these to the figures given in the last List at the close of 1884, and deducting final departures and deaths, we have the present number approximately as 307 married men, 150 single men, 150 single women, making a total of men and single women of 607, or with married women, about 914, which is a net gain of a little more than 60. The greater number of this gain has been in connection with the China Inland Mission. One new body of home Christians has this year sent two representatives to China—the Bible Christians—making now a total of 34 Protestant Missionary Societies in China—12 American, 18 British, and 4 German; besides whom there are 8 or ten missionaries unconnected with any Society.

In reviewing the missionary events of the year, prominence must be given to the reviving which came with the arrival of Messrs Smith and Studd, and their associates, of the China Inland Mission, and the meetings they held, first in Shanghai, and then in other cities of the north and west, by which much good was done, especially among missionaries, in imparting new faith and hope, and fresh strength to union in prayer.

No very general movements have been reported among the native Churches, though at Foochow there was a precious experience in the schools under Methodist care; and in the extreme north, in connection with the United Presbyterian Mission, a singular interest is reported among Coreans on the border of China. Within a few weeks a permanent Presbyterian Mission Station has been secured in the province of Kwangsi, leaving the province of Hunan as the only one now without permanently resident missionaries.

Several acts of violence against individual missionaries, have occurred, notably those practiced on Messrs Upcroft and Hughesdon at Si-chien Fu in Sze-chuan; but in the main the peace has been well preserved, and many reports are received telling of ameliorated feelings on the part of the people toward missionaries, even in the most agitated province of Kwang-tung. Several long standing cases of difficulty have been happily arranged, as at Hwang Hien, Tek Ngan, and Nankin, and Soochow, while others bide their time. No reparations worthy the name, have been made to native Christians who suffered so severely from popular outbreaks in the south in 1884; yet there has been no repetition of such general outrage.

The organization of several sub-branches of the Evangelical Alliance, is one of the noticeable events of the year. In May, 1884, the China Branch was formed in Peking, since which time local organizations have come into

existence at Hankow, Shanghai, and Canton. In March, the Officers of the Branch at Peking addressed an important letter to the British, German, and American Ministers, regarding the persecutions of native Christians, which received a response from the Minister of the United States of America, and would doubtless have had a still more important reply from Sir Harry Parkes, had he not been suddenly removed by death, much to the regret and loss of all. This illustrates one of the great functions of a Branch of the Alliance at the Capital, by which we have a permanent medium of communicating with various parties at the political centre of the empire. The Executive Committees of the Hankow and Shanghai sub-branches have during the year issued a pamphlet on the Persecutions of Native Christians, which has received considerable attention in the home lands, and has we trust done good.

From the latest statistical reports of Protestant Missions, a summary of which we hope to give in our next issue, it is apparent that the number of native converts has been considerably increased during the year—a fact in which we must all rejoice and from which we are encouraged, though we bear anxiously in mind the vast work still before the Church in China.

THE MISSIONARY CONFERENCE.

Rev. S. F. Woodin writes in favor of 1890, as the time of meeting. Dr. Talmage writes:—"I am decidedly of the opinion that it had better be deferred until 1890. There is not now sufficient time to make the needful preparations for a successful Conference. They will appreciate this remark who know how great was the labor performed by those who had charge of the preparations for the last Conference. It was the laborious and careful preparation that made that Conference so successful."—Rev. J. A. Leyenberger says: "I give my vote in favor of 1890....I will not speak of other difficulties in the way of an early meeting, but will simply refer to one by way of emphasis. Correspondence will probably be required in most cases between each Mission and its Board at home, in in order to secure the requisite funds for attendance. An early date would hardly give sufficient time for this."

Lest silence be misunderstood, we must express our regret regarding the apparent attempt of Dr. Williamson in our last issue and this number to precipitate matters, going so far as to designate the individuals to make preparations; and, as though nomination by himself was equivalent to election, even suggesting that early reports be sent in to the convener whom he names. Had his selection of names for the committee been more complete than it even yet is, and had his nomination for convener been far more fortunate, it would seem to us still to be a great mistake, placing both nominator and nominees in an embarrassing position.

Time must be given for all sections of our mission field to express themselves, and the arrangements must be such that all missionaries may have the fullest opportunity for bringing their thoughts and wishes to bear upon the Conference—as to when it shall meet, and how it shall be conducted. Any effort to forestall the freest expression of feeling, or to retain the management in certain hands, meets no sympathy from us. Axes needing to be ground should be inexorably kept under lock and key. Every thing must be managed with the utmost freedom and impartiality, or the Conference had better not take place.

Our suggestion that the Shanghai Conference take the initative, seems to meet with acceptance, though it will probably not be best for it to

even nominate the individuals who shall constitute the committee. The Shanghai Conference may well open the question, by calling upon the different principal geographical sections to nominate and elect each its own represenative. The entire business will then be naturally left to that representative Committee—the determination of the time of meeting, and all the arrangements for the Conference, even to the election of a convener acceptable to all, if indeed they consider it necessary to have any other one act in that capacity than the Chairman of their own Committee.

THE CHINESE MISSION TO COREA.

The Rev. Mr. Wolfe, of Foochow, has returned from Corea, having stationed the two Chinese missionaries he took with him, at Fusan. Their residence is for the present in the foreign concession, near its outer boundary, where of course their first effort will be to learn the language, though they hope before long to put themselves more closely still in contact with the Corean people.

We are requested to state that the gentleman who contributed $ 1.000 to this enterprise is not Mr. Ah Hok, but Mr. Love of the foreign community at Foochow.

NEWS FROM JAPAN.

The Southern Presbyterian Church of America has sent out two missionaries to Japan, who we learn, expect to settle at Nagoya, a city on the eastern shore, betwen Yokahama and Kobe.

The 18th of December was a high day at Kiyoto, from ceremonies connected with the laying of the corner stones of a new Chapel and new Library of the College. It was also the tenth anniversary of the Home Missionary Society of the Congregational Churches of Japan.

The United Presbyterian Church in Japan held its third general Assembly on the 24th of November in Tokio. Forty four churches are reported, with a membership of "over 4,000." Several public meetings were held, which were largely attended by very respectful audiences. One of the addresses urged the speedy evangelization of Japan, in view of "the effect it would have on the evangelization of Corea, China, and the whole continent of Asia," and mathematical estimates were given showing how this could be accomplished in fifteen years. The enthusiasm of such statements is pleasing and stimulating, but we question their final advantage, when as yet there is no nation on the earth which has been fully evangelized.

MISCELLANEOUS ITEMS.

We notice with pleasure that Mr. Seymour, United States Consul at Canton, is reported as having transmitted to his Government the Memorandum on Persecutions in China, published a few months since under the auspices of the Hankow and Shanghai Evangelical Alliance Committees, drawing the attention of the Secretary of State to the need of better provisions being made for the protection of native Christians. The pamphlet has also been noticed by a number of the leading religious papers in the United States of America. It is however felt that the Chinese have graver complaints still to make regarding the treatment they receive in America.

Rev. S. F. Woodin reports from Foochow, that "there seems to be an increasing interest in the preaching of the truth among the people about us."

We hear, from several sources, of Dr. Kerr's success in securing a footing at Kwai Peng in Kwangsi. Mr. Kerr's first patient, who was doing all he could to aid the doctor, is a man of some influence, who was a patient of Dr. Parker, 40 years ago, and was cured by

him—a case of bread found after many days.

Rev. S. C. Stanley reports the following very interesting incident. —"During the recent 'war,' three Christians were imprisoned in Canton on a trumped up charge. The cell partitions prevented their seeing each other, but they prayed, and sung, and conversed about their Christian hope. (They were eventually released.) An adjoining convict was impressed by this, and after his release, became an inquirer—before his release, indeed —and was recently baptized."

It is stated in the home papers that Mr. Griffith John has been requested by the National Bible Society of Scotland to render the Psalms into Easy Wenli.

We regret to learn that Miss A. C. Safford is detained at Yokohama by a sprained knee occasioned by a fall on shipboard during rough weather. Many prayers ascend for her recovery that she may again engage in visiting the women of Soochow in their homes.

We would call attention to the fact that we have overrun the usual size of the monthly *Recorder* by four pages.

Just as we go to press we are saddened by learning of the death of Mrs. Griffith John of Hankow.

FROM SHANTUNG—CHINA MOVES.

The Rev. C. R. Mills, D.D., writes from Tungchow Fu:—"I am just back from a visitation of the stations in Chingchow Foo prefecture, formerly under Mr. Corbett's care. There is no general movement in favor of Christianity there now. I baptized 20 persons. One of the native helpers had to be dismissed for unworthy conduct, and this has absorbed the attention of the Christians and raised a party in his favor. This has injured the cause not a ittle.

"In other parts of the field there is an increased scrupulousness as to Sabbath observance that is very gratifying. The Christians meet and have a prayer and scripture reading meeting; and the balance of the Sabbath they spend in committing the Scriptures to memory. Since April in one station the members had committed all of the Epistle of James. In another station one man had in the same time committed all Mark and two Chapters of Luke. Most commit select portions as Matthew 5th, 6th, 7th, 13th, 25th &c.

"There is no considerable persecution in this province now. There was violent persecution in I Doo some time since. The Christians have been benefitted by it, and it has now nearly died out.

"The Government is taking up the opening of mines in this province. Mr. H. M. Becher, Mining Engineer, is now examining the silver mines in Chingchow Foo and the gold mines in Laichow Foo, in company with Yen Se the Government agent, with the purpose of opening them at once with foreign machinery. That is a great step in advance. Hitherto the Mandarins have invariably forbidden the opening of new mines, assigning *fung swei* as the reason. The Telegraph is now working from Chinan Foo to Chefoo.

"At the last provincial examination in Chi-nan Foo 14,000 graduates competed for the second degree. Two scientific themes for essays were announed, *viz.*, "The Thermometer" and "The Telegraph." The names of the successful candidates for degrees were flashed to Chefoo by telegraph. The speed with which the interesting intelligence has been communicated is much talked of through the country. Even China moves!"

Diary of Events in the Far East.

November, 1885.

24th.—Earthquakes at Lungchow Fu, Kwangsi.

28th.—Large portions of the bank sink into the river at Ngankiug.—A fine meteoric shower seen at Shanghai, 1 A.M.—The Imperial Chinese Telegraph advertises the completion of their line to four different points in Corea.

30th.—Sir John Walsham, Bart., appointed British Minister to Peking.—King Theebaw, of Burmah, submits to the British.

December, 1885.

2nd.—Death at Tokio of H. E., M.A. Davidson, Russian Minister to Japan.—Osaka and Hiogo declared free of Cholera by the Japanese Consul at Shanghai.

3rd.—The French "Director of Civil Affairs," Haiphong, officially contradicts the reported evacuation of Tonquin.

7th.—H. E. Chang, new Chinese Minister to United States, leaves Tientsin for Shanghai.

Death of Hu Hsüeh-yuen, the millionaire of Hangchow.

8th.—Mr. Colman Macaulay, Agent of the Indian Government, leaves Hongkong for home, having arranged, it is said, with the Government of Peking for the opening of Thibet to Indian trade.

13th.—The Peiho closed for the winter.

The final arrangement of a treaty reported between France and China.—The Pak-kop Lottery sold at Macao for $40,000 per annum.

Missionary Journal.

Births, Marriages & Deaths.

MARRIAGES.

At Hongkong, November 12th, Rev. T. Leonhardt, and Miss Emma Daeuble, also Rev. O. Schultze and Miss Sophie Michel, all of the Basel Mission.

At the Cathedral Shanghai, Dec. 9th, Mr. Duman Kay and Miss C. Matthewson, both of the China Inland Mission.

At Union Church, Hongkong, November 13th, 1885, by Rev. J. Chalmers, M.A., LL.D., George Henry Bondfield, London Mission, Amoy, to Margaret S. Cowan, of Chard, Somerset.

At Hongkong, December 24th, by Rev. F. Hubrig, Rev. H. Lehmann to Miss Emilie Scherler, and Rev. Mr. Kolleeker to Miss Wilhelmine Hübner, all of the Berlin Mission.

DEATHS.

At Chefoo, on the 8th December, George Robertson, son of the Rev. Alexander Westwater, aged 3 years.

At Chefoo, on the 14th December, Hilda St. Clare, infant daughter of A. Macdonald Westwater, L.R.C.P. & S. Edinburgh, aged 6 months.

Arrivals and Departures.

ARRIVALS.

At Amoy, October 27th, Rev. Philip, W. Pitcher, and wife, for the Reformed Mission.

At Hongkong, October 31st Rev. G. Ziegler of the Basel Mission.

At Hongkong, December—(?) Rev. J. C. Edge and wife, of London Missionary Society.

At Canton, December 2nd Rev. O. F. Wisner, Miss Wisner, and Miss Mattie Noyes, of the Presbyterian Mission North.

At Shanghai, December 3rd, Rev. N. Sites, D.D., Methodist Episcopal Mission, Foochow.

At Amoy December 3rd, Rev. R. M. Ross and wife, and Misses Lillie Ashburner and Olive Miller, for London Missionary Society.

At Shanghai, December 9th, Mr. T. Paton, of B. and F. Bible Society; and Rev. Wm. Muirhead, of London Missionary Society.

At Amoy, December 11th, Miss Jessie M. Johnston for English Presbyterian Mission Amoy, also Misses Annie E. Butler and Joan Stuart, for Mission Taiwan Fu.

At Hongkong, December 21st, Miss Emily Scherler and Miss Whilhelmine Hübner, both of the Berlin Mission.

At Shanghai, December 24th, N. C. Hopkins M. D., for Methodist Episcopal Mission Tsunhua.

At Shanghai, December 24th, Messrs J. W. Stevenson, W. H. Gill, D. M. Robertson, J. A. Heal, Robt. Grierson, M. Harrison, and J. K. Douglas, for the China Inland Mission; also Rev. Messrs J. G. Vanstone, and S. T. Thorne, of the Bible Chaistian Mission.

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POISONOUS FISH AND FISH-POISONING IN CHINA.*

BY D. J. MACGOWAN, M. D.

THE porpoise occupies greater space by far in Chinese ichthyology than any fish. Ch'ên's Cyclopaedia quotes thirty authors who refer to it. Few fishes are so prized for their flavour, and none so much condemned for poisonous qualities. Like English, German, French and other maritime people, the Chinese name the animal from its resemblance to a pig,—it is the ho-t'un, "river pig," of which there are two varieties, a white and a black. It enters the rivers from the sea early in spring, is very abundant in the Yangtsze, which it ascends over a thousand miles—as far as the rapids allow. On its first appearance it is fat, and less hurtful as food than at a later period. A portion of fat found in the abdomen is so esteemed that it is styled "Ti Tsze's milk," that lady being pre-eminent among all comely women for her beauty. One writer attributes the fatness to willow leaf-buds, on which the porpoise feeds; but another combats that idea, inasmuch as the fatness is found to exist before the pendent willow branches reach the water's surface and begin to sprout. The former observer, it may be remarked, lived higher up the Yangtsze, where the willow-buds and porpoise appear synchronously. Another writer says willow-buds are hurtful to fish. Porpoises, it is added, are a terror to fish, none daring to attack them; their appearance in large numbers indicates a blow. A centenarian author who wrote at the close of the twelfth century is cited to show the risk of indulging in porpoise flesh. It is quoted by the renowned poet See T'ungpo, who remarks, that "the price of porpoise-eating is death," and then narrates

* Written for Prof. S. F. Baird, Commissioner of United States Fish and Fishery Bureau.

how it happened that the aged author nearly failed to see a full century. He being on a visit to a relative, (a literary official at Pang-yang,) was told by his host that the southern region produced nothing more savoury than porpoise, some was ordered to be cooked for a repast. As the two were sitting down to partake of it, they had to rise to receive a guest; at that moment a cat pounced upon the dish, upset it, and, with a dog, ate the dainty contents; but very soon it killed them both, thus plucking death from the watering mouths of guest and host. The poet adds, that in Honan the eating-houses prepare mock porpoise dishes, and that in his opinion, the genuine article being fatal, the imitation should suffice to half kill the eaters. Animals seem to be more obnoxious to the poison than man. One authority says that cats and dogs partaking of it invariably die; and fishermen tell me that carrion birds, will not eat porpoise entrails, or if they do they die speedily. The liver, which is regarded as a great delicacy, is often poisonous; the eyes and the blood, and particularly that part which is found near the back, are always poisonous. All cases of fatal poisoning, however, appear to be due to neglect of certain precautions that require to be observed more minutely after the animals have made their visit to the rivers. In the first place, the parts indicated require to be well cut away, and the flesh thoroughly washed, and, when cooked, to be well boiled. At Ningpo the boiling is kept up by careful people for eight hours. Further to secure safety, the Chinese olive or sugar-cane is boiled with the flesh. A man who happens to be taking as medicine a sort of sage, will assuredly be killed if he takes porpoise at the same time. The toxic effects vary according to the portion which is taken. The blood and liver are generally poisonous, the fat causes swelling and numbness of the tongue, eating the eyes produces dimness of vision. On the lower Yangtsze the fat is prepared for food by mixing it with liquor dregs and for the time burying it. With regard to the whole "river pig," a proverb says, "Eat it if you wish to discard life;"—but when well cooked all other food compared to it will be found insipid.

Antidotes.—Antidotes to porpoise poisoning are the cosmetic which women use to give color to their lips (*Mirabilis Salappa*) and the fire-dried flowers of *Mimosa Comiculata,*—pulverise and give in water; or give the Chinese olive (*Canarium*) and camphor soaked together in the water.

Test.—To test a roe, throw some of the above named cosmetic on the roe, when it is boiling; if it turns red, it is safe to eat; if it fails to take the color, it is poisonous.

Notwithstanding most magistrates issue proclamations from time to time cautioning people against the use of porpoise flesh, scarcely a spring passes without fatal cases of poisoning from that cause. The Shênpao lately reported eleven deaths that occurred at Yangchow from eating portions of that fish. Again, five persons died at Anch'ing in April last from eating porpoise. In one family a father and son were the victims; in the one vomiting was induced, in the other emetics failed to act; both died. In another family a father, mother and daughter died from the same cause. They suffered much pain, with swelling of the abdomen, skin purple and benumbed, with greenish saliva from the mouth. Another case is worth giving, because of the symptoms, from a work published in the last century. "A Shanghai graduate when on the eve of departing for the Peking examination, entertained his friends at a banquet; being hungry, just before the guests' arrival he partook of some porpoise; when his friends arrived he found himself unable to make the usual salutation with his hands, they were paralyzed; soon his whole body became numb, and then his abdomen distended greatly, and he died quickly."*

It would seem that porpoise poisoning is commoner on the Yang-tsze than on the coast, as if the ascent of the great river renders it less fit for food as a like toilsome journey does the shad. It is well known that sailors eat porpoise caught at sea with impunity, and islanders, as the Japanese, rarely suffer from porpoise eating.

Poisonous Fish.—The Ningpo Gazetteer describes a fish, popularly called "tiger fish," which by its needle-like tail inflicts poisonous wounds on men and kills fish; men thus wounded suffer excruciating and protracted pain, say the people, who also declare that the spinous tail, if driven into a tree, will kill it; however I have not found it hurtful in that manner. Somewhat similar is the "tiger fish," with hedgehog-like spines, which, piercing men, occasion pain; its bite is poisonous, and so is its flesh. On the coast of Chêkiang and Fuhkien the "swallow-red fish" is found, which resembles the "ox-tailed fish." It darts with extreme velocity, inflicting painful wounds on mussel divers. Yet worse is the poisonous wound inflicted by a species of ray which has three spines in its tail; the pain is such as to keep the sufferer groaning for successive days and nights.

"A sort of sturgeon is found at Loyang which resembles a pig: its colour is yellow. Its stench forbids near approach, and it is very poisonous; notwithstanding, when properly prepared, it is considered fit food for the Emperor, for it constitutes an article of tribute."

* 三國誌略 河豚毒

The tetradon, or globe-fish, is rejected by costal fishermen, because it is poisonous, but those globe-fish that ascend the river are sought for, and when evicerated, and dried, are edible.

A silure, or mud-fish, is hurtful, particularly the kind with reddish eyes and no gills. No kind is to be eaten with ox liver, or with wild boar or venison. A small species of shark called "white-shark," having a rough skin and hard flesh, is slightly poisonous. Several kinds of eels are represented as hurtful. Some Ningpo people will not eat eels without first testing them. They are placed in a deep water jar, and if on the approach of a strong light they spring up, they are thrown away as not fit for food. There is a kind of eel that has its head turned upward that is not to be eaten. Eels that have perpendicular caudal fins are to be discarded; also those with white spotted backs, those without gills, the "four-eyed" kind, the kind with black striped bellies, and the kind that weigh four or five catties. The Pèn-ts'ao shows the fallacy of the popular belief that eels spring from dead men's hair, by stating that they have eggs.

The "stone-striped fish" is described as causing vomiting. "It resembles the roach[?], and is a foot long with tiger-like markings. There are no males among these fish. According to native report, the females copulate with snakes, and have poisonous roes. In the south these fish are hung on trees where wasps' nests are found, by which means birds are attracted that devour the wasps. They swim on the surface of the water, but on the approach of men, dive down."

A curious account is given of a poisonous lacertian. "It is amphibious, living in mountain creeks. Its fore-feet are like those of a monkey, its hinder resemble those of a dog; it has a long tail, is seven or eight feet long, and has the cry of a child, which is indicated by the mode of writing one of its names. It climbs trees, and in times of drought, fills its mouth with water, and, concealing itself in jungle, covering its body with leaves and grass, expands its jaws; birds, seeing the water therein contained, attempt to slake their thirst in the trap, when they are soon gulped down. The poison that it contains is removed by suspending it from a tree, and beating it until all flows out in the form of a white fluid."

To carry this digression a step farther:—The reader should bear in mind that Chinese Natural History consists largely of imperfectly observed facts, blended with superstition and folk-lore. The Chelona furnish according to Chinese writers anomalous poisonous tortoises. Some facts in Natural History are often wound up with folk-lore like the following, which may be worth recording here. Tortoises that are three-footed, red-footed, single-eyed, non-retractable head and foot, sunken-eyed, abdominal-marked [illegible],

abdominal-marked 王, snaked-framed, and drought or mountain species are poisonous; edible kinds are not to be eaten with spinach, nor hens' or ducks' eggs, nor rabbits; pregnant women eating them will bring forth short-necked children; consumptive persons troubled with abdominal swellings should not use them for food. The kind that does not retract the head and feet, and is destitute of the leathery border or carapace, causes impeded respiration. A jingling proverb says, three and four-toed may be eaten, while the five-toed, which are simply snakes transformed, and the six-toed, transformed scorpions, are virulently poisonous. A tortoise is reported to exist in pools on Chünshan in Yangchau (Kiangsu) which a myth represents as a metamorphosis of the father of Yu the Great; it is very cold in its nature and poisonous. A man of Taitsang ordered his wife to cook a three-legged tortoise which he ate and then went to bed; soon after, he was changed to blood and water, his hair being all that was left of the miserable husband. Neighbors suspecting foul play, informed the magistrate, Huang Tingshén, who could make nothing of the case, but there being a prisoner under sentence of death, the culprit was ordered to eat one of these tripedal Chelonians; the consequence was, his dissolution into bloody water, his hair only being found intact; whereon the widow was acquitted. The learned author of the *Materia Medica Sinensis*, less credulous than the men of his period, says it is not reasonable to suppose that this poison should dissolve a man in that fashion, and cites another authority to show that a three-legged tortoise is innocuous; adding the names of certain maladies for which that anomalous animal is prescribed (it does not seem to have occurred to the author in reviewing that medico-legal case that, the accused widow found in the magistrate no unfriendly judge.) The subject is mainly of teratological interest showing Chinese belief in the existence of three-legged Chelonian: based it may be on maimed animals.

Many Crustaceans are poisonous,—fifteen kinds are enumerated,—several of them monstrosities. Antidotes for crab-poisoning, are sweet basil, or thyme, the juice of squash or of garlic, &c. Crabs eaten in pregnancy cause cross presentation. Crabs are not to be eaten with persimmons. The flesh of the king crab (*Simulus longispina*) is sometimes poisonous, and is employed as an anthelmintic. Field and ditch prawns are included in the list of poisonous Crustaceans. Oysters are hurtful betimes in China as elsewhere.

POISONING FISH.

Allied to the subject of poisonous fishes is that of fish-poisoning. At an early stage of their history, anterior perhaps to the legendary period when it is said the Chinese made the discovery of

fire, and ere they had acquired the art of fishing, they probably found dead fishes floating on the surface of streams, and in the course of time observed that the fall of certain seeds into the water was followed by the rise of fish to the surface:—then commenced the practice which has continued to the present day, of catching fish by poisoning them. Another writer referring to western China says;—"The waters are perfectly clear, and the people do not use nets in fishing, but in the winter season construct rafts, and from these throw on the water, a mixture of wheat and the seed of a species of polygonum pounded together; which, being eaten by the fish, they are killed and rise to the surface, but in a short time they come to life again. This they call making the fish drunk."

In eastern Turkistan fish are obtained in a similar manner. "In the spring when the melted snow has swollen the rivers, the fish are seen swimming about in all quarters, the fishermen immediately take a solution of herbs, and sprinkle it on the water, by which the fish become perfectly stupefied and are easily caught. Mahomedans do not eat them to any great extent, except when mulberries are ripe which are eaten always with them."*

In this part of China seeds of the *Croton tiglium* are employed very extensively for the same purpose. They are powdered and cast into the water, and being, like the polygonum, extremely acrid, speedily kill the fish and Crustaceans that partake of them; these seeds render them colourless and flavourless, but not hurtful. Purchasers are never deceived, as their appearance discloses their mode of death; they are bought by the poor because of their cheapness. Similar modes of poisoning fish prevail also on portions of the Grand Canal adjacent to the Yangtsze, which sometimes call forth magisterial interdicts, because damaging to public health. One of the district magistrates of Suchow lately issued a proclamation forbidding the sale of the "thunder-duke-creeper, which miscreants employ for catching fish, terrapins, prawns, crabs and the like, killing them, and injuring men."

Many centuries before our era according to the Chou Polity, game laws existed, which interdicted the use of poison in the capture of fish (and of other animals as well) in the spring months: poisoning or capturing them in any way being restricted to autumn and winter, or when the animals attained maturity.†

* Notes on *Mahomedan Tartary*; a translation from a Report in manuscript prepared by a Commission of Manchu officers for the emperor Chienling. *Shanghai Almanac* 1883.

† 周官秋禮

WÊNCHOW, *January*, 1886.

THE EASY WEN LI NEW TESTAMENT.

Rev. C. W. Mateer D.D.

I HAVE been greatly interested in the discussion relating to an Easy Wen Li version of the New Testament, and at the same time not a little grieved to see the position in which the work seems to be. After consultation with some of my brethren in Shantung, I wish to make, through the *Recorder*, the following points and suggestions.

The great desirability of such a version of the New Testament, and indeed of the whole Bible, seems to be conceded. If such a version is made by competent and representative men, it will displace both existing Wen Li versions, and to some extent the Mandarin. *In my humble opinion this is the version that should have been made in the first place.* Its importance demands that the work be carefully done, and under such auspices as will secure its general acceptance.

A work of this kind done by *one man* will *not* I presume be generally accepted. His individuality is certain to color his work. There is no man but has peculiar views of the meaning of certain texts. Criticisms from others are of no significance, while the one man holds the authority of adoption or rejection. No one man is likely to strike the golden mean between the broad and narrow gauges of paraphrase and literality; and even if he did, the public would still need the testimony of a number of representative and competent associates to the fact. A version is wanted which will carry with it a fair guarantee of faithfulness, and of freedom from one-sidedness in every respect. The same objections will apply, though to a less extent, to a version by *two* translators.

It is a misfortune that there is amongst the missionaries in China any rivalry or jealousy, as between Englishmen and Americans. Such nevertheless is the fact, and it is one of the factors that must be taken into the account in plans for preparation of a union version, or it will be a failure. The number of English and American Missionaries in China is approximately equal, and competent translators are not wanting on either part. It seems evident therefore that any company of translators who may take this work in hand, should be composed of an equal number of each nationality, with say one German as umpire.

The Mandarin version has been several times spoken of as a basis, and in this there seems to be a high degree of propriety, for various reasons.

1. It was made by a joint committee, English and American scholars.

2. It is doubtless the most carefully prepared version that has yet been made. It was completed after eight years of faithful labor by scholarly men.

3. Mandarin approximates the easy Wen Li in style and expression, and if it be made the basis it will greatly facilitate the preparation of the new version.

4. If the two versions are made to correspond throughout, it will be a capital advantage on all hands. They can then be conveniently used together, and the Chinese will see that we have *one* Bible.

Those who made the Mandarin version, have to say the least a property in it which should be respected. Some of the committee of translators are absent from China, or are not now engaged in missionary work. Two are still so engaged—Messrs. Burdon and Blodgett—and they are the legitimate heirs to the whole work. They, we are told in the August *Recorder*, began some time ago, and now have well in hand, an easy Wen Li version on the basis of the Mandarin version. The same number of the *Recorder* announces the completion of an easy Wen Li version by Rev. Griffith John. His version so far as I have examined it, seems to be largely a reproduction of the Mandarin in easy Wen Li. I have also heard the same opinion from others. Mr. John has not, I believe, spoken definitely to this point. If I am right in my surmise that Mr. John's version is largely based on the Mandarin version, there is no inherent reason why his work and that of the Mandarin translators should not be combined.

It is an unfortunate complication that two parties should have been doing the same work independently, each presumably ignorant of what the other was doing. Such is the fact however, and now what is to be done? Those who have the two versions in hand must come together, and agree to share in a common work—or a union version is impossible. Whoever makes the first advance will give illustration of the apostolic injunction, "In honor preferring one another." If a solution of the difficulty is to be effected *somebody* must be the first to move.

One writer in the *Recorder* says—Let all the local associations take up the question. This I fear will make confusion worse confounded. Another says—Let us have a committee of not less than twenty from all parts of China. This is too large a number to work together, and it is doubtful if there are so many men in China who are competent for the work; besides there is no com-

petent appointing power. I see practically no way but for the parties already engaged in the work—Messers John, Blodgett, and Burdon—to lay aside personal feelings, choose and associate with themselves several more brethren of known fitness for the work; so choosing as to give English and Americans—broad and narrow gauge—equal numbers; and then choose a level-headed German for an umpire, and so go forward and prepare *one* version, which will have the authority and endorsement of all. *Such a work will,* I am sure, *be accepted by the Missionary Body in China.* Unless something of this kind is done, we shall inevitably have two rival versions in Easy Wen Li.

MR. JOHN'S NEW TESTAMENT.*

By Rt. Rev. G. E. Moule, D.D.

THE Chapter which has furnished our exercise for this evening, whether successfully rendered into Chinese or not, was undoubtedly a difficult one to translate from St. Paul's Greek into Chinese, or, for that matter, into any other language. Accustomed as we are to the noble cadences of the English version, we easily overlook the extreme difficulty of several of the keywords of the great argument Such are "the flesh," "the carnal mind," "condemnation," "the creature," "the first-fruits of the Spirit." The perplexity occasioned by one of these is commemorated in the ninth Article of Religion of the Church of England, where we read concerning φρόνημα σαρκὸς that 'some do expound it the *wisdom,* some *sensuality,* some the *affection,* some the *desire, of the flesh.*' When in English, rich as it is in abstract terms, translators have found it so hard to decide absolutely in favour of one among many synonyms, we need not wonder if scholars who attempt the task in Chinese are at least equally at fault.

In effect, of the versions before us, we find the Delegates' rendering 'after the flesh' by 從私欲, and 'to be carnally minded,' 體欲之情, whilst Mr. John is divided between 從肉體 in the margin and 從情欲, in the text for the former, and renders the latter by 體情欲. I find the American version (Bridgman and Culbertson's) alone content to literalize σὰρξ by 肉 without alternative; a rendering which has been condemned as misleading because of the usual meaning of 'butcher's meat,' if not 'pork,' which attaches to 肉.

* Read at a Meeting of the Hangchow Missionary Association, December 22nd, 1885, after discussion of an English rendering from the Delegates' Version, and Mr. John's Version respectively, of Romans viii; and sent to the *Recorder* by vote of the Association.

For φρονεῖν they write 念, again aiming at literality, with perhaps too limited a view of the scope of the Greek word. For 'condemn' (κατεκρίνειν) in v. 3, and for 'mortify' (θανατοῦν) v. 13, both English versions write 滅 *destroy*; I know not why. B. and C. have 擬 in the former, but 滅 in the latter place. The creature, κτίσις is *perhaps* rightly rendered 萬物, though this seems so suitable to πᾶσα ἡ κτίσις that one cannot but wish that some alternative had been found for the simple noun. "We who have the first-fruits of the Spirit" (ἀπαρχὴ,) is a hard phrase of course. The various renderings represent in fact various interpretations. And whether the 初得聖神者 'just got the Holy Spirit' of the Delegates', Mr. John's 已得聖神初結之菓者, 'already got the earliest fruits of the Holy Spirit,' or B. and C.'s rendering which differs from Mr. John's only in one word, neither alternative seems to me to convey St. Paul's meaning which is, if I mistake not, to view the Holy Spirit already imparted to Christians as the ἀπαρχὴ, first-fruits (earnest or pledge) of the ampler and all-pervading gift in the world-to-come. I have passed over several interesting terms, but there is just one more that seems to demand notice, namely ὀφειλέται in v.12. Both our versions paraphrase this by 役, slaves, or underlings; I confess I cannot see why; since by so doing a distinct element in St. Paul's argument seems to have been dropped out.*

This however must suffice by way of verbal criticism, though if leisure sufficed it would be very interesting to pursue the subject much further.

As to the general effect of the two versions respectively as seen in this chapter. I do not doubt that a Chinese reader, who had been able to follow the argument of the first seven chapters of this all-important but most difficult epistle, would succeed in getting at least the outline of its central and most precious paragraph,—from the Delegates', if he were scholar enough to taste their work;—certainly from Mr. John. Peih Hsien sheng, a mature old scholar, non-Christian, after reading aloud both versions of our Chapter, and construing them into the Colloquial with abundant comments, on

* It may be objected that after all 役 is *practically equivalent* to 'debtor' in the connexion, just as above 滅 in the context *comes to the same thing* as 'condemn' in v.3. and 'mortify' in v.13. Whether this be so or not, it seems to me that '*practical equivalents*' may do in a paraphrase when they are inadmissible in a translation, where, in fact they ought not to be admitted unless they are found to be *the nearest equivalents* available. In the cases mentioned, I cannot but think that characteristic shades of the apostle's argument have been seriously blurred by the adoption of such '*practical equivalents*.' In this same Epistle there are places in which I have regretted to find the great word 罪 doing duty for too many of the Greek synonyms or congeners of ἁμαρτία.

my asking his opinion, affirmed that both were *wânli*, and that no fault was to be found with either for misplaced particles, though he did complain of these complicated phrases in vs.2, and 11, of the Hankow, as 拖沓. He added that the Delegates' work was like old wine, stronger and of higher flavour, the Hankow version much easier but flatter to the taste.

All I see of Mr. John's version leads me to hope that it may after all become our—if not Authorized yet however—Common Version of the New Testament; always allowing our excellent Brother *three or four years at least* to perfect its rendering in communication with his brethren.

METHODS OF MISSION WORK.

LETTER IV.

By Rev. J. L. Nevius, D.D.

ORIGIN AND GROWTH OF STATIONS IN CENTRAL SHANTUNG.

PREACHING tours formed a prominent part of mission work from the first occupation of Shantung by Protestant missionaries in the year 1860. During the years that immediately followed, the whole of eastern Shantung was traversed by members of the American Baptist and Presbyterian Missions. In 1866, Rev. C. W. Mateer and Rev. H. Corbett made a tour in central Shantung for the purpose chiefly of distributing and selling books. This was the first visit paid to Ch'ing-ch'ow fu and vicinity by Protestant missionaries. It was afterwards visited repeatedly by Dr. Williamson and other members of the U. P. Mission of Scotland, and Rev. J. MacIntyre, a member of that mission, resided two years in Wei Hien, the chief city of the adjacent district on the east. It was also visited from time to time by different members of the American Presbyterian mission, and in 1874, and 1875, was included in my regular itinerating tours, made twice a year.

Rev. Timothy Richard commenced regular work in Ch'ing-chow fu as a resident missionary in 1875. There were then in that region only two converts, and these were connected with Mr. Corbett.

Previous to the work of Famine Distribution in the spring of 1877, Mr. Richard had gathered about him a little company of enquirers, and I had also a few enquirers in the district of En-ch'ue about forty five miles S. E. of Ch'ing-chow fu.

In the spring of 1877, Mr. Richard and Rev. Alfred G. Jones gave all their time and energies to the work of Famine Relief. I took part in the same work in Kao-yai a market town in the western extremity of En-ch'ue, and near the borders of the two other *hien* Ling-ch'u and Ch'ang-loh, and continued it about three months until the close of the famine, distributing aid to about 30,000 people, from more than 300 villages.

The famine relief presented us in a new and favorable light, and gave a fresh impulse to our work of evangelization. The establishment of stations may be said to have fairly begun after the famine, though a spirit of enquiry had been awakened before. In the spring of 1879, Mr. Corbett again visited this region, and from this time took part in mission work there.

There are now in the department of Ching-chow fu connected with the English Baptist mission, and with Mr. Corbett and myself about one hundred and fifty stations, and near 2,500 converts, about 1,000 of them belonging to the Baptist Mission. On the main points of mission policy we are happily nearly of one mind. All these stations provide their own houses of worship; none of them are cared for by a resident paid preacher; but in each of them is one or more of its own members who voluntarily conducts services on Sunday and attends to the general spiritual interests of the little company of believers with whom he is connected, under the superintendence of the foreign missionary in charge. In all these stations great prominence is given to catechetical teaching, and also to affording special instruction to the leaders, with the view of their teaching others. These form the distinguishing features of our work; and are our main points of agreement.

The Baptist stations have multiplied chiefly through the voluntary labours of unpaid Christians; and radiate from the centre at Ch'ing-chow fu. Their staff of Chinese labourers now consists of a Native Pastor who is a Nanking man and was baptized more than twenty years ago, and four evangelists paid by the mission; and two elders paid by the native Christians.

My work spread from the centre at Kao-yai, almost entirely so far as natives are concerned, through the voluntary labours of the Chinese Christians. My staff of paid labourers at present consists of two native helpers, supported hitherto partly by the natives and partly by myself. I have from the first used a few others occasionally.

Mr. Corbett commenced his work with the assistance of church members from older stations. He has used a much larger number of helpers, and his stations are more disconnected, being found in different districts to which his preachers and evangelists have been

sent. His staff of native labourers consists of about twenty-two paid helpers, and twenty teachers. The latter receive from him on an average about fifteen dollars a year, with what they can get in addition from the natives.

With these general statements respecting the whole field, I propose to give a more detailed account of my own stations and work, with which I am naturally more intimately acquainted. I presume however that in detailing my own experience I shall be giving in the main that also of my brethren. When important points of difference occur they will be spoken of *in loco*.

MUTUAL RELATIONS OF THE MISSIONARY, HELPERS, AND LEADERS.

The characteristic feature of our stations is that the principal care of them is intrusted, not to paid preachers set over them and resident among them, but to leaders belonging to the stations. These leaders are simply Church members among Church members, pursuing their daily calling as before conversion. They form a very important link in the chain of influences starting from the foreign missionary. Next to the missionary is the native helper, who is generally a well instructed Christian of some years experience. He is under the control and direction of the missionary, and acts for him in supplementing his labors and carrying out his instructions. Next to the helper is the leader, through whom principally the helper brings his influence to bear on the Christians and enquirers generally. The stations are organized on the principle that all its members are to be workers. It is our aim that each man women and child shall be both a learner from some one more advanced, and a teacher of some one less advanced. Theoretically the missionary does nothing which the helper can do for him; the helper does nothing which the leader can do; and the leader does nothing which he can devolve upon those under him. In this way much time is saved; the gifts of all are utilized and developed; and the station as an organized whole grows in knowledge, strength and efficiency. The leader constantly superintends, directs and examines those under him; the helper directs and examines the leaders and their stations; and the missionary in charge has a general supervision and control of the whole.

It has been my habit to visit the stations regularly twice a year; to examine carefully into the circumstances of each one of them; and the progress in knowledge and performance of Christian duties of each Christian inquirer.

One of my helpers has the charge of nearly forty stations located in four different districts or *Hien*, which he visits regularly once every two months. The other helper has the charge of about

ten stations and devotes a part of his time to evangelistic work outside of them. A few are without the care of a native helper and are only visited by the foreign missionary.

The forty stations under one helper are divided into seven geographical groups of from four to seven stations each. The helper visits these groups in regular rotation, once every two months by appointment, spending about a week in each. On Sunday he holds a general or union service; leaders and other prominent Church members being present. The object aimed at is to make this union service, conducted by the helper, the model for the leaders to pattern after in their several stations during the seven or eight weeks, when they are by themselves. Once in two months when the helper is absent, each of these groups has a similar union service conducted by the leaders, exercises and persons in charge having been appointed by the helper in advance.

The form of exercises for Sundays both morning and afternoon, consists of four parts. *First*, a kind of informal *Sunday School* in which every person present is expected, with the superintendence of the leader and those under him, to prosecute his individual studies; whether learning the Chinese character; committing to memory passages of Scripture; telling Scripture stories; the study of the catechism or Scripture question books. *Second*, we have the more *formal Service* of worship, consisting of singing, reading of the Scripture with a few explanations or exhortations, and prayer; the whole occupying not more than three quarters of an hour. *Third*, we have the *Scripture Story Exercise*. Some one previously appointed tells the story; the leader of the meeting then calls on different persons one after another to reproduce it in consecutive parts; and afterwards all present take part in drawing practical lessons and duties from it. There is never time for more than one story and often that one has to be divided, and has two Sundays given to it. *Fourth*, If there is time a *Catechetical Exercise* follows in which all unite, designed to bring out more clearly the meaning of what they have already learned—as the Lord's prayer, the Ten Commandments, select passages of Scripture, some book of Scripture, or some special subject such as the duty of benevolence, &c.

This general order of exercises is modified or varied when the circumstances of a station make it advisable that it should be.

Leaders are sometimes formally selected by their stations. More generally however they find themselves in this position as the natural result of providential circumstances. In many cases the leader is the person who originated the station with which he is connected, the other members having been brought into the Church by

his instrumentality. These members look up to him as their natural head and teacher, and a strong feeling of gratitude, Christian sympathy and responsibility, grows up spontaneously. In some cases persons brought in afterwards are more gifted or literary than the original leader, and after a time take his place, or are associated with him as joint leaders. In some stations women are the first converts, and even after men have joined them, exert a marked, if not the chief, influence, and take a prominent part in teaching, exhortation and prayer.

Chapels. The Chapels, with the Chapel furniture, are provided by the natives themselves. As a rule they are not separate buildings but form a part of the ordinary Chinese dwelling house. Often the chapel belongs to the leader. Sometimes it is rented by the Christians; and in a few places it is a new building specially erected for the purpose of worship. When this is the case Christians from other villages assist with their contributions; and I have also generally contributed to the amount of about one tenth of the value of the building. The cost of these chapels ranges from thirty to one hundred dollars each. There is as yet no chapel the ownership of which is vested in the Church as a whole. Even when a new building is erected it belongs to the man on whose ground it stands. The fact that the chaples form a part of the ordinary dwelling houses of the people exempts the Christians, I think, from a good deal of the prejudice and persecution which is apt to be excited by and directed towards distinctive Church buildings.

INSTRUCTION OF ENQUIRERS AND CHURCH MEMBERS.

Perhaps the most important question which can arise in connection with our country stations is, how shall we most effectually carry out the command of our Saviour,—"Feed my sheep," "Feed my lambs." As has been before indicated the persons mainly depended upon for performing this work are the leaders. In our present circumstances in Shantung no other plan is possible. Where could we obtain native preachers for teaching and superintending the one hundred and fifty stations already established. There are less than a dozen candidates for the ministry in the whole field. We cannot yet know how many of these will be acceptable to the people; and the number of stations is constantly increasing. Were it desirable to supply each station with a native preacher we have not the men; and it would not be reasonable to suppose that we should have at this stage of our work. If we had the men, who would support them? The natives at present are too weak to do it, and if the foreign Boards were able to assume this burden, their doing so would establish a precedent which would add very much to the diffi-

culties of making the native Churches independent and self supporting in the future.

In my opinion we may go a step farther, and say that the introduction of paid preachers in each station, even if it were possible, would not at present be desirable. The leaders understand better than a person from a distance could, the individual peculiarities of their neighbors, and also the tones and inflections of the local dialect, and local expressions, illustrations and habits of thought. They are likely to be more interested in those about them, most of whom may be called their own converts, than any one else could be, and are more disposed to give them the care and attention necessary in instructing beginners. In teaching they set an example to others; a larger number of teachers is thus secured than could be obtained in any other way; and learning and teaching go on together; the one preparing for the other; and the teaching being an important part of the learning, perhaps quite as useful to the teacher as to the taught. Though the knowledge of the leaders may be elementary and incomplete, they are quite in advance of the other Church members and enquirers, and what they do know is past what the others need first to learn; and the leaders are especially fitted to communicate this knowledge, simply because they are not widely separated in intelligence and sympathy from those who are to be taught.

It must be admitted that here we are apt to meet in the beginning with serious difficulties. Sometimes it is almost impossible to find a leader. The station contains perhaps not a single person who can read. Even then however a modification of our plan is found to work good results in the end. If the weak station is within reach of a stronger, older one, it can obtain help by worshiping with and gaining instruction from it, or by some member of the older station coming to spend Sunday with his less advanced and less favored brethren. The helper too is expected to give special time and care to these weak stations. There are not a few cases of men, and also of women, who at first could not read, but can now read the Scriptures, teach and lead the singing; and are not only efficient leaders in their own stations but exert a happy influence outside of it.

From the first we emphasize *teaching* rather than *preaching*. I here use the word "preaching" in its specific sense of logical and more or less elaborate dissertation. We should remember that continuous discourse is something which is almost unknown in China. Even educated Chinamen follow it with difficulty. A carefully prepared sermon from a trained native preacher or a foreign missionary, such a sermon as would be admirably suited to an intelligent educated Christian congregation, is out of place in a new station.

From the fact that it is adapted to another kind of congregation it is by necessary consequence unsuitable here. An attempt at formal preaching by those who have neither the Scriptural knowledge nor the intellectual and practical training to fit them for it is still more to be deprecated. We who are accustomed from childhood to instruction by lectures and sermons, naturally and very properly introduce them in the mission centres where we are located; and our personal teachers, and pupils trained in our schools become accustomed to them and are profited by them. In the country stations a few of the more advanced Christains may be benefited by a sermon, but to the great body of hearers who most need instruction it would be like listening to utterances in an unknown tongue. This kind of preaching gives rise in the Church from its very infancy to a kind of formalism which is almost fatal to growth and progress. The congregation rises, or sits, or kneels as directed, and may maintain a reverent attitude, and listen, or have the appearance of listening, to what is said: in a word they have a service, and go home with their consciences satisfied, but their minds not enlightened. Even the Quaker method of sitting before God in silent meditation or mute reverence would be preferable to having the mind distracted by allusions to something they have not heard of, thoughts beyond their reach, and processes of reasoning which they cannot follow. I am far from saying that no good is accomplished. Those who engage in such a service, as many of them do, feeling that they are offering homage and worship to the true God their Heavenly Father, though they may only catch an occasional idea from a prayer, or an exhortation, or a sermon, will be benefited and their worship will no doubt be accepted. Most of the persons in our congregations are, as regards their mental development, in the condition of children, and have to be treated as such.

But to return to the methods of teaching which we have been led to adopt. All converts at first receive more or less oral instruction and direction from the foreign missionary, or the native helper, or the leader by whom they are brought into the Church. They are required to commit to memory and to learn the meaning of a simple Catechism containing a compendium of Christian doctrine, and also forms of prayer and passages of Scripture. During the period of probation they are expected to attend service regularly, and to perform the religious duties of professing Christians. The time of probation has varied from six months (or less in exceptional cases,) to one or two years. Our English Baptist brethren have recently increased it, fixing the minimum at eighteen months.

We have found it necessary in order to systematize and unify our work to establish rules and regulations, which are put up in

the chapels as placards. Most of them having been adopted by Mr. Corbett and myself, are now embodied in the new edition of the 入道初學 or Manual for Enquirers, which is published by the North China Tract Society. This Manual, the Catechism, and the Gospels, are the books which I place in the hands of every enquirer, and little more is needed for years in the way of text books for those who have not previously learned to read.

The Manual contains General Directions for prosecuting Scripture Studies; Forms of Prayer; the Apostles' Creed, and Select Passages of Scripture to be committed to memory. Then follows a large selection of Scripture Stories and Parables, with directions as to how they should be recited and explained. Only the subjects of these are given with references to the places in the Bible where they are to be found. Then follow Rules for the organization and direction of Stations; Duties of Leaders and Rules for their guidance; a System of Forms for keeping Station Records of attendance and studies, &c.; a Form of Church Covenant; Scripture lessons for preparing for Baptism; the same for preparing for the Lord's Supper; Order of Exercises for Church Service and directions for spending Sunday; a Short Scripture Catechism enforcing the duty of giving of our substance for benevolent purposes; and a short Essay on the Duty of every Christian to make known the Gospel to others. To the whole is appended Questions on the various parts specially prepared to facilitate the teaching and examination of learners. A selection of our most common Hymns is also sometimes bound up with the volume.

Studies prosecuted are divided into six kinds; all Church members and enquirers are supposed to be carrying on two or three of these at the same time, of which a complete record is kept. The six kinds of studies are—Learning to Read; Memorizing Scripture; Reading Scripture in course; telling Scripture Stories; Learning the meaning of Scriptures; and Reviews of former exercises. The books used are almost exclusively in Mandarin, in the Chinese Character.

We find Catechisms and Scripture question books of great use not only for enquirers but the more advanced Christians.

I give great prominence to learning and reciting Scripture Stories and Parables, and nothing has been found to produce more satisfactory results. It excites interest, develops thought, and furnishes in a simple form a compendium of Bible History and Christian Duty; while a careful training in relating Bible Stories and drawing practical lessons from them is one of the best ways of developing preaching talent whenever it is found.

Native scholars as well as the illiterate are required to learn the Manual not only for their own sakes but in order to teach others.

They soon familiarize themselves with its contents and pass on to the general study of the Scriptures with the help of commentaries.

Bible or Training Class.—The stations of Mr. Corbett and myself are, on an average, about two hundred miles distant from our home in Chefoo. In visiting them we have only time for necessary examinations, together with general instructions and directions. To secure thorough and methodical teaching, no plan has been found practicable but that of a select number of the learners coming to us in Chefoo. These have been organized into classes which have formed a kind of Normal School. At first enquirers came. Since stations have been established, enquirers in the vicinity of them prepare for baptism at home. For several years past our classes have been composed of the more advanced Church members specially selected and invited. They come with the understanding that in going back to their homes they are to communicate what they have learned to others. They are in no sense in our employ or pay, and their previous occupations and relations continue as before. As we are absent on our tours in the spring and autumn, the classes assemble in Chefoo during the summer and winter months when we are at home, and continue in session from six weeks to two months.

In many cases we have been obliged to pay the travelling expenses of members of the classes in returning home; the money they bring with them being as a rule expended before the session is over. During the last few years however not a few have provided their own travelling expenses for both coming and returning. During their stay with us they are our guests, we furnishing them with food and lodgings. We have found this course necessary, and do not think it under the circumstances unreasonable. Most of these students are poor and could not afford to pay all their expenses. Coming as they do, requires what is to them a considerable outlay in providing decent clothing, and food by the way. The loss of time in attending the class is also to some, a matter of no small inportance. Many incur heavy expenses in the course of the year in discharging the duties of Christian hospitality in their homes, where they have frequent visits from natives and foreigners; so that in entertaining them while with us, we are only in part repaying in kind for what they have already expended in establishing and extending the work in their own neighborhoods.

The studies while with us are mainly Scriptural, with additional elementary instruction in Astronomy, Geography, and History and general knowledge. Here, as in the stations, lessons are carried on catechetically; and what is taught one day is the subject of examination the next. Much attention is also given to rehearsing

Scripture stories. One hour a day is assigned to instruction in vocal music, which has been taught for many years principally by Mrs. Nevius, who has devoted herself to it with singular assiduity and success. While the classes are with us we give nearly all our time and strength to them. Those who come here with an earnest purpose to learn, enjoy the exercises and are benefited by them; those who do not, cannot bear the pressure, and soon find an excuse for going home.

My classes have numbered of late about forty. So far as practicable the same individuals come year after year They have gone over the Gospels (some of them repeatedly); the Acts of the Apostles; Romans; and several of the other Epistles; and part of the Old Testaments. Their proficiency in Scripture knowledge will compare favorably with that of intelligent adult classes in Sunday schools at home. They could sustain a very creditable examination on the Acts of the Apostles; and also on Romans, mastering the argument and being able to reproduce it. Some have written while here so full and clear an analysis of that Epistle that their manuscripts were sought for and copied by others who could not come to the class. The hymns which they sing are for the most part translations of familiar English hymns, in the same metres as the originals, and sung to the same familiar tunes. They are taught to sing by note and some of them read music very well. They have great difficulty with the half tones, their scale and ours being different.

These classes have almost fulfilled their purpose and will probably soon give place to Theological classes; those who have attended them have acquired such a familiarity with the Scripture as enables them now to carry on their studies at home, with the help of commentaries and other Christian books.

SECRET SECTS IN SHANTUNG.

By Rev. D. H. Porter, M.D.

(Continued from page 10.)

IV.—*Admission to sect and grades of service.*

ANY one desirous of joining the sect may do so. He must give evidence of his sincerity and must have a sponsor. The ceremony of admission is simple, as are all their rites. A table is placed in the center of the room, upon which are placed three cups of tea, and an incense pot, with three sticks of incense. Besides the candidate and his sponsor, there must be the Fa Shih, or the Hao Shih. Before the vow is taken a bowl of water is used to wash the face, and rinse the mouth, a symbol of purification. They all then kneel, and

the candidate makes the vow never to break the law, reveal the secret sign, or change the customs of the sect. The leader repeats a vow often containing several hundred lines. The vow is sealed by the threat, that if broken, within one hundred days the body of the individual will turn into pus and blood. If the candidate be a man he is received by a man, if a woman or girl, she is admitted by a female member. After admission to the sect the upward progress is determined by the amount of accumulated merit in the upper world. Merit is obtained by faithful observance of the rules, by sincerity in worship, and by purity in life. This merit is made known by the "Ming Yen," who watches their ascent through the "nine Heavens," until they enter the "nine Palaces," (Chiukung) of the blessed. All the Fa Shih and Hao Shih must have passed the lower and middle grades of progress before aspiring to the rank of a leader. All aspirants to the positions must be known by their fellows as virtuous, and the "Ming Yen," must inquire of the spirit as to his fitness for office. Believing in the transmigration of souls as they do, it is laid down as a rule that the aspirant for office must have been so virtuous as to have escaped transmigration through seven and eight successive generations. This happy condition of special merit can of course only be made known through the "Ming Yen." Ascent from one grade of office to another is also the reward of merit and is pronounced upon by the inevitable "Ming Yen." The members all wear their common dress, but the officers are bidden to wear felt hats in winter at the meetings, and cool hats in summer. In winter they are also to wear a long robe, and in summer a long loose gown without a girdle, after the supposed garb of the Ming dynasty. The shoes must be of a peculiar shape and trimming. Should the officer wear shoes for mourning such shoes must be exchanged for others when officiating.

V.—*Doctrines and aims of the society.*

We may turn now to the doctrines of the sect. These may naturally have for us the main interest, for the details of ritual and vestment are accidents merely. And we shall find this modern religious communion built upon what it believes, rather than upon what it performs.

Belief in one God.—We have already seen that the founder started on his mission under the inspiration of what he believed to be an incarnation of Deity. Stripped of certain externals which may not belong to it, the "Pakua men" seek to worship an "Unbegotten Spirit." He is the "Chên chu." the "Chen Tien Yeh," great above all gods, incomparable, merciful. This "Unbegotten" can not be called Shang Ti, lest he be mistaken for Yü Huang, the chief

of the Taoist divinities. As an illustration of this belief the sect discard all images, and idolatrous worship. We often meet men and women who maintain that they have not worshipped images for generations. It is well known that the Christian doctrines have been very attractive to multitudes of these sectaries. The secret of the attraction appears to be the worship of the invisible God unrepresented by images. The prayer to all spirits and saints in their formal worship was mentioned above. It would appear that a lurking fear of the opposition of these spirits urges them to such an invocation, while they distinctly declare entire disbelief in them. In like manner, chopsticks were placed to placate Buddha, and Kung Tzu, while they deny worship to them. If we may trust the reports given us, these sectaries are ideal and typical Jesuits. Their long habits of reticence and fear of discovery enables them to conform to idolatrous customs about them, while disbelieving and despising them all. The natural religion of China, worship of the dead, and of Heaven and Earth, appears to them a matter of mere form, not detracting from the higher worship of "Wu Sheng."

Man is a spiritual being.—Next to the belief in a spiritual ruler living in the glory and joy of the highest heaven, is a belief in man as a spirit. The ethereal spirit of man is enchained in a perishable body. But this enchainment is loosely held. By the process of worship with purity of heart the spirit can escape its body and for a little while revel in the joy of the upper world. No distinction is apparently made between the terms "ling" and "hun." The whole purpose of life is to secure the final and absolute return of the "ling hun" to its native home. The whole range of their secret meditations, posturing, signs, passwords, quiet breathings, and worship, seeks but one thing, the easy, constant, or final transfer of the spirit from this world to the spiritual, supersensible realm.

Sin is moral degradation and pollution. It is at this point that a doctrine of sin is developed. Man has natural limitations. His earthly life, be it long or short, is the appointment of "Wu Sheng." It is the duty of every one however to prepare for a return to the skies. That return is secured through a progress of growth. It is sin alone that can hinder this growth. Sensuous objects are the incentives to sin. Men of themselves cannot know the condition of their own spiritual growth or decay. The object of the meeting for worship is to discover, through the help of the "Ming Yen," the Seer, the amount of attainment, and to urge each other to higher efforts. Only those of supposed excellence of life can be received into the society. If any one is known to have committed sins of lust or adultery he is formally expelled from the society. It cannot be said

however that their doctrine of sin is very profound. Notwithstanding the fact that their worship and customs are determined by a sense of sin, and a desire to escape by means of an increasing merit, nevertheless their notions are in the main crude and materialistic. Sin is the outcome of misfortune. Riches and honor are the proof of merit accrued. We might indeed call the whole movement socialistic, or nihilistic. This is seen in a hymn speaking of the ten ranks in human life. Rank is a sign of goodness; honor a proof of blessing. The highest rank is not the morally good man, but the Emperor; then in due order are praised Princes of the blood, Ministers of state, Officials, Merchants, Farmers, Carters, labourers, vagabonds, and beggars. In all this, the poverty and ill condition of men is made the chief thing rather than sin. And yet, it is only through moral worth that a soul can rise from a lower to a higher material condition of happiness, since wealth and honor are in reality the reward of goodness.

The escape from sin is through moral discipline. We could scarce expect from such a sect any doctrine of salvation, other than such as may come through discipline, or growth under the stimulus of motives. This moral incentive is given them under the criticism or exhortation of the "Ming Yen." How powerful this may be we are now to notice. Life and conduct are criticised under four classes. The members of the sect in the periodical ascents to the spiritual sphere, are ranged there not according to any apparent worth or excellence, but according to their real moral condition. Ascending to the skies each one walks in golden streets, but those streets are in three grades, lower, middle, upper, and still above this are the "Nine Palaces," which must be reached, before an entrance can be made into the Palace city of "Wu Shêng." Each spirit as it walks these golden streets has a particular kind of garment. All this is of course seen and known only to the "Ming Yen." Those in the lower grade wear common every day clothes. In the second grade the spirits are more gaily clothed, like actors, in red, and purple and black, with gauze hats. In the third class, the garments are rich and more costly and named, "One hundred Buddha" garment, with a hat to correspond. In the fourth grade, that of residence in the "Chiukung," the vestments are named, "Thousand Buddha, myriad Buddha" garments, a glorious apricot-yellow color, for the long garment, and beautiful purple for the outside robe, while the hat is like an imperial crown or ducal coronet. The summit of reward, the goal of aspiration worship and effort is entrance into the "Palace of the King." This also is a reward of merit and growth, and maintains its material elements. It reminds us of the

Mohammedan Heaven. It is merely an expansion of the picture of wealth, ease and refinement of Chinese mandarins of high rank. Each now perfected spirit is to live in a princely mansion, with courts and gardens untold. A thousand gates enter these courts, each guarded by stone lions crouching, with stone steps for mounting horse, or for descending from chariots. The court entrance is adorned with tablets in myriads. Within the courts are gardens and flowers, myriads of odorous shrubs and flowers, myriads of birds of rare plumage and wonderful songsters, flit from tree to tree. Fish ponds and fountains adorn the view. The appointments within all correspond. Fine houses with quaint roofs, adorned with dogs and chickens in stone, and elephants upon the ridges. Scrolls and couplets adorn all the rooms, while many towers, retreats for scholars and students are seen, containing books without limit. Again mirrors of great size and beauty, and household utensils of jade and pearl, golden bowls and silver cups, larders too filled in like abundance. "Mien Shan, Mi Shan," "麵山米山 mountains of flour, and mountains of rice," the rice all of gold and the beans of jade or of pearl. Added to these are the wonderful Houris, "金童玉女 golden boys, and pearly maidens," in great abundance, waiting to render every service. To such a summit of material joy, the votaries of these sects are urged. By such incentives of ease and pleasure, they are urged to a moral life and discipline. We saw a girl in Shantung, whose husband was small and insignificant, made more uncomely by a scald-head. "Never mind" said she. "In my dreams at night, I have a celestial husband, I eat the food of angels at night, and am consoled." Into the common half wakened mind of a Shantung peasant, living his dull life upon that sandy plain, there come such gleams of glory and immortality of joy. We cannot wonder at its attractive power.

An incentive is given to moral growth in the danger of losing such advancement, by the sins of life.

If any sin or wrong is done upon the earth, the "Ming Yen," sees it in the loss of color on the celestial garments. Such loss of color is punished at once by disranking and degrading to a lower stage of development. The ingenuity of some of these tests is very striking. Lovers of wine are discerned by signs of fire on their ghostly garments, lovers of lust are known by the shadows of fresh flowers on theirs, while garments of money lovers and misers are changed to black, and those who are victims of anger and jealous of temper, are known by the red color of their vestments. Those who are thus disranked, have their toilsome service to perform anew, in order to regain the lost position.

The appeal to fear is not less an incentive than the exposition of such extravagant hopes. And here the charm and mystery of transmigration as a principle of punishment, has found a place as in so many other religions and sects. We thus have developed a *doctrine of the future life.*

The soul of the person, if it has been perfected through its process of self-discipline, or of criticism, leaves the body through the anterior fontanelle. If there have been sins of the eye, the sou departs through the eye, if sins of the ear, it departs through the ear, if sins of the nose, it departs by the nose. Or rather the good soul goes upward freely, in a direct path, while the delinquent soul goes by a by-path. If the dying spirit has been a worthy one, Yen Wang sends a good angel to receive the upward ascending one. If the departing one has been evil, Yen Wang sends a devil to pull the soul out from whatever gateway its sins have been brought upon it. To the departing spirits there are three paths opened. One, the middle one, leads direct to Heaven, of the others, one leads to Hades, and the Transmigration. All perfected spirits going the straight path join at first a "choir invisible," the "Sing Hua Hui," the assembly of transformed spirits. Preparation has been made previously by the head of the sect for the safe entrance into bliss. One of the officers, a "Fa Shih" or a "Hao Shih" has been appointed to visit Yen Wang, and examine his list of names upon his record book of sins and sinners. The names of the elect are erased from Yen Wang's list, and placed upon the record of Heaven. All adherents of this society are supposed to have their names thus rescued. Sin however reverses the process and merit must be reaccumulated.

Those unfortunate ones who have missed the straight and easy access to Heaven, are hurried to the judgment of Yen Wang. There judgment is fixed, and the particular form of transmigration is settled. It is said that after all there are but few escaping the reversion to the misery of life. Those who, in the upward progress in life have reached the heavenly palace, 斗都宮, located in the "Dipper," the "Tou Tu Kung," are safe from change for ten thousand years, and on returning to mortal life become emperors, with all earthly happiness. Those who have attained residence in the "Nine Palaces" remain in bliss some thousands of years, and when reborn on earth are ministers of state and officials. Others, who have risen to lesser grades, return to earth to be the rich and poor of later generations. All the rest return at once to earth in punishment, becoming each after his deserts, and similarly to Buddhists and Taoists, "gnats and worms, cattle and horses, swine, dogs, or else birds and wild beasts, and all the products of marine life."

These transformations are determined by sins against the four gates of the soul, the ear, eye, mouth, and nose. Those who are led to sin through the ear, return to life as four-footed beasts; who sin through the eye, become winged creatures; who sin through the mouth, double-tongued and liars, become flies and insects; who sin through the nose, are transformed into fish tortoise, and crustacea generally. The occasion of this error is failing to breathe and smell properly at the time of worship.

The power and influence of the "Ming Yen" appears at its highest here. He not only sees the spiritual condition of the living, but the state of the dead is equally known to him. The punishment in transmigration is known to him, and the reward of the blessed. In fact the "Ming Yen" realizes in a more practical way, what was facetiously said of the New York "Nation" newspaper. He is a "Weekly Day of Judgment" to the sinning sections.

As a final source of incentive there still remains the terror of Hell, and the glory of Paradise. Whoever is guilty of lust or adultery is finally thrust below the lowest grade of life, is cast into "Ti Yü," Hell, where he is placed upon a bed of iron beneath which a fire is built, and from whose torture he shall never escape. In like manner all most heinous criminals, such as commit murder, arson and rapine are condemned to suffer without end.

Again there is to be a last Judgment and a last Day. There have already been two world-destroying cataclasms. A third awaits the present system. The members of the sect seek to forfend that final peril by a very simple device. It is connected with two of the annual feast days. A pleasant little story is appended to each tradition. At the Ch'ing Ming feast day in the spring, all the members of the society insert a willow twig into the door post of the front door. At the last day, when sun moon and stars all pass away, whoever is found with a willow branch at his door, will escape calamity. Like the blood upon the door posts of the Israelites, this twig is a sign of a "Passover." The illustrating story is that in the time of the Chin Kao, an official followed his Prince into exile. When food failed, the loyal follower cut off his own flesh and fed the Prince. The Prince on returning to his power, ennobled all other attendants, but forgot this one. The disappointed officer fled with his mother to a mountain. The Prince of Chin sent men to find and reward him. At last the Prince went himself and still could not find him. He therfore lighted the mountain expecting the officer to come out. He still would not come, but remained and with his mother was consumed. The willow twig is to remind men of him. There lurks in the story something like the Phœnecian, "Lament for Thammus."

Again at the feast, 5th of 5th month, the door posts are in like manner adorned with the "Ai," moxa, and with the same purpose. The illustrating story is that an officer of the Ch'u Kuo, Chü Yuan, died in battle at the Yangtsze, his body being thrown in. At the feast day, cakes made of chiang mi, and dates, are tossed into the river, to recall his memory. In the North however, they place the moxa on the doors instead. And once more, on the 9th of the 9th month, the doors are adorned with the Chü hwa (chrysanthemum) as a sign to defend the people from the destroying angels. The mode and the time of this final catastrophe is unknown. Even the seemingly omniscient "Ming Yen," makes no effort to discover this.

VI.—*Literature.* The study of this society, would be incomplete without a few words respecting its literature, and hymnology. A reference has already been made to the names of certain books in manuscript, which are sources of doctrine and of moral precept. Among these was mentioned the "Feng Shen Yên Yi," a volume which is to be found in any of the large book centers in China and is indeed widely scattered over the provinces. I am informed that this volume, contains the germs of the thousand and one sects, and heresies among the Chinese. The unknown author of this collation of mythology and fairy tales, is referred to a period of great antiquity. I am unable at present to verify, much less disprove, the current tradition, which ascribes the original work to the beginning of the Chou Dynasty. The first hero of this work is the Chiang T'ai Kung referred to in the book of History as the sponsor for Wên Wang the great founder of the Chou Dynasty. It is sufficient here to refer to this work, and to note that the fantastic notions of spirit, of the easy transfer of the soul from earth to the skies, and the notions regarding the glory and blessing of the future, find a multitude of supposed confirmations in this volume, whose antiquity or its references are placed alongside of that of the "Yi King" itself! I learn from Dr. Edkins that it was probably written in the early Ming period, though its fictitious histories are all referred to the heroic period of the founding of the Chou.

More potent than this work however, are the lyrics and songs of the sect, together with sentences and chants embodying moral and religious exhortation. These show alike the aims and the mental limitations of these sectaries. A specimen of these songs will serve to illustrate at once the simplicity and beauty of some of their thoughts. I select from these the "Song of the Cotton Gin." A maiden sits at the little wheel, cleaning cotton from the seed, and piling the white cotton in readiness for the spinning. The "air" to which the song is sung, is a sweet gentle melody, in a minor key, airy and fantastic as the floating of cotton floss in the breeze.

1 The Cotton lies on the floor
A beautiful nest of white.
A maiden chants "Mi to Fo,"
As she dries it in the light,
All ready to feed, anon, to the ginning wheels' greedy bight.

2 Turns swiftly the spokes of the wheel,
The maiden, musing the while.
The hidden law of the reel
She queries, the time to beguile,
"Or busy or idle is life," and her face is o'er spread with a smile.

3 I draw, says the musing youth,
Thro' the axles of wood and steel
The lint by a silver tooth,
As swiftly revolves the wheel.
It builds as it falls, a snow white tower, on yonder side of the reel.

4 Could I thus build unto me
A life as perfect and pure,
The glory and fame would be
Earth-wide and wont to endure;
Like apple blossoms beneath the eye, as fair and bright to allure.

5 Like feather of down in the spring,
So softly and lightly afloat,
Tossing hither and yon in a ring
A fairy nymph dancing by rote,
My hand and my foot, says the maid, alternate respond to the note.

6 My eyes must hold to their work,
Never gazing to left or to right;
Nor body nor heart can now shirk;
Though weary, the end shall make light;
Thus steady and brave to the last, myself I thus urge and incite.

7 The cotton I gin to prepare,
To thrum with the bow into fleece;
The daily task is my care,
Unceasing each fleck to release;
That when the thrumming is done, without limit our gain to increase.

8 At last the snowy fleece lies,
A white marble mountain, so pure
The mistress with joy in her eyes
Shall honor the diligent Doer.
A life all moulded like this, what holier, nobler, or truer!

如同白玉山　主人看見甚喜歡　這辈活就是與修煉
軋花預備彈　天天接續無間斷　擇淨了無點墨為纖
二目不轉睛　定把身心好用工　不用愧靡緒自消停
鵝毛舞春風　飄來飄去方寸中　軋棉花手隨又踏登
修理在自家　光輝普照乾坤大　梨花落錢林樹底下
金木相交加　發輪長轉咬銀牙　細看來一座玲瓏塔
軋車轉撥撥　其中消息人自摸　規矩同軋手分勤惰
棉花堵成窩　地裏拾來念彌佛　晒乾了纔把軋車過

IN MEMORIAM—MRS. GRIFFITH JOHN.

By Rev. Wm. Muirhead.

IN September 1854, the writer had the pleasure of welcoming the Rev. Dr. and Mrs. Jenkins to Shanghai, the former on his return to China, and the latter on her arrival for the first time. She was in the hey-day of youth, and full of life and spirit in relation to the work for which she had come out. It was pleasing to become acquainted with her, and observe the flow of soul and natural intelligence that marked her conversation and demeanour. She appeared to be a remarkable woman in this respect, and conjoined with her educational accomplishments, specially in the line of vocal and instrumental music, the well-ordered course of things in her own home, and the interest she took in what was expected to be the work of her life; all gave promise of eminent usefulness in the future. But even this was intensified in a high degree by what soon became evident in the matter of her deep spiritual convictions, not only her faith in Christ and love to Him, as her Divine Lord and Saviour, but her sense of union and fellowship with Him, as the animating

principle of her life and character. She seems to have been imbued with this idea in early days, from her association with Christian friends in America, who professed and inculcated it in a most earnest manner, and as she thoroughly sympathized in it, so she urged it in the circle in which she was called to move. There are those still living who call to mind the earnestness of her appeals in this point of view, and which have left a deep and lasting impression on their whole moral being.

From the first, she entered as much as possible into the work of her husband as a missionary to the Chinese, but owing to various causes, he was led to join himself to the American Consular Service, in which he continued for several years. This, together with his state of health and that of his wife, impressed the minds of many as an obstacle in the way of her development in spiritual things and religious work. She was thus for a time in a line different from what she had chosen for herself, and in which she expected to vie with such noble minded women in the missionary field, as the late Mrs. Judson of Burmah and others.

When Dr. Jenkins died, she was during several months in a state of great spiritual depression, and went to America in the hope of meeting the Christian friends of her youth, and the change was blest to her in the restoration to health and peace and joy. On returning to Shanghai, she resolved on a plan of usefulness for sailors and others, who might be induced to come under her influence. The Temperance cause was then in progress, and furnished opportunity for her securing the object in view. Several connected with it were invited to meet together in her house, and this was the beginning of a great and good work, which was carried on most successfully for several years. She took the matter in hand, and conducted the services in a way most gratifying to those who attended them, as they proved also to be the occasion of blessing to many. She gave herself to this line of work, heart and soul, and was encouraged in it in a high degree, by the love and esteem of those who came under her influence, and by the success that followed her efforts. Certainly she showed a wonderful capability and adaptation for the purpose, and as she persevered in it, she was made to know that her labor was not in vain in the Lord.

In 1874, Mrs. Jenkins became engaged to the Rev. Griffith John, of the London Mission at Hankow, whither she proceeded in due time. Her life there was thoroughly characteristic. She was then in an appropriate sphere, where she could devote herself to the work of her choice in early days, and she has left behind her, precious memories both among her fellow labourers and the Chinese. In the Chapels,

the Hospital, and in the way of domestic visitation, she did what she could, while in the prayer meetings and other services held at home or elsewhere, her influence was powerfully and lovingly felt. As she was apt to teach, strong in her religious impressions, highly qualified in her musical talent, and otherwise well fitted for usefulness in the various duties of missionary life, all these elements were called into requisition and employed in promoting the work she had undertaken. While her health and strength allowed, she took an active part in the different services of the Mission, and was a great help to her husband in the conduct of them.

Amid the engagements specially connected with the missionary work, she never abated in her interest in the Sailors; they were visited on board ship and invited to attend the meetings that were established on their account, and during her last visit to England, appeals were made by her in behalf of a "Sailors' Rest" in Hankow, which she was successful in erecting, and where the Sailors are in the habit of going and availing of the services held for their benefit. Many have been led to testify their gratitude to Mrs. John for what she has thus done for them, and date the beginning of a new life in their experience, to her instrumentality in this way.

In the course of her stay in England a few years ago, she endeared herself to a large number of friends by her earnest and able advocacy of Christian work abroad. Gifted as she was by high spiritual, as well as intellectual power in this respect, and no less by a kind, gentle, and persuasive manner, she was called to use these to great advantage for the cause she had at heart, and her name will be long and lovingly remembered in many parts of the land. As to her bearing and deportment among European ladies in the foreign settlements, where she was well known, it required a sympathy of soul on their part to understand and appreciate her position, her sentiments and feelings. She had such deep and strong religious convictions, such views and experience of Divine truth, that she was ever ready to give such utterance to them, as to fail in attracting, where they might, as in other cases they did, prove an occasion of a saving blessing.

Of late years she suffered much from ill health, but it was thought she had largely recovered from it, and till within a short time of her death, she was thought to be comparatively well. Her hour of departure, however, was drawing nigh, and a few days previous to it, she was confined to her room. Then she gave expression to her faith and hope in the clearest manner. Jesus was the name most frequently on her lips. He seemed very near to her, while she cried—"Come, Lord Jesus." Hardly cognizant of the presence of those

around her, she was heard repeating the word "beautiful," over and over again, as if she were already a spectator of the scenes on which she was about to enter. It could only be understood in this light. The heaven of which she had often sung and spoken, was now opening to her view, and she attempted to describe its surpassing loveliness in the language of the earth that she was just leaving. It was a comfort and joy to those around her dying bed, amid the sorrow they were otherwise called to endure. Her last words to her husband were—"Don't fret, Griffith," and soon after, her redeemed spirit joined the great multitude before the throne.

Such is the history from our point of view of our departed friend. Let us each in our way similarly follow Christ, serving Him with all our powers on earth, living in close and hallowed communion with Him, and looking forward to a still more blessed association with Him in heaven.

The following resolution regarding Mrs. Griffith John was unanimously passed at the Committee Meeting of members of the London Missionary Society at Hankow, on the 8th of January:—

"*Resolved,* That the Hankow District Committee wish collectively to express to their senior Colleague their deep and heartfelt sympathy with himself and with Miss John, in their present sorrow and bereavement, and also their own sense of the heavy loss which the Missionary Body and the Native Church, have sustained by the death of Mrs. John. They pray that the recollection of the love and of the co-operation in every good work, which Mrs. John was ever wont to manifest toward her husband, may still encourage him in his work, and that the memory of her constant and earnest endeavors to spread the kingdom of Christ, may prove to every member of the mission a stimulus to a devotion like that which she herself displayed."

Correspondence.

THE MISSIONARY CONFERENCE.

DEAR SIR,

I would not deem it necessary to refer to the letters of Drs. Yates and Mateer in your January number, were it not to remove the imputation so gratuitously and ungenerously cast upon my friend, Dr. Y. J. Allen. He knew nothing of my letter, or his nomination, until the *Recorder* appeared. As for the statement in such good taste and expressed in such elegant language, "axes to grind," all I shall say is that it is a revelation to me to find one missionary believing that another was capable of trying to convene a conference to serve his private ends.

I will not at present continue the discussion. I will only say that I stand by my letter, and am prepared to extend, illustrate, and defend the argument there used. As for "grafting Christianity upon Confucianism," this is not my idea but the travesty of my critics. As well think of grafting a P. and O. Liner on a Chinese junk! What I contend for is that those principles which we find at the basis of the Chinese polity in all its phases, and which were known and inculcated long before Confucius was born, are from God and should be recognized by us, and full advantage taken of them.

I am charged with being "too sanguine." My censors do me too much honour! What would this world do without sanguine men, and where would it be? The truth is, I am much more sanguine in regard to China now than I was thirty years ago. I have met with far more good in China than I ever expected; the varied capacities of the people are marvellous, while elements of promise abound in all directions. And I believe every man who has mingled with the Chinese sympathetically, and won their confidence, will speak in the same strain.

I have never affirmed or thought there was any "religious movement" among the Chinese; but who does not see that there is a wide intellectual movement, that a social movement has also commenced? And there are unmistakable signs of great political changers and my argument is that we should take advantage of these features, and combine, and prepare to *create* a religious awakening. There are about 500 Protestant missionaries in China, all told, or about thirty to each Province. Suppose that the number of agents was properly or even partially organized and actively co-operating with each other, with God's blessing what might not be effected?

I can see no presumption in my letter; and if there is anything in it suggestive of such, I beg a thousand pardons. The reason for the nomination of the committee is stated in my letter.

I never intended to supersede the committee proper, which would fall to be appointed by the missionaries in the various Provinces. My only idea was a "preliminary committee," to save time and start the conference. And I defy any man in the same limits, to name a more representative, or an abler, committee.

But I will not press the matter. When we parted, the common understanding was that the next General Conference was to be held in ten years, following the example of the Indian missionaries. I can see great advantages in having a fixed time; and many disadvantages and especially a mighty one in having a preliminary debate before each as to the proper time. I think therefore we ought to have taken it for granted, and commenced our preparation. I do not think in these days of rapid inter-communication that it is too late yet; but we are not dependent on conferences, and better no conference, than to meet in an unharmonious spirit.

Yours truly,

January 19th, 1886. ALEXANDER WILLIAMSON.

Echoes from Other Lands.

BIBLE DISTRIBUTION IN KANSUH.

A long and interesting journal of Mr. G. Parker, regarding a Bible-selling Journey appears in *China's Millions*. During August, September, and October, 1884, he travelled 2,700 *li*, and sold 2,683 Chinese Scriptures, (55 of which were New Testaments,) and 370 Arabic, Persian, Turkish, Tibetan, and Mongol Scriptures. He came largely in contact with Mahommedans, and makes the remark that, "The writings of Moses, David, Solomon, and the Gospels, using Mahommedan nomenclature, would do good service in half the provinces of China." Much of interest occurred in his intercourse with Tibetans.

SHALL WE HAVE CHAPELS?

The Rev. O. A. Fulton, of the Presbyterian Mission, Canton, writes to the *Foreign Missionary* :—"The opinion is gaining ground in our mission—and, I think in all our missions—that too much stress has been laid upon renting chapels as a condition of propagating the Gospel. The large part of our troubles grow out of connections with chapels. We can now go almost everywhere in this province and preach, and it is the exception when serious hindrance is offered. Every day the conviction is stronger in my mind that the fewer chapels foreigners rent, the better for the cause we preach. When the people are strong enough and zealous enough, they will rent their own churches, and will be all the stronger for self-government and self-support. Occasionally, in a new and distant centre, it may be wise to rent a chapel; but to condition the spread of the Gospel, and to restrict the labor of evangelists to chapel service, is not in accord with apostolic missions nor with sound progressive development. What is needed is the selection of certain definite fields, and a force constantly at work within these limits, until the Gospel shall have made converts in scores of villages, and these converts become the nuclei of future churches."

THE HOLY SPIRIT NEGLECTING NO MAN.

We extract the following from the *Wesleyan Missionary Notices* for October. Rev. W. T. R. Baker tells of a call from "The leader of a religious sect, and the writer of several books which he brought with him as the text of his discourse. Mr. Hill tells me he is really a man who has *thought;* he has given up idolatry, though probably he still does reverence before the tablet of heaven and earth. His books are inquiries into the nature of God and the origin of things, and there are some really good thoughts concerning God's universality, supremacy, and the impossibility of knowing Him. Naturally this old man preferred teaching to being taught, and in a passing hour nothing much could be done. But as books are written on such subjects from the Christian standpoint and in a scientific spirit, I rejoice to think that there are many such seekers scattered up and down China, groping for light and waiting for the consolation, who will grasp the truth, will see the light, and depart in peace. Since coming to China, I have grown more hopeful as to the speedy work of Christian Missions. Not that the difficulties are less than I thought; anything but that. But I see more clearly that the Holy Spirit is really neglecting no man, but is working in China apart from our work. And that belief gives such a leverage to my faith as to overthrow the difficulties, gigantic though they be."

Editorial Notes and Missionary News.

MISCELLANEOUS ITEMS.

We are sorry to learn that Mr. and Mrs. McIver of Swatow are obliged to return to England on account of Mrs. McIver's health.

Not having received reports from several important missions, we are not able in this number to give the promised Statistical Table.

We learn from the *St. Louis Presbyterian*, that Miss Safford has made a deep impression on the Presbyterian Churches in that region. Of her addresses at Fulton, the Rev. Dr. Marquess reports:—"For more than one hour she held her audience in rapt attention, moving them by turns to laughter and tears. The talk was one of the most powerful and beautiful addresses I have ever heard, surpassing all the speeches of the male missionaries whom it has been my privilege to hear, with, perhaps, a single exception, and fully abreast of that. Its breadth of thought, its fullness of detail, its powerful generalizations, its depth of feeling, its clear grasp of the salient points of heathen life and missionary work, its aptness and fertility of illustration, its massing of facts and thoughts in such number within a single address, its sparkles of humor and touches of pathos, betrayed a splendid mind as well as a large and noble heart. And this address was but the preface to six others equally fine."

We shall be doing our readers a kindness by drawing their attention to the London Religious Tract Society's publications, offered for sale by The Religious Tract Society of China, and particularly to the series of beautifully illustrated volumes on various countries, among which are particularly noticeable, those on Egypt, the Holy Land, Italy, Switzerland, Germany, England, Scotland, Canada, and the United States of America. The moderate prices at which these interesting and instructive books are sold ($2.25 a volume) must render them great favorites in all families. The text is usually worthy of the illustrations, many of which are of a high order of the engraver's art.

We have received from Dr. Nevius a copy of his "Church Manual," which must be a very useful book for his churches regarding which we are publishing such interesting accounts from his pen. We will refer to Dr. Nevius' own analysis of the volume as given on page 62. It will doubtless prove useful to other workers following the same general style of labor.

In the "Review of 1885," in our last number, we spoke of one new body of home Christians which had sent two representatives to China during the year,—a statement that still holds true. In the enumeration of Protestant Missionary Societies we should however have mentioned as a new organization among us, the "Book and Tract Society of China," of which Dr. Alex. Williamson is the Secretary, and which swells the total of British Societies at work in China to nineteen, and the total of societies to thirty-five.

Since the above item was written, the "Disciples of Christ" have increased the number of missionary societies in China, by the arrival from America of W. E. Macklin M.D., who thinks of work in North China.

We are informed that the British and Foreign Bible Society, at the earnest request of the Amoy Committee and others, has given permission to its agents in China to purchase and circulate Mr. Griffith John's version of the New Testament in Easy Wenli.

At the Annual meeting of the General Missionary Committee of the Methodist Church, North, held in New York, November 5th, Bishop Bowman in the Chair, $1,000,000 were voted for Mission Work, $439,796 being for Foreign Missions for 1886, of which $92,774 were for China, as follows:—Fuchau Mission, $18,585; Central China, $20,260; North China, $26,281; West China, $17,685.

We clip the following from the Church Missionary Gleaner:—The Archbishop of Canterbury has appointed the Rev. Edward Bickersteth, M.A., Fellow of Pembroke College, Cambridge, to be the second Bishop of the Church of England in Japan, in succession to the lamented Bishop Poole. Mr. Bickersteth is the eldest son of the Bishop of Exeter, and grandson of Edward Bickersteth, one of the earliest secretaries of the C.M.S. He was for six years the leader of the Cambridge Mission at Delhi, but having come home in ill-health, and being forbidden by the doctors to return to India, he accepted the college living of Framlingham, Suffolk. He resigned it, however, only a few weeks ago to rejoin the Delhi Mission, and was on the point of sailing when the Archbishop's offer reached him. It is interesting to have a third Bickersteth in succession intimately associated with the C.M.S. and its Missions; and we heartily commend the Bishop-designate to the prayers of the members of the Society.

THE MISSIONARY CONFERENCE.

Dr. Blodget writes that his preference is for 1890 rather than an earlier date, as do also Rev. Messrs. Leaman of Nankin, and Hager of Hongkong.

Rev. A. P. Parker, of Soochow writes:—"When the question was first sprung, I was in favor of having the Conference in 1887; but on reading what has been said on the subject, and on more mature reflection, I see that it would be impracticable to hold it at so early a date; and I shall now vote for 1890."

Rev. G. W. Painter, of Hangchow says:—"I desire very much that we shall have one and that it shall meet in Shanghai, and in May of 1887. I also desire to say that in my opinion the good brethren who reside in Shanghai should not be allowed to bear all the burden of entertaining. Let arrangements be made at the Temperance Hall and elsewhere, where we can pay at least what it costs to live in Shanghai, and let those who are entertained by brethren there, feel that they too will be allowed to pay at the same rates in view of the fact that it is an extraordinary occasion. My brethren and sisters of our mission here all concur in the above views."

THE WEEK OF PRAYER.

The annual Week of Prayer was observed in Shanghai under the auspices of the Evangelical Alliance in the Temperance Hall. The meetings throughout the week were well attended, and no doubt many present were edified and spiritually benefited. There was a tendency on the part of some of the speakers to waste time by exhortations, which perhaps would have been better spent in prayer and praise, or else divided among several speakers. At the close of the Monday evening's service, an election of Officers and Committee of the Evangelical Alliance took place for the ensuing year. *President*, Rev. L. H. Gulick; *Secretary*, Rev. Joseph Stonehouse; *Committee*, Ven. Archdeacon Moule, Rev. J. M. W. Farnham D.D., Mr. James Dalziel.

The Rev. M. L. Taft writes from Peking:—"Our meetings during this Week of Prayer, both in Chinese and English, have been well attended and highly profitable."

RESOLUTIONS ADOPTED BY THE PRESBYTERY OF NINGPO.

1. Marriage is for life and should not be lightly considered, but honored, as the Scriptures command.

2. Children should not be betrothed before they are of age nor without their consent.

3. Christians should marry in the Lord as the Holy Scriptures plainly direct; to marry children into unbelieving rich families merely for the sake of gain is to cast them into Satan's net and cause sorrow of heart; the Church should forbid it.

4. In case of one of the parties becoming a Christian after a marriage engagement has been made, the unbeliever shall be notified and given permission to break the engagement if he so desires. This is honorable.

5. No persons should marry whom the Scriptures and the Civil law forbid to marry.

6. The amount of betrothal money should not be a matter of contention between Christians. Let the amount be according to the ability of the two parties. As a general rule, we would suggest, that the lowest amount be forty dollars and the highest sixty dollars, the silver ornaments being extra.

7. Neither should the maid's relatives covet a larger bridal trousseau, and be constantly intimating the same to the go-between; this should be forbidden.

8. The bride's clothing should be substantial and useful, not simply for display.

9. Emptying ashes into the bridal chair, 倒火銃灰; lifting the veil, 揭方巾; carrying lighted candles before the bride, 捧花燭; bride and groom walking on rice-bags, 踏皮袋; and all other idolatrous and superstitious practices, should be forbidden.

10. To enter the bridal chamber to annoy and insult the bride, 鬧房, this is entirely unchristian and is not to be allowed.

11. The expensive bridal sedan; the coronet with pendants, 鳳冠; the dragon-ornamented robe, 蟒袍, had better be dispensed with. The unsightly garment worn by the bride in the sedan, 迂婦衣, should be altogether forbidden.

12. The wedding feast should be according to one's means. Why go into debt for life for the sake of a few moments' display? It is perfectly proper for the poor to make no feast, but set tea and cakes before the guests.

13. The promise and covenant made before God by the bride and groom are binding for life, and in case of disregard, the Church Session should exercise discipline.

THE NEW JAPANESE CABINET.

The Rev. O. H. Gulick writes from Okayama, Japan:—Heretofore the sources of power and the responsibilities of Government have been so veiled that the constitution of the Government has been much of an enigma to resident foreigners. Now we have daylight. The Japan Mail of Dec. 26th, publishes Imperial Notifications of Dec. 23rd, which announce that on that day Count Ito became Prime Minister of the Empire.

Prince Sanjo, former Chancellor of the Empire, retires from the headship of affairs, and rumour says, will travel in Europe.

The advancement of Mr. Ito to the Prime Minister-ship, and the position of Count Inouye as the leading Minister after the President, places the two most enlightened and progressive men in the Empire at the head of affairs.

The former State Council is abolished, and the Ministers are henceforward directly responsible to the Throne, and constitute the

Cabinet. This Cabinet, in the language of the Imperial Decree of Dec. 23rd, is to "have direct control in all matters of State." The same Decree urges the Ministers to "discard pretence; make reality your aim in all things both great and small!" Golden words; truly new doctrine to be urged upon Asiatic Statesmen!

Mr. Ito is the man who, returning from a visit to Germany about two years ago, told the Mikado that he was surprised to find that both Emperor William and Bismarck, were true Christians, and that both of them urged upon him personal attention to the doctrines of Christianity, and said to him Christianity was the great need of Japan, that Christianity was what would do more for Japan than all else.

It appears that there is to be a large reduction of supernumeraries in all the offices of government, and great economy effected thereby, also a rapid pushing forward of railroad building, and continuous strengthening of the navy.

Three months ago we had a craze for foreign styles of hair-dressing among Japanese ladies. Many abandoned the native style and adopted one of the many foreign styles. European style of dress for men is becoming more and more common throughout the land. One argument in favor of it is that the dress is cheaper, another that it is more convenient for many kinds of work.

A country for changes! But when the changes advance such enlightened men as Counts Ito and Inouye to the front, the lovers of Japan may well rejoice.

METHODS OF WORK IN NEWCHWANG.

The Rev. W. P. Sprague recently paid a visit to Newchwang, and thus reports:—"Mr. Webster, who came out to the Scotch U. P. Mission three years ago, commenced evening preaching in the street chapel, last winter, profiting by the good example of Mr. Lees in Tientsin, and Mr. Ament in Peking. He also introduced that most valuable help, object teaching, by means of a magic lantern his thoughtful friends had sent him. In this way crowds listened nightly to the old story of salvation through Christ only, and carried away, indelibly impressed on their minds, pictures of all the leading scenes in the life of our Lord on earth.

"Another method of increasing the number of hearers, has been the use of a Gospel tent. His friends of Barclay Street Church, Edinburgh, sent him out a fine large tent. At its dedication in Edinburgh Mr. Muirhead took part in the service. And at its rededication when it reached Newchwang, in August 1885, allt he foreign residents joined four or five hundred natives, all comfortably seated within, consecrating it to preaching the gospel to the Chinese. And from that day till the autumn storms came on, crowds have daily listened to preaching within its walls. Already is it owned of God in blessing, and the first-fruits begin to appear."

Mr. Sprague, referring to the work of Mr. Ross among the Coreans, (which has been from time to time reported in the *Recorder*) says:—"I have never heard of such ready acceptance of the Gospel in China, unless it were following the famine relief work in Shantung. God grant we may soon hear of much more of the same sort all over this great land!"

ERRATA.

On page 12, line 14, of Vol. xvii, for "ting" read *tiny*; and on page 15, line 16, for "well drained," read *well-dressed.*

Diary of Events in the Far East.

December 1885.

23rd.—Reorganization of the Japanese Cabinet, under Count Ito, with Count Inouye as Minister for Foreign Affairs.

30th.—Death of Sir Walter Medhurst, in England.

January 1886.

1st.—Proclamation of the Indian Government annexing Upper Burmah.

7th.—A new Loan of £300,000, by the Hongkong and Shanghai Bank, for the China Merchants' S. N. Co.

13th.—Two sharp shocks of earthquake felt at Swatow.

14th.—The priests of St. Joseph's College bring suit for libel, in the Supreme Court of Macao, against the editor of the *Independente*.

18th.—H. E. P'eng Yu-lin arrives at Shanghai on leave of absence from Canton.

28th.—Mr. Taro Ando (late Japanese Consul in Shanghai) was to leave Yokohama as Japanese Consul to Hawaiian Is., with 925 Japanese laborers.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

On the 23rd of December, the wife of Rev. Authur Bonsey, London Mission Hankow, of a son.

On the 6th of January, the wife of Rev. G. R. Loehr, of a daughter.

On the 6th of January, the wife of Rev. B. C. Henry, Canton, of a son.

At Okayama, Japan, January 8th, the wife of Rev. Otis Cary, A. B. C. F. M. Mission, of a son.

At Amoy, January 13th, the wife of Rev. W. Palmer M. D. of a son.

At Shanghai, on the 23rd of January, the wife of Rev. J. N. B. Smith, of the American Presbyterian Mission, North, of a daughter.

DEATH.

At Hankow, December 29th, 1885, Mrs. Griffith John, of Hankow.

Arrivals and Departures.

ARRIVALS.

At Taiwan-fu, Formosa, November 12th, Dr. J. Lang, of English Presbyterian Mission.

At Amoy, December 22nd, Rev. D. Rapalje, of Reformed Mission.

At Shanghai January 13th, Rev. Mr. and Mrs. C. F. Reid and two children, W. H. Park M. D., and Mr. C. J. Soon, all for Methodist Episcopal Mission South. Also on the same date Rev. Mr. & Mrs. Bryen, Rev. Mr. & Mrs. D. W. Herring and Miss R. McGown M.D., for American Baptist Mission South.

At Shanghai, January 15th, Misses L. E. Hubbard, S. E. Jones, C. P. Clark, S. Reuter, A. S. Jakobson, J. D. Robertson, Mrs. Erikson, and two children of Rev. Mr. Cardwell, all of the China Inland Mission.

At Shanghai, January 28th, W. E. Macklin, M.D. of the Foreign Christian Mission Society of the Disciples of Christ, Cincinnati, U.S.A.

DEPARTURES.

From Taiwan-fu, November 14th, Dr. and Mrs. Anderson, and Mrs. Ede, for England.

From Foochow, on the 12th January, Rev. L. Lloyd and family, for England.

From Shanghai, January 28th, Rev. Mr. and Mrs. Tomalin, of the China Inland Mission for England.

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THE FLAG-STONES AND CONGLOMERATES OF NING-KONG JOW IN NORTHERN CHEHKIANG.

BY THOS. W. KINGSMILL, ESQ.

FEW visitors to the neighbourhood of Ningpo have failed to remark the important series of conglomerates and flag stones, in which are situated the celebrated quarries of Ning-kong jow. These rocks are even more conspicuous along the branch of the river flowing past Du-bu-du, 渡埠頭, where they form a bold escarpment along the left bank of the river, the outline of which affords a good instance of the effects of aqueous denudation, rising here and there into mamelons and hog-backs, with steep gulleys between, affording good sections everywhere of the rocks. On the opposite bank of the river extends for the most part a plain, reaching as far as the district city of Funghwa; but an outlier of the ancient ranges of the Kinwha prefecture stretches northward within a mile of Du-bu-du, and here we arrive at the lowest members of the Ning-kong jow conglomerates abutting in the spurs of the T'ung shan, 銅山, against the palæozoic quartzites forming the foundation of the Kinhwa rocks. The T'ung shan is a long narrow ridge about 1150 feet high, running out to the N.W. and extremely steep on both sides. It is composed of the ordinary grits and quartzites which underlie the lower Carboniferous limestones of central China, and which are here contorted, but lying in masses with obscure bedding apparently nearly vertical. It is always interesting to trace a geological formation to its lowest level, and in a long spur on the northern flank of the hill the two may be seen within a few feet of one another, the newer resting unconformably on the denuded edges of the ancient rocks, with a dip of about 7° to the N.E.

The rocks of the newer series in these spurs consist for the most part of beds of course conglomerate mixed with irregular layers of rough gritty sandstones, and vary in colour from white to dark reddish brown. There is little difficulty in recognizing their contents, which are the ordinary debris of the palæozoic rocks, consisting of quartzites, quartzite shales, porphyries and trachytes. The conglomerates are for the most part excessively coarse, many of the beds being formed of small boulders from 6 to 10 inches in diameter, but many that I noticed were upwards of two feet in diameter. The beds are of very irregular thickness, varying from a few inches to eight or ten feet. For the most part there is a rough sorting of their contents, the larger boulders occupying the lower portion; the boulders are all more or less rounded, and notwithstanding considerable search I have never noticed striæ or other ordinary marks of ice action.

On the left bank of the river the conglomerates form a long range of hills rising to about 850 feet in height, and dipping at low angles towards the north or N.N.E. As above stated, they are extensively denuded, and their northern edges form a long and bold escarpment running out in spurs here and there towards the river. The description of the rocks given above will apply equally to those on the opposite bank, and the same series may be traced across the intervening hills in a north-easterly direction to the valley of Ning-kong jow about five miles distant, the section showing a thickness for these lower rocks alone of upwards of 3,500 feet. The peculiar outline of the rocky escarpment, its deep sinuous gulleys, and the mamelated shape of many of the outliers, all testify to extensive aqueous denudation in comparatively recent times. At a short distance west of the Kong K'ow, 孔口, pagoda I met with in the northern face of the hill, the open month of a cave some 30 feet wide and 50 feet deep eroded in a softer bed of sandstone lying between two hard conglomerates, the waterworn aspect of the roof and sides, and the deposits of gravel on the floor left little doubt that the cave had formed the channel of an underground watercourse; the mouth of the cavern was about 450 feet over the valleys at both sides, and the ridge was not more than 250 yards across. The stream must therefore have worked for itself this channel prior to the denudation of the valley behind.

Between Du-bu-du and the Ning-kong jow valley are a series of low parallel chains running approximately in the line of strike. The beds of sand-stones and conglomerates follow in regular sequence, the sandstones increasing in importance and the pebbles in the conglomorates as a general rule becoming smaller and more water-

worn as we ascend. The sandstones here and there afford evidence of their derivation from granite rocks, while beds of coarse waterworn debris occur at intervals, the contained boulders being nearly if not quite as large as below.

Close to the village of Ning-kong jow the beds change, the sandstones become more frequent, close grained, hard and extremly compact; the intermediate beds become also finer and in some places might be called consolidated mud stones. Occasionally these latter begin to assume tufacious characteristics and seem as if poured out over the surfaces of the sandstone beds. The colours are various shades of brown approaching to red. The approach from the underlying beds is so gradual that it is difficult to define the junction but the Ning-kong jow flag-stones may be taken as from 800 to 1000 feet in thickness. In the centre of the series the sandstones occur in beds of from 2 to 8 feet in thickness dipping regularly to the N.E. at an angle of about 7½° to 9°. These afford admirable building stones, and are extensively quarried for door-posts, lintels tablets &c. The stones are readily removed by wedges, the cleavege being perfect in the direction of the bedding. Stones upwards of 20 feet in length and a foot and a half in thickness are readily procured in this way, and are well adapted for the ordinary trabeated bridges of the country, for which purpose they are shipped away in large quantities. The stones when worked exhibit a fine surface either with or across the grain and are excessively durable.

Ascending the Ning-kong jow valley in a direction to the north of west these flag stones are seen capping the hills to the right hand and gradually increasing in altitude till at the head of the valley they attain a height of about 1500 feet. They are very conspicuous as their superior toughness and durability have preserved them from the denudation which has extensively eroded the lower rocks of the river.

Above the flag-stones conglomerates again occur, but they now begin to become greyish, and assume a more tufacious aspect. The continued boulders are smaller and are not confined to the palæozic rocks, but contain fragments of the lower Du-bu-du rocks, showing that denudation had commenced with more or less oscillations of level. Crossing a range of low hills towards N.N.E. on the Tszechi branch of the river, the upper members of the series are seen in what may be called the Da-ying tufas. The character of the rocks has here completely altered, and in place of sandstones we find grey or greenish grey tufas, the debris for the most part of trachytic volcanic products, but in places assuming a reddish tinge, as if

dolerite alternated with trachyte. In the trachytic magma frequently occur fragments of the palæozoic rocks as well as of the lower beds of the series; the bedding has not become confused, and the rock has assumed a secondary cleavage independent of the bedding. In places the texture is so fine that the rock affords an excellent and durable building stone capable of showing the finest detail under the chisel; and like the Ning-kong jow flag-stones is extensively worked, but principally for carved brackets, panels, and other fancy work. For the most part the structure is closer and the contained pebbles, often of the lower argillaceous shales, render it unsound for such purposes. As however the cleavage spoken of above is very marked, the rock splitting readily into flagstones from 3 to 5 inches thick, it is extensively used for paving throughout the district as well as at Shanghai.

These rocks extend in a W.N.W. direction as far as Hangchow, where about the Lui-fung pagoda they may be seen cropping out in the low hills bounding the Sihu. They seem here to pass into red sand stones, apparently similar to the red sandstones of the Nanking district. To the N.E. they reach the plain of Yu-yao, and are cut off by the palæozoic rocks which reappear above the city of Tsze-chi. It is many years since I visited this district, and at the time I had not had the opportunity of studying the lie of the lower Ning-kong jow series, so that the entire was a sealed book to me. Speaking only from memory I cannot venture then on more than the merest outline. The rocks however must be of considerable thickness, probably exceeding that of the Du-bu-du beds, so that the entire to the commencement of the red sandstone cannot be under 10,000 feet.

As to the age of this extensive series we have at the moment only geological and lithological data to form an opinion. So far as I know the entire of the system has never yielded a single fossil. This was of course to be expected in the lower conglomerates, the conditions of whose deposit indicated considerable meteorological disturbance. The upper beds of these and the Ning-kong jow sandstones, deposits in comparatively settled water, might have been expected to yield some signs of life. Except however a few obscure molluscan or worm tracks on the ripple marked surfaces of the beds I have hitherto failed to find any trace of an orgainzed body. We are thus left without the only sure ground from which the age of the formation can be inferred. The evidence of position is likewise vague. The rocks overlie the palæozic series of central China, and were deposited after it had been uptilted and altered, but even this leaves a wide interval, and we are forced to reason from analogy.

The position of the rocks flanking the palæozoic ranges of Chehkiang, the heterogeneous character of their contents, the occurrence of the coarse conglomerates and boulder beds, and the subsequent subaerial denudation remind us forcibly of the Siwalik beds of northern India, and the apparent absence of fossils strengthens the resemblance. It is only here and there in the Indian beds that fossiliferous beds have been discovered, though where found the bones have been discovered heaped up as in a charnal house, indicating apparently, as do likewise the boulder beds, the occurrence at times of wild cataclysms. The divisions of the beds are roughly similar, though the thick deposits of volcanic tufas do not occur in the Sub-Himalayic beds; also the fact that the upper beds are mostly formed of debis from the lower indicating considerable local disturbance during the deposit of the series.

As above stated the rocks have undergone considerable aqueous denudation; the courses of this are however simple, and we can follow them in the present configuration of the country. We miss the complicated systems of denudation and re-denudation, to coin for the nonce a word, which marks the older formations. The lines are sharply cut, not blurred, and the mark of the graving tool is everywhere apparent. This gives a newness of aspect to the rocks, which is increased by the low angle and regularity of the dip, from 4° to 8°. The latter is, it may be stated, no test of age; as comparatively modern rocks, the Miocens of the Alps and Himalayas for instance are constantly found contorted, vertically bedded or even inverted. Still the facies of the whole seems comparatively recent, and we seem justified fully in referring them to Tertiary times. In a case of this sort what may be called geologic instinct come into play, and though the instinct may be at times sadly at fault, the practical geologist knows from experience that in the majority of cases the forecast comes approximately if not absolutely true. European geologists who are apt to refer cases of difficulty somewhat too freely to glacial phenomena, have seen in the very similar boulder beds of the Alps and the Sub-Himayalas the traces of a Miocene glacial epoch. I am by no means however disposed to refer every case of the occurrence of boulders, even of large size, to the action of ice, and in this instance the characteristic traces of glaciation are absent. Coarse conglomerates and boulder beds do however indicate the existence of considerable disturbing causes during their deposition; and the geological evidence is accumulating that the Miocene was a period of extreme disturbance. provisionally therefore in the absence of fossils, and to afford a standpoint for reference I am disposed to class the Ning-kong jow

series as of Miocene age, probably in the upper Da-ying tufas reaching to lower Pliocene.

Such provisional classification is however tantalizing to the geologist, and as many of the contributers to the *Recorder* are well acquainted with the district, they might do a service to the science by enquiring amongst their Chinese friends as to their knowledge of fossil finds. The pliocene beds of Szechuen yield a rich mammalian fauna, the fossils being well known as *lung-kuh*—dragons bones. Although it is not likely that such exist in quantity in the district in question, even an isolated specimen might serve to determine the geological relation of the beds. Molluscan casts or the remains of fishes or plants, though less decisive than the mammals, might still throw much light on the subject, and I am loth to believe that the entire series is unfossiliferous.

EVOLUTION OF FINAL K AND T OUT OF P, AND OF T OUT OF K.

By Rev. J. Edkins, D.D.

IN Goddard's Tiech'eu vocabulary may be noticed a great readiness to drop final p or change it into k or t. Thus 捕 to pierce should be c'hap but we find ch'a, 乏 bap, deficient is hwat, 怯 k'iap, weak is k'iak, whereas in the kwang yün it has p final.

It may be remarked here that the kwang yün has final k in the words 告, 却, 脚, 契, all which or their phonetics are also found with final p.

The last of these 契 pronounced with k final at Shanghai in the word for "to eat" 喫 is in Tiech'eu k'iet. In both cases there has been an evolution from p, as we conclude from the phonetics 大, 刀. It is breathing in 呬 or 噏 hip.

In the syllable k'iet we find 擷, 蹋 but these are kok in kwy. So 力 lat has come from lik and sat 塞 from sak.

In sek we find 嗇 which in the old dictionary kwang yün is shap or shak. Here k has been evolved from p. The word to leak is 漯 siak or 泄 siap, and here also k is from p, so also t comes from p in 緆 or 紲 siet, to tie.

The words 直, 得, called tit are properly spelt with k final.

In the kwang yün we find among k finals the following phonetics in p 佳 羽, 幸, 夾, 爰, 畜, 皂, 匊, 玆, 止, 毛, 四, 幸, 羽, 立, 本, 步, 度, and others. They may be found with p in pages 42 to 50 in the Ju sheng volume of that work.

In the same way if we look for p phonetics among words ending in t in the kwang yün we find 曷. This phonetic requires us since its original final is p to regard kot the grass cloth plant, kot, to cut, and kie to finish, exhaust, as all ending in p. So with 幸, 步, 奚, 乩, 刃, 內, 熱, 爭, 止, 兒, 朱, 臬, 隶, and others. They indicate that an extensive migration has taken place from p to t. An example occurs in the Amoy pronunciation of 法 hwat. The dictionary final is p and so it is at Tiech'eu, but Amoy speech has adopted it.

The final p has been best retained in Kiang-si province and the old k in Shanghai and at Fucheu in both which cities final p and t are quite lost.

Confirmation of this doctrine of the evolution of k and t from p is to be found in old forms of phoneties. Thus 夾 is 夾, but 赤 has in its upper part 𠂤. So also 罪, below the net at the top, has the same form for 土. In 赤 the same combination occurs. The old form for 土 we thus obtain is very like the old form of 立 which is 𠂇 and of 大 which is 𠂆. We may regard this form therefore as originally having the force dap and kap. The evolution of k from p and t is not confined to the final. The initial letter is also subject to the same law. Thus 包 pau to embrace is pok. But to embrace is kwo 郭 or kwok, the environs of a city. Should any one say these must be seperate roots, it may be replied, that it is easier to change a letter than to create a new root. Ease of origination is a principle that must not be lost sight of when determining what are true roots.

In etymology it is important to know the true origin of several groups of words which have sprung luxuriantly from roots ending in p. Lip or dip, to stand, has originated 樹 shu, tree, 橛 chu, an individual tree, 豎 shu, upright, 柱 chu, pillar, 拄 chu to support, 註 chu, tablet. All these words mean upright and have lost p, but they have it is most likely first changed p to k and then dropped k.

Who has not looked curiously at a character like 歧, c'hi, in tonic dictionaries gi, which means 差 c'ha, and also coincides with 支 chï branch is sense, while yet it differs in initial, having g instead of aspirated or unaspirated t (ch)? the fact is that all these words began with t'ap or dap and they are ultimately identical with 十 hip, meaning a cross, the common numeral shï, ten. The guttural g is evolved from the tooth letter d which appears as t', zh, ch, or sh.

EXTRACTS FROM THE GREAT CONCORDANCE RELATING TO COREA.*

By E. H. Parker, Esq.

餘 Bordering north on the 烏桓 and 夫餘, [Wu-hwan and Fu-yü]. Our 遼東 [Liao Tung] is east of the 滄海, [Ts'ang Hai].

餘 The Kokorai [高句麗者] emanate from Fu-yü.

[Yang Ti] swept the gulf of Pechili [渤澥], and thundered at [the gates of] Fu-yü with a lightning sweep.

澥 In the 東海 [Eastern Sea] there is besides a 渤澥, [P'uh Hiai], therefore the [said] Eastern Sea is called the 渤海, [P'uh Hai].

The Poh-hiai [or P'uh-hiai] is another branch of the Sea.

海 P'êng and Wu penetrated the 穢貊 [Wei-Meh country] and Corea [Chao-sien], establishing the 滄海 prefecture, [Ts'ang Hai].

海 The Ts'ang-hai islands are in the Northern Sea.

濟 The Hiaksai [百濟] were of the Fu-yü race, distant from the capital [Si-ngan] over 6,000 *li;* south of the 瀕 [Pin]; their west bordered on 越州 [Yüeh-chou]; to the south the 倭 [Japanese]; to the north Kau-li [Corea], all to be reached by sea; to their east was Shinra, [新羅].

羅 Shinra is south east of Hiaksai over 50 *li;* its territory to the east borders on the Pacific; north and south it borders on Kauli and Hiaksai. In the Wei period [A.D. 200-300] it was called Sin-lu 新盧, and again, Shinra in the Sung time [4th cent]; and also 斯羅 [Sz-lo, Mr. Griffis' Sila]. Shinra state was originally of the Shin-han race [辰韓].

韓 There were three Han tribes, the 馬 Ma Han, the 辰 Ch'ên Han, and the 弁 Pien Han. The Mahan were westward, and consisted of 54 [petty] states: they bordered north on the 樂浪 [Loh-lang or Ngoh-lang] and south on the Wo [Japanese]. The Ch'ên-han [Shin Han] were east, and consisted of 12 states; north they joined the 濊貊, [Wei-Meh]. The Pienhan were south of the Shinhan, 62 states; their south also touched the 倭, [Wo]. The Mahan were the most considerable. The Wei History 魏志 says "The Mahan people were good husbandmen, were acquainted "with the silkworm and mulberry, and made cotton cloth. "They have each [State or community their own] leaders, "the greatest of whom calls himself 臣智; the next is "邑借, [a class of chieftain] scattered amongst the

* N. B. Each extract is given under the word under which it occurs.

"mountains and seas. They have no walled cities. There "are over 50 states of them, the greatest consisting of over "10,000 families, and the smaller of several thousand, over "100,000 households in all." The 梁書列傳 or Liang History says: "The Mahan consisted of 54 states, of "which Haiksai was one. During the [Sz-ma] Tsin "Dynasty 句驪 having taken Liao-tung, Hiaksai took "Liao-si. Later on it was defeated by Kao-kü-li [高句驪], "and removed to the 辰韓 territory." The Weichih [or Wei History] says. "Shin-han was east of Mahan; its old "men used to say that refugees from the Ts'in tyranny "appeared in 韓 state, and that Mahan cut off its eastern "part and gave it them: they have walled cities and pali- "sades." Their language is different from Mahan and like that of the 秦人.

THE AGENCY OF CHINESE AUTHORS IN PREPARING A CHRISTIAN LITERATURE FOR CHINA.

By Rev. C. W. Mateer, D.D.

PROTESTANT Christianity has been propagated for about fifty years in China, and there are now fully twenty-five thousand native Christians. A large number of Christian books and tracts have been prepared by foreign missionaries, but almost nothing has been done by Chinese writers. This fact is certainly somewhat surprising, especially when we consider the literary character of the Chinese. Several things have no doubt conspired to produce this result, the chief of which are the following:—

First, the small amount of educated talent in the Chinese Church.—As in most other lands so in China, the gospel has come first to the poor; not because the missionaries have chosen the poor, but because the poor have chosen them, and given heed to their message. Now the poor are everywhere the ignorant, and this is especially the case in China, where there are no free schools, and where education is laborious and expensive. To this we may add the further fact that the poor are generally inferior to the rich in intellectual endowments. Many notable exceptions no doubt there have been, yet the general fact remains that in every land the poor are intellectually inferior to the rich. On this account it has come to pass that there is but a small amount of educated talent in the church in China, and what there is is not of a high order.

A second reason why more Christian books have not been prepared by Chinese authors is the want of originality in the Chinese mind.—The Chinese mind is no doubt original in the sense of being *sui generis*, but it is not original in the sense of possessing a strong inventive faculty. The Chinese are preeminently a race of imitators. The old story which represents the Chinese tailor as following so closely the garment given him for a pattern, that he put on the new one patches similar to those on the old, is more of a truth than it is of a caricature. Invention is foreign to the Chinese mind. The average Chinaman not only lacks the power, but also the ambition to devise anything new. The possibility of doing such a thing seems never to touch his mental horizon. He walks in the steps of former generations, physically, intellectually, and morally, all oblivious to the idea that there is such a thing as progress or improvement. This vident characteristic of the Chinese mind is enough of itself to con-nce me that the Chinese never invented anything.

To this want of inventive faculty should be added the want of nthusiasm. Chinese Christians are all moderate Christians. Their eal is all exceedingly prudent and temperate. They lack the nthusiasm and generous devotion which prompts to great undertakings. Either there is no religious enthusiasm in the Chinese nature, or Christianity has not yet succeeded in evoking it. Either the Chinese are largely impervious to the overmastering motives of the gospel or else these motives have not yet succeeded in thoroughly penetrating the thick rind of their all-prevalent selfishness. The Chinese lack the consecrated enterprise, as well as the original genius, necessary for the production of good Christian books.

A third reason for the paucity of Chinese Christian authorship is the repressive influence of foreigners.—Christian missionaries are generally aggressive men, and not always free from ambition and conceit. Hence they are generally more anxious to write books themselves than to stimulate or assist a Chinese Christian to write. Their superior resources both of education and money put the Chinese author at a great disadvantage. If any Chinaman attempts a polemic tract or an apologetic essay, the logical mind of the foreigner sees no end of bad logic and bad theology in it, and at once opens upon the manuscript a fierce fire of unsparing criticism. The writer is discouraged, and as he has no means of his own for printing, his well meant effort falls to the ground.

These things account in great measure at least, for the fact that Chinese Christian scholars have as yet done so little in the way of authorship. But is this state of things to continue indefinitely? Is the whole task of furnishing a Christian literature for China to

fall on foreigners? I confidently answer, *certainly not.* The day will come when Chinese talent and Chinese zeal will assert themselves. History shows that, with few exceptions, the books that have most influenced the people of any nation, have been written by native authors. It is a rare thing, in any land, that a book written by a foreigner has exerted a potent influence. It is to be anticipated therefore, that notwithstanding all drawbacks, Chinese authors are yet to write the books which will be most influential in China.

Let us consider for a little how and why this will most probably come to pass.

1.—*Christianity will presently reach a more intellectual class, and talent will increase in the native church.*—Christianity has begun with the poor, but it will not end with them. It will rise to the higher ranks in China as it has done in every land. Its progress is upward as well as onward, and the time is coming when it will reach the intellect of China, and enlist its forces in the cause of truth. Christianity makes the poor and the ignorant the stepping stones by which it presently reaches the rich and the educated. Christianity not only *rises*, it also *raises*. It elevates and stimulates those who accept it. Moral and intellectual faculties grow and develop together, acting and reacting on each other. At present the Christians in China are poor, but a few generations of virtuous industry will make them rich, and at the same time will develop amongst them a new intellectual vigor. The laws of heredity are not all physical. They are intellectual and moral as well. That the superior intellectual vigor of Christian nations is a legitimate result of Christianity, accords with the highest reason, and is denied only by those who shut their eyes to the most palpable evidence. The same process has begun in China and will go on until the intellectual forces of the land, as well as its material wealth, are largely found in the Christian church.

2.—*A new and more stimulating kind of education will prevail, especially amongst Christians.*—The mental stagnation of China is no doubt largely due to their wretched system of education. It trains the memory while it neglects or suppresses nearly every other mental faculty. It trains the mind to think wholly in the treadmill of the past. It forever commits to memory the same books, and prates over with servile docility, the explanations prescribed by imperial authority. The acme of its ambition, the conventional essay, is a continual repetition of the same ideas, old scraps melted and poured in the old mould. No wonder such a system of education has dwarfed the Chinese mind, and suppressed its powers of reasoning and invention. It is the privilege and duty of Christianity to bring in a

better system, a system which, while it imparts useful knowledge, will train the reasoning powers and develop the faculty of original thought and investigation. The Chinese mind is not inferior in natural powers. Its present imbecility is not so much due to inherent weakness as it is the result of her traditional conservatism, together with her senseless system of education. Free the Chinese mind from the shackles which have hampered it for ages, give it the stimulus of a rational system of education, and it will presently awake to a new life. Give it mathematics to develop its power of reasoning, and natural science to stimulate the desire to know, to discover, and to use, and we shall presently have illustration of its splendid capabilities.

It should be noted also that the Christians in China will be the first to avail themselves of the superior education of the west, and the first to feel the stimulus of its new life. Their minds are more receptive than those of the heathen. They are freed from the bondage of the classics and their minds awakened to the idea of inquiry and investigation. Besides this the gospel is itself a stimulus. It awakens the mind to the value of truth, while the moral and spiritual life it begets reacts powerfully on the mental faculties. In short a pure Christianity will develop a new life in China. From this new life I confidently expect the first real intellectual achievement in China. Christianity has a right to the first fruits of the regenerated life of the nation, and she will not fail to get them. Moreover grace will develop a new zeal and enthusiasm in the more receptive soil of a new intellectual life, and Christian scholars will emulate the devotion and enterprise of their western teachers. Let the church only embrace the golden opportunity to teach and develop the intellect of China, as well as to regenerate and guide her heart, and the wealth of the nation's sanctified talent will be poured into her bosom.

3.—*Chinese authors have a number of important advantages over foreigners.*—The most patent of these is a more perfect command of the language. Nearly all foreigners fail of acquiring the Chinese written language. In making a book they furnish the idea, but they are entirely dependent on the Chinese teacher to furnish the language in which these ideas are clothed. This process is slow and laborious. It often fails to give the ideas of the author in their full integrity, and always results in the loss of much of their original vigor and vividness. It is a partnership in which neither party is satisfied, and the result is generally more or less of a failure, awkward in style and stale in expression. On the contrary the Chinese author writes with the pen in his own hand. The thoughts choose

for themselves the happiest words, while the words serve to develop and co-ordinate the thoughts. Writing through an interpreter is fatal to the highest attainment either in thought or style.

Another and more important advantage which the Chinese author will have is an intimate acquaintance with Chinese character, and appreciation of Chinese feelings. The foreign author betrays himself at every step. No matter how long he has been in China or how hard he has studied her character and her institutions, he is not a Chinaman. He does not see things as a Chinaman does. He does not form his opinions in the same way, nor from the same standpoint. It is far easier to wear Chinese clothes, or to eat Chinese food, or to speak the Chinese language, than it is to think as a Chinaman thinks, and to feel as he feels. The Chinese author will be at home and at ease. He will indeed have new thoughts inspired by new knowledge and a new faith, but he will clothe them in native dress and adapt them to the Chinese heart. His intimate knowledge of domestic life and social customs will give him means of illustration and facilities for reaching the feelings and the hearts of his own people, that no foreigner can possess. The Chinese are a peculiar people and their peculiarities are most intense and positive, such as the Chinaman cannot throw off nor the foreigner put on. In books purely doctrinal and didactic, the foreign and Chinese author are approximately equal, but in books of a more popular kind designed to enter into the domestic life of the people and move their hearts with the truths of the gospel, the Chinese writer has every advantage. Books of the former kind will never be extensively read by the heathen. They do not value truth for its own sake. There is very little spirit of inquiry among them, especially in regard to moral truth. This no doubt accounts largely for the very limited extent to which the Chinese will read Christian books. Books of popular kind which will interest and fascinate, the Chinese will read, the heathen to some extent and the Christians with avidity. Such books can only be written by Chinese authors. They only will be able to put themselves into full sympathy with the reader, conciliate his opposition and enlist and move his feelings. Such books if written by men of genius, may become a prodigious power in China.

4.—*The special circumstances of the church in China will give rise to special needs, and these will be best met by Chinese writers.*—Peculiar heresies will no doubt arise, special abuses will grow up, and special temptations will beset the Christian life in China. These things will call for special books making special applications of gospel truth. It is self evident that the Chinese will be able to write such books much better than foreigners. Their intimate

knowledge of native life and customs will enable them to point out and reprove the peculiar vices of their own people, and apply the principles of the gospel in the most effective way for their correction. Attacks also will certainly be made on Christianity by means of books. That fifty years have elapsed and twenty-five thousand converts been made without the appearance of such books, shows in a striking light the mental and moral apathy of the Chinese. They have hatred enough to persecute the Christians in every quarter, and passion enough to raise mobs and burn chapels, but not intellectual energy enough to assail Christianity by means of books and tracts. The day will come however, when they will do so, and when they do, it will be a fortunate thing if the Christian church has trained men who will be ready and able to vindicate the truth. The most formidable and dangerous enemies Christianity has ever encountered have been those who wielded the pen. If the church had not had in her own bosom men as learned and as gifted as those who attacked her she would, humanly speaking, have perished long ere this. In every land to which Christianity has gone she has led the van of education, and she has always had trained and gifted sons standing in the front ranks of intellectual progress prepared to repel every attack that has been made. To plant the Christian church in China and nourish it into life is the work of foreign zeal and faith, but to secure its ultimate purity in doctrine and practice, and to defend it from the attacks of its foes, the church must look to its own devoted and gifted sons.

In view of these facts and principles I wish to make a plea for the encouragement of Chinese authorship.—Our work as Christian missionaries in China is temporary. The sooner it is done and we can leave, the better. We are to decrease and the Chinese are to increase. All departments of Christian work are to pass into their hands, and not the least important of these is the writing of Christian books. I began by laying stress on the difficulties which stand in the way of Chinese authorship, and I wish to conclude by laying still greater stress on the importance of speedily overcoming these difficulties. The Chinese mind must be awakened, the Chinese heart must be inflamed, and Chinese talent enlisted. Vigorous and popular books written by Chinese authors will greatly increase the faith and stability of the church, and give Christianity character and respectability in the eyes of the heathen. Its roots will then take hold of the soil, and its trunk stand up in the strength to resist the storms of opposition that are sure to beat against it. This day may seem distant, perhaps, to some who take pessimistic views of Chinese character and capabilities. I am not one of that class. I

hope for great things of Chinese Christian writers; not as quickly perhaps as might be desired, yet none the less surely. Everything must have a beginning. It is hardly likely that the first efforts of Christian authorship will be the productions of trancendent genius which will defy criticism and command universal admiration. It is much more likely that the mental and moral stupor which holds the Chinese mind in its embrace, will pass off gradually; that at first, we shall have modest, mediocre efforts, which will achieve a partial success, and then, step by step, as the church awakens to a clearer sense of her responsibilities and her strength, bolder and more successful efforts will be made. Only when the Christian church in China has native writers able to repel the attacks of her foes, and to nourish the intellectual and moral life of her members, will she emerge from her foreign pupilage and exalt her head in the strength of an independent life. In the first steps especially, the fostering care and help of those who are now the leaders and teachers of the church are imperatively demanded. They should act in the most liberal spirit towards aspirants to authorship, giving such help and encouragement as the circumstances may seem to require.

Particulary:

1.—*They should help by way of suggestion.*—Genius is generally modest. It has happened more than once that young men who have subsequently attained to distinction have been stimulated to make their first efforts chiefly by the suggestion and encouragement of their friends. If this has been the case in western lands much more is it likely to be the case in China. Here Christian authorship is an untried field. Christian readers are few and poor, and the heathen are strongly averse to Christian books. The Chinese also are characteristically wanting in enterprise, and not inclined to spend either labor or money on anything which is new, or that does not give sure promise of success. Suggestions should also be given in regard to suitable themes as well as in regard to their most judicious treatment. The wider knowledge which the missionary has of the history and experience of the Christian church, as well as his superior mental training, will enable him to make such suggestions and so give important assistance to the young Chinese author. Thus it may perhaps turn out that the most important work of a missionary's life has been suggesting to a gifted Chinese writer the preparation of a well-timed book and pointing him to the best materials to use in his work.

2.—*They should help by a broad and liberal criticism.*—Not only are missionaries disposed to be harsh critics of each others' literary work, but they are, I think, even more disposed to depreciate

the efforts of their Chinese brethren. They apply western ideas of logical thought to the conduct of the Chinaman's argument, and western ideas of a faultless syntax to his style, and thus overwhelm him with so many objections that he gives up in despair. I recollect a case which came within my personal knowledge some years ago. A Chinese preacher had prepared a sheet tract on his own ideal. He had done the work with great care and had had it reviewed by competent Chinese critics. Before being printed it had to pass through the hands of a foreign publication committee. Several points in the treatment of the theme were at first objected to, but finally, after discussion, were waived. One or two supposed defects in expression were however more seriously and persistently condemned. The native brother expressed his disgust at the foreign critic, and was inclined to abandon his tract rather than yield. As it happened a foreign brother was within reach whose Chinese scholarship stands unchallenged, and at my suggestion a final appeal was made to him on the merits of the case. He promptly pronounced the contested expression as unexceptionable from a Chinese standpoint, and so, at last, the tract was approved and printed. I should like to know how many well meant efforts of the same kind have been frowned down by the severity of foreign critics.

However missionaries may assail with unsparing severity the Chinese productions of their foreign brethren, and *refuse to use in their work any books but their own*, I wish to put in a plea that they deal in a different spirit with native brethren who may aspire to authorship. History shows that the first efforts even of men of genius, have sometimes met with the most depreciating criticism, and writers whose fame has afterwards become world-wide, have come very near utter discouragement at the first. Be generous to young authors. Look at their productions in a broad and magnanimous spirit. Do not suppose that every departure from the technical forms of theological expression will necessarily breed a heresy. Do not lose sight of the natural presumption that the Chinese writer probably understands the genius of his own language, and the modes of thought that will arrest the attention of his own people. Do not be more concerned for his reputation than he is himself, nor assume that because there are a few defects in its work it is not therefore worthy to see the light.

3.—*They should give all needed help in securing the printing and circulation of new books.*—For the present, at least, Chinese authors are likely to be poor and without the means of printing and circulating their own books. Unfortunately for Christian authorship in China, Christians generally expect books either to be given to

them outright or sold to them for a song. Anxiety to circulate Christian books, and the generous gifts of the church at home, have largely brought to pass this state of things, though it has been assisted, no doubt, by the antecedent fact that native sects have long been accustomed to distribute religious tracts gratuitously. It is needless to say that it practically renders the spontaneous and remunerative sale of a Christian book impossible. In these circumstances native authors need the same assistance that foreign authors need. The Chinese have no tract societies of their own to assist those who might desire it; therefore let missionaries hold out a helping hand, securing to every deserving author a portion of the aid so generously furnished by the churches at home. There will of course be some mistakes and some failures. No great result has ever been accomplished without them. If Chinese authors do make some failures they will at least have the advantage of a good many venerable precedents amongst their foreign brethren.

In conclusion, I venture to express the hope that the day is not distant when well trained Chinese scholars will wield their pens for Christ, both in books and in newspapers. There is plenty of talent in China. Let us not undervalue the capabilities of Chinese genius. Look at the varied and extensive literature which China has wrought out for herself in the past. If her gifted sons have done all this when blinded by heathen superstition and fettered by her treadmill system of education, what may we not expect when a rational education has enlarged and quickened their minds, and the inspiring motives of the Gospel have stirred their hearts with a new enthusiasm. If we pray the Lord of the harvest to send forth laborers into his harvest in the ministry, shall we not also pray him to send laborers into the important field of Christian authorship. Some of the greatest movements of modern times have been effected by means of books. God has more than once taken this very plan of carrying out his great purposes. If in His providence He shall raise up a few men of genius in China and inspire them to write books suited to the people and the times, they may yet prove to be the most potent of all human agencies in the Christianizing of China.

METHODS OF MISSION WORK.

LETTER V.

By Rev. J. L. Nevius, D.D.

ORIGIN AND GROWTH OF STATIONS IN CENTRAL SHANTUNG. (*continued.*)

THE proficiency in Christian knowledge, of the members of these country stations, will I think bear favorable comparison with that of the converts cared for by resident preachers. The degree of illiteracy of the inhabitants of these rural districts is perhaps somewhat greater than that of the population of China taken as a whole. Not more than one out of twenty of the men can read, and not one of a thousand of the women. Among our Christians, nearly all the children and most of the adults of both sexes under fifty years of age learn to read. Some have made remarkable progress in the study of the Scriptures. A large majority of them have committed to memory the Sermon on the Mount, and many other shorter portions of the Bible. Scripture ideas and phrases have entered into the language of every day life. Persons of advanced age, though themselves unable to read, take great pleasure in relating Scripture stories and parables, and in teaching others less instructed what they have learned. The mental development of the converts and their enthusiasm in their studies have in many places attracted the attention and excited the wonder of their heathen neighbors. In one of our stations there is a literary man named Fu, now over fifty years of age, who has been totally blind for about thirty years. He has taught his daughter, a girl of fifteen, to read the Bible; she describing the characters as seen, and he telling her the names and meanings of them. She has in this way learned about two thousand characters. Her father has memorized from her lips the gospels of Matthew and John, the Acts of the Apostles, and Romans, and many other portions of Scripture. He and other members of his family have taught his sister Mrs. Kung, who is also blind, to repeat nine chapters of Matthew; and this blind woman has taught her invalid bed-ridden sister-in-law Mrs. Wang to read the Scriptures, by repeating them to her character by character from memory, while her sister-in-law finds out the words on the printed page.

The manner in which Stations are propagated.—Many of the stations in this province, as before stated, are propagated largely by agents employed as evangelists. When new ones are established however, they are usually organized under a leader chosen on the plan detailed above. The English Baptist stations and my own

radiate from self propagating centres; reminding one of sarmentaceous plants which propagate themselves by runners striking root and producing new plants in the vicinity of the parent stock; the new plants also repeating the same process. When a man becomes a Christian the fact is known through the whole circle of his acquaintances male and female, far and wide. It is generally believed that his mind has lost its balance. He is shunned for a time, but before long his friends visit him either from sympathy or curiosity. They find him in apparently a normal condition, and working quietly in his shop or on his farm; and are curious to know what this new departure meant. An opportunity is thus afforded of presenting the claims of Christianity as not the religion of the foreigner, but the true religion for all mankind. The visitor goes home and thinks about the matter and comes again; attends service on Sunday; is interested in the truth; makes a profession of Christianity; and in process of time his home becomes a new propagating centre. Stations started in this manner have the advantage of a vital connection with the parent station, and they are nourished and supported by it until they are strong enough to have the connection severed, and live and grow independently. The Baptist mission, having tried both methods for some years past in the same field, have found that as a rule the stations which have originated as the result of the labors of paid agents, have been comparatively weak and unreliable, and some have entirely fallen away; while those which have been commenced on the self propagating principle have generally maintained a healthy vigorous growth. Instead of increasing their paid agents as the number of Church members has increased, they have diminished them nearly one half. This self propagating principle often results in the establishment of stations one or two days' journey from the propagating centre.

I have often been asked, Why do you not employ and pay more native agents? I reply by another question. Why should I? The only men I could employ are exerting what influence they have for good where they now are. My paying them money and transferring them from one place to another would not make them better men or increase their influence. It might have the opposite effect. During the last few years, I have in fact frequently been inclined to attempt to enlarge and hasten on the work by selecting and employing native agents from my stations, and have requested money appropriations from our society to enable me to do so. When the time has come for carrying out this plan however I have refrained from taking the proposed step, fearing that it would probably do more harm than good.

I am asked again, do you intend never to employ native paid agents. My reply is, I leave this question to be determined by the circumstances and in the light of the future. If suitable men are found, and it is clear that employing them as paid agents would do good, I should be glad to see them employed, and the more of them the better.

The Classes to which our Church members belong.—Most of our stations are found in country villages; and in general the Christians may be said to belong to the middle class. Although none of them are what we should call rich, not a few are "well to do" as compared to the majority of their own people. Many are farmers and day labourers. We have also school teachers, artisans, pedlars, and innkeepers. As a rule the men preponderate in numbers, though some Churches are composed mostly of women. Sometimes the men are first reached, and influence the women of their families to follow them; and sometimes the reverse is the case. The work among the women has in my stations and in the main in all the others, been carried on without the help of foreign ladies. A few country women have come to Chefoo to receive instruction from Mrs. Nevius. In most places visits of ladies, except the wives of missionaries accompanying their husbands, would hitherto have been impracticable, and in the opinion of the native Christians undesirable. The common assertion that heathen women cannot be evangelized through the instrumentality of men is certainly not universally true in China. Facts prove the contrary. In most places, indeed generally in the interior at a distance from the established central stations, they can hardly be reached and evangelized except by men. In many of the Shantung stations women stand out prominently as examples of zeal and proficiency in Christian knowledge.

Persecutions.—Opposition and persecution have marked the course of our work to a greater or less extent in every district. The authority of the family or clan is often invoked to overrule the individual in his determination to enter the new religion. Village elders and trustees of temples unite in efforts to exact from Christians contributions for theatres and the repairs of temples. When native Christians persist in asserting their purpose to follow their own convictions of duty in opposition to those who think they have both the right and the power to control them, open outbreaks ensue, resulting in brutal assaults, house burning, and in some cases driving Christians from their homes. When other means fail native Christians are sometimes arraigned before the local magistrates on fictitious charges; and when it is found as at times is the case that the local magistrate is only too glad to join in the persecution,

false accusations become more numerous, and old law suits in which the Christians were parties, are revived. In these litigations the persecutors have every advantage. There are among them those familiar with all the arts and intricacies of Chinese lawsuits, and those who have friends in the *ya-men*, and money for bribery when it is required. Under these circumstances the Christians have small hope of justice. Charges are brought against them with such a show of plausibility, and such an array of evidence, that officers who are disposed to act justly, as I believe some of them are, may almost be excused for regarding Christians as guilty culprits, and treating them accordingly.

In cases of great injustice and abuse, missionaries have taken up the complaints of the native Christians, appealed to their consuls, and in some instances obtained at least partial redress. It must be acknowledged however that we have not invariably elicited correct representations of these cases; and also that when through the influence of the foreign teachers the tide of fortune has turned in favor of the Christians, they have not always been free from a spirit of revenge and retaliation. Bitter and unjust as the treatment has been which our Christians have often received, it is a growing opinion here that the best weapons with which to meet this opposition are Christian patience and forbearance; and that the surest victory and the one which will be followed by the best results is that of "overcoming evil with good." We are less and less disposed to appeal to the Civil power on behalf of our people except in extreme cases.

Sabbath Observance.—The difficulty of enforcing strict rules of Sabbath observance is not less here than in other parts of China. Our own mission has taken strong ground on this subject. We regard the Sabbath not as a Jewish institution but an institution for man in all ages wherever found. We believe it has the same authority as the other commandments of the decalogue; that the obligation to keep one day holy unto the Lord antedates the decalogue, as the duties enjoined in the other commandments do; and that the decalogue is but the divine reannunciation and publication of universal and eternal law. As such we hold that it can never be abrogated; that its observance is inseparably connected with the prosperity of the Church; and an index of its spiritual state.

In determining how Sunday shall be observed, or in other words, in the interpretation of the fourth commandment, we have an infallible guide in the teachings of our Saviour. He has declared that it is lawful and right; (1) to do good on the Sabbath day; (2) to

perform acts of necessity; (3) of mercy and kindness; (4) to perform work connected with or necessary to the worship and service of God; (5) that as the Sabbath was made for man and not man for the Sabbath, this commandment should be so construed as to subserve and not interfere with man's best and highest good. God's revelation of truth and duty is one consistent whole, each part connected with and conditioned by the others. Cases may occur in which one command supersedes and overrules the others. The paramount authority and commands of God may make it a man's duty under some circumstances to disobey a parent; the civil law or the inherent right to preserve one's own life against lawless violence, may make it right to destroy human life: and the necessities of war or famine may justify a man in taking and using what does not belong to him. So circumstances may justify the performance of ordinary labor on the Sabbath, in which case such labor is not to be regarded as ignoring or breaking the fourth commandment, but as obeying God's will in the exceptional as well as the usual observance of the day. Nothing should be done which the above principles laid down by our Saviour do not warrant.

It is evident that the natural outcome of these principles must be a great diversity of practice growing out of varied situations and conditions. It is evident also that the application of these principles must be left largely to each individual Christian. I believe this may safely be done so long as the divine obligation of this command is acknowledged. On the graduated scale representing on one extreme actions plainly inadmissible, and on the other actions as manifestly admissible, there is a wide medium of debatable ground where room must be left for the exercise of individual liberty and Christian charity.

To make the matter more practical. On the side of unjustifiable Sunday labor, we may designate that of the farmer who tills his own land, and is or ought to be the master of his own establishment; or the artisan who works in his own shop with or without employees. In such cases as these we insist on a strict observance of the Sabbath and make a breach of this observance a matter of censure and discipline.

On the side of justifiable work we designate enforced labor performed on Sunday by slaves, minors, daughters-in-law, &c.

In our stations the duty of Sabbath observance is generally acknowledged, and I think I may say that there is a manifest improvement in public sentiment on this subject. In my own field there is a considerable proportion of the stations in which the observance of the day is gratifying and commendable: but in a

majority of these stations strict observance is the exception, and a loose and partial one the rule. We hope to see a gradual advancement in this matter as the result, with God's grace and help of careful Bible teaching and the examples of our more advanced and conscientious Christians.

It may be objected that insisting on the divine obligation of Sabbath observance, and at the same time providing for the relaxing or annulling of these obligations, practically leads to about the same result as leaving the whole matter to be determined by individual choice or expediency. It should be remembered however that this modification or relaxation is not one of our suggestion but is specifically laid down by the Lord of the Sabbath Himself. The practice here advocated provides too for the gradual and finally complete introduction of the Sabbath into heathen lands on a basis of divine authority; while the theory that the Sabbath was only a Jewish institution makes the observance of it a matter of choice rather than duty, and condones for its neglect or abuse which gradually becomes a habit interwoven with social and national customs. Under one theory, so far as this question is concerned, the Church is like a ship at turn of tide drifting in different directions in obedience to the temporary influences of wind and tide, but still holding fast to her anchor and destined to settle soon in a fixed position; under the other theory, she is without anchor, and drifting hopelessly.

Discipline.—We regard the administration of discipline as indispensable to the growth and prosperity of our work, and attention to it claims a large portion of our time and thoughts. With the use of our Record Book, and assistance of the leaders and helpers, and information obtained from other sources, the difficulty in gaining a knowledge of the real state of things is not so great as might at first be supposed.

The proportion of those who have been excommunicated on account of scandalous offences is comparatively small. As many as eighty per cent of these are cases of gradual and at last complete neglect of Christian duties, commencing with giving up Bible study, disregard of the Sabbath, and neglect of public worship. It now appears that most of these persons entered the Church without a clear apprehension of what Christianity theoretical and practical is. Their motives seem to have been obtaining a place as a preacher or servant, or pecuniary aid in other ways, or getting help in lawsuits actual or anticipated; all these motives being connected no doubt with the sincere conviction that Christianity is true, and the desire

to share in the spiritual blessings which it confers. They were also ignorant of the difficulties and trials connected with a Christian profession, and so when they met with opposition and persecution have fallen away.

We administer discipline as directed by the Scripture and generally practised by Christian Churches at home; first, by exhortation and admonition, followed if necessary by a formal trial and suspension; and in failure of reformation, excommunication, after a period of suspension varying from a few months to one or two years.

The whole number of adult baptisms in my own field during the last seven years has been about one thousand. The proportion of excommunicated persons is about twenty per cent of the whole, and more than half of them have been from the one Hien Shiu-kwang, where there were for a time numerous accessions under a good deal of excitement. In the other four Hien the proportion of excommunicated persons as compared to the whole number of converts is about ten per cent. While there has been this falling away in individuals, there has been a comparatively slight loss of stations, nearly all having left in them a few earnest men, so that the places where there have been most excommunications are really stronger and more promising than when they had more names on the roll. No station has as yet been entirely given up. It is feared however that we shall soon have to give up four, three of them in the district of Shiu-kwang.

Cases of discipline have diminished considerably during the last year, and we hope the number may be much curtailed in the future by avoiding some of the causes which have led to them. Very few excommunicated persons have returned to us. Very few have become enemies and open opposers. Most are indifferent, some soured and disappointed. Not a few retain strong sympathy with the Church and continue to attend services. In every case so far as I know, the administration of discipline has been sustained by public opinion in the Church and outside of it; and the effect of discipline has been decidedly good. I believe the neglect of it would soon result in checking the growth and perhaps extinguishing the life of the Church.

It has been objected to this plan of conducting stations, that with the missionary living so far away from them, and the new converts left so much to themselves, it is impossible for him to know what is occurring, and the difficulties of finding out,and correcting abuses and irregularities must be greatly increased. There is weight in this objection, but in my opinion the difficulties are much

less than may be imagined; and the advantages of the stations, being left to themselves far outweigh the disadvantages. The helper is able to find out quite as much about the stations as the missionary could if he were constantly living among them. While there may be motives at work influencing Church members to conceal important facts from the missionary and also from the helper, there are other motives which work strongly in the opposite direction. Irregularities or improprieties on the part of an individual or a party in the Church, are very likely to be reported on the first opportunity by another individual or party. Should a whole station be interested in concealing something which ought to be known, some adjoining station, or people outside the Church will probably be found ready to give the requisite information. Our main dependence however is on the honesty and integrity of the leaders and the Church members; and especially on the fact that the station is theirs and not the missionary's; and that they rather than he, are the ones who are chiefly interested in correcting abuses. The fact that they do not depend upon the missionary for pecuniary support, which eliminates the strongest motive for concealment or deception, is a matter of much greater importance than the proximity or distance of the missionary. Many facts will prove that where there is a motive to deceive, the daily presence and supervision of the missionary is no sure guarantee against concealment and deception carried on during a long course of years.

Contributions—In contributions we have not accomplished what we ought. This matter has been constantly kept before the Christians, and special books and placards treating of this subject have been prepared for them and studied by them. A good beginning has been made in ways which it is not easy to tabulate and publish in public reports. Chapels have been built and furnished; a good deal has been done especially by those who are connected with chapels in entertaining and instructing enquirers; voluntary labor in evangelizing the "regions beyond" has been carried on to a considerable extent; and poor Church members have been assisted. In addition to this, most of the stations have given a contribution through the foreign missionary once or twice a year, varying in amount from one to three or four dollars or more, which has been applied hitherto to paying the expenses of the helpers. Our contributions this year have been unfavorably affected by an unsuccessful effort to open a silver mine, in which members from all our churches are engaged. This undertaking is likely not only to diminish our contributions this year, but also we fear to injure and retard the work of the stations in other ways. Our Christians need

further instruction as to the duty of giving, and more pressure to induce them to give; and also to have placed before them objects suited to draw out their sympathies. The example of other missions, and especially, I may mention, facts recently brought to our notice by Mr. Macgowan in connection with his work at Amoy, have been a great help to us.

Schools.—The opinion and policy of the missionaries here as to schools vary considerably, and the course to be taken in the future is not yet fixed. There are but few places where the native Christians are strong enough in numbers and wealth to support schools of their own. One member of our mission is trying the experiment of helping country day schools, paying about one dollar a year for each pupil. This help is furnished on the conditions that the schools have Christian teachers, that the pupils learn Christian books, and are subject to the examination and control of the foreign missionary and his helper. A similar plan has been adopted to some extent by English Baptist missionaries.

For myself I have not been successful with this plan. I am helping three day schools this year to the amount of from five to eight dollars to each school. These are started by the natives who applied to me for assistance. In each of them, I am disposed to think that a prominent, if not the chief motive, is to provide a support for the teacher, who otherwise would have nothing to do.

So far, no plan for schools has seemed to me so practicable and satisfactory in its results, as that of making the stations themselves a kind of training school for all their members. A great deal may be accomplished by systematic teaching on Sunday, and also employing leisure months and days in study.

The plan of a free day school during the winter months when the farmers have little to do, suggested and adopted last winter in one of the stations, has interested me greatly, and I should like very much to see it or something similar generally adopted.

Men employed and Incidental expenses.—From the more than eight hundred Church members in my stations, I have at present in my own employ two men, viz., one helper who receives five thousand cash ($4.67) per month, and one servant. The other helper is from one of the older stations. Besides these there are the following men from my stations in the employ of other missionaries, viz., two teachers, three helpers, and six servants, making the whole number in regular employ thirteen.

Besides these, I have for several years supported from private funds, a young man from a wealthy family who has been driven from his home by violent and continued persecution. His expenses are

from fifty to seventy dollars a year. He is now studying medicine and doing a good medical and evangelistic work in and about his home. He will soon I hope be independent and require no further help.

The amount expended for providing food for the Bible classes at Chefoo composed of leaders from the stations, has been about one hundred dollars a year. By tabulating the above and other items we have the following as the entire expense for my stations for the past year 1885, aside from the salary and itinerating expenses of the foreign missionary:—

Salary of two helpers	$ 112.00
Aid to one medical student	65.00
Bible classes	54.00
Contributions to three day schools	18.00
Contributions towards building chapels ...	14.60
Occasional preaching tours	15.80
Help in cases of persecution	19.18
Total	298.58

About one half of this sum total is supplied by the mission. The above will present a fair average of expenses and the number of men employed from year to year. It does not include private assistance given to the poor amounting in all to about forty dollars. In 1884, I had an additional helper, and in 1883 two additional ones—both from the college at Sung Choufu. I expect to have for the present year, 1886, but one paid helper.

The foregoing statements will give, I think, a correct general idea of the character and condition of these stations at present. They are marked by the same weaknesses and defects which are found in a greater or less degree in Churches everywhere, and which we should expect to find in converts just emerging from the darkness of heathenism and still surrounded by heathen influences and only imperfectly emancipated from old heathen habits. In every respect they fall short of the Christian ideal and the ideal of the plan on which we are working. I am glad to be able to say however that the evidences of vitality and growth are more and more apparent every year; that individual Christians are advancing in knowledge and spirituality; that the stations are in the main giving evidence of stability and promise of permanency; and that they are gaining a good report from those who are without."

What the future of these stations will be we cannot know. In view of the dangers to which they are exposed, and the disappointing results which have so often marked the history of missionary enterprises in China we can only "rejoice with trembling." Our hope is in the continued presence and blessing of our Divine Master. We rejoice that this vine of God's planting seems to be striking its roots into the native soil, and hope that with God's blessing it will continue to grow and spread wide its branches and bring forth much fruit to His glory.

THE BASEL MISSION.

By Rev. C. R. Hager.

OUR German brethren are so exceedingly reticent in regard to their work, that it might be thought the mission had almost no existence, or at least that it had not reached to its present proportions. Their motto in mission work evidently has been and is to-day, "Deeds and not words." Indeed one of the members of the mission said to me personally a few days since that it was the characteristic of Protestant missionaries *to talk* and the Catholics did the work. Whether it is always wise to be silent I leave others to judge but I have so far deemed it consistent with propriety to tell something of their general plan of work, with the view of benefiting some one as I have been, by viewing their work more closely. The senior member of the mission is known throughout China for his kindness and hospitality, and many are the voices who are ready to say, God bless Father Lechler. It will soon be forty years since Mr. Lechler in company with three other missionaries, one his own fellow laborer and the two others members of the Rheinish mission, sailed for China to carry on the mission work which had been inaugurated by Dr. Gützlaff. Of their early experiences, and narrow escapes from the violence of robbers and mobs, it might be interesting to speak, but we will not take from them the *glory of silence* and of suffering for Christ's sake, for the most part unknown to mankind. The tale however, is one of heroic self denial and consecration to their chosen work. Instead of being satisfied with the open ports as pheres for their activity, they pressed into the interior, and lived

among the people, not for a day or a week but for months and years, and only occasionally came to Hongkong, and very often then only because they were driven from their posts, by the Chinese.

If there is such a thing as romance in missionary life, these early members of the Basel Mission certainly could tell something very romantic. Living on the main-land then meant something more than it does now, it meant persecution and possibly death, it meant solitude and being plundered and robbed, but our brethren from that day to this have firmly adhered to the principle that missionaries ought to live in the country, and so we find them to-day all with the exception of two, carrying on their missionary labor upon the main-land of China. From nine stations and twenty-two outstations they carry on their work assiduously and with diligence, remaining often upon the field for twelve or thirteen years before returning home to rest. At convenient points houses are built for the missionary, in which he lives with his family and superintends the missionary work over a certain distinct and outlined district. Very often church edifices or schools are in close proximity to the missionary's residence. In some instances the second story of a mission house answers for the dwelling of the family, while the lower floor is used for the church or school. It is thus seen that the principle adhered to is that of association with the Chinese as much as possible. And these missionary houses and churches are not always in densely populated cities, nay it seems to have been the idea of the missionaries to locate these buildings somewhat away from any large town, and some stand almost exclusively apart from *any village*. Stations are established, and church edifices are erected where it would almost seem that no one could find them. It is the general custom or plan of other missions, to seek to press into the large cities, the strategic points as it is said, the large market towns upon the rivers, easy of access; but not so do our German friends labor. They have not allowed themselves to be confined to the banks of the streams in their missionary operations. Their motto evidently from the first has been to spread the Gospel among the people of the *country*, seeking to reach all men no matter how difficult the access was to them.

Again another point is very manifest in their work. No attempt is made to spread over a large extent of territory in order to Christianize the Chinese. The field occupied is worked thoroughly. Three or four missionaries sometimes occupy a field of less extent than a single missionary of some of our other societies. They live among the people and show them *how to live* by personal example, as well as teach them the truths of the gospel.

There is no strife for occupying certain points to the exclusion of other societies, but their boundary lines are determined, so that the field occupied is exclusively their own, not interfered with by any other missionary society.

There is this mutual understanding of territory to be occupied, by the three missions, Basel, Rheinish, and Berlin. One society will not enter the field of another, unless it has been ceded to it by the Home Board. Each mission occupies its own field, does its own work upon its own ground, and in its own prescribed way. There is no sign that only the large places are selected to the exclusion of the smaller and in this they are an example to many other societies.

Little is also heard of the ladies of the Basel mission, and one might almost think that they were a cipher in the mission, if we were to judge their work by what is learned from their pen. They are even more reticent than the gentlemen. No articles are written for "Woman's Work," though *all* of them could have something to tell of interest and profit. True, a large share of their time is occupied in household duties, yet aside from all these they find time to do missionary work, such as teaching in girls' schools and among women, but if you were to ask them what they did they would no doubt say, "Nothing" and that their former expectation of being useful in China had been entirely frustrated by the care of their own families, and yet their hearts are truly in the Master's work, exhibiting a fidelity and patience rarely seen in some other ladies. At times they live alone for days and weeks while their husbands are on their missionary tours, and yet no complaining word is heard from them. You might converse with all of them in three or four languages and be equally well understood. Single ladies there are none, but the married ladies carry on as much missionary work as they can. Heroic womanhood and self denial are truly manifested in the lives of these ladies.

The main feature of the mission is perhaps the educational system in vogue.

The German mind is scholarly and seeks to understand the reason of things. Not satisfied with a superficial knowledge of Chinese, the missionaries themselves are faithful students of the classics and Chinese literature, and bring this acquired knowledge into use in their school and preaching work. Their love of learning is clearly seen in the mission schools, by the course of study that is prescribed for the Chinese youth. This course is perhaps more thorough than that of any other school in China; the Chinese boy is taken at seven years of age and for the first seven years studies in the elementary school whose course embraces both Chinese and

Christian studies. After the seven years have been completed with satisfaction to the teacher, the scholar passes on to the middle school for a four years' course where the higher Chinese studies and Christian sciences are taught, united with biblical instruction. From this same middle school, he still passes to another of a higher grade and which may be called a Theological Seminary. Here the course is again prolonged to four years. Thus it is seen that the plan is to give the pupil fifteen years of study before he graduates and becomes a helper in the mission. Not all who enter the elementary school complete the entire course of fifteen years' study. It is only the diligent and intelligent pupils that are chosen from this school to pass on to the middle school; the same is true again with the pupils who have completed the course of the middle school. Only the best and those most likely to be fitted for preaching the gospel are sent to the Seminary. The course in the latter is one that would do honor to many of our own home seminaries. I append it for examination by those who are engaged in similar work of teaching.

First year.—1. New Testament Exegesis. 2. Old Testament Exegesis. 3. Chinese Literature. 4. Homiletics. 5. Music. 6. Instruction in the art of teaching. 7. Introduction to the Old and New Testament. 8. Church History. 9. Pedagogics.

Second year.—1. The first six studies in the first year. 2. Dogmatics (Theology.) 3. General History, Geography and Natural History (General Review.)

Third year.—1. The first six studies in the first year. 2. Christian Ethics. 3. Confucianism—a critical analysis.

Fourth year.—1. The first six studies in the first year. 2. Symbolics (Church Polity.) 3. Pastoral Theology.

No words are needed to say that this prescribed course is a thorough and comprehensive one. A mere glance at the list of studies is sufficient to show us that it is in no respect behind some of our training schools at home. The present curriculum is largely due to the efforts of Rev. Mr. Schaub who has been in charge of the school for some seven years. Many of the text books have been prepared by him.

These different schools are supported by mission money, and the whole amount expended for the support and instruction of two hundred and thirty-one pupils is $2,852, of which, $949.60 cents is collected from the pupils and $1,902.40 is drawn from the Home Board.

The regular course for a girl to complete her studies is equal to that of the elementary Boys' school, viz., seven years, though some only spend three or four in study.

The average cost per pupil for his support aside from instruction may be seen from the following table:—

Seminary student	$2.86	per	month.
Middle school student	1.61	„	„
Girl in Hongkong	1.28	„	„
Girl in the country	1.02	„	„
Boy in Elementary school in Hongkong	1.49	„	„
Boy in Elementary school at different stations	1.04	„	„

Usually only children of Christians are admitted into the schools and the plan is to instruct them thoroughly in the knowledge of the Bible.

Children of heathen parents, who are under eight years receive baptism at the time the sacred rite is administered to their parents; if over eight years they must first express a willingness on their own part to receive the ordinance.

This review of the work of this mission must necessarily be brief, and justice has not been done to the subject, but the outline before us will give some idea how our brethren have risen to be one of the greatest missionary organizations in China. Their 2,721 baptized converts do not tell the whole story, for their members have gone to South America and the Sandwich Islands, and aided in Christianizing the Chinese of those countries. It may be truly said that God has favored them with success in their work. One reason of this lies no doubt in the fact that the Hakkas, among whom they labor, are more approachable with the gospel than some of our proud Cantonese. As one passes through this country, terms of reproach are seldom heard from the Chinese, but instead of these one is greeted with the polite terms of "Minister" or "Teacher."

Three of the stations occupied were principally formed by three of Dr. Gützlaff's Evangelical Society of 400 members by which he vainly hoped to Christianize China, so that it may be said that the work of that good man, deceived as he was, still lives in the Basel Mission, though it needed the later men, such as Messrs. Hamberg, Lechler and Winner, to bring the good out of the evil, and institute different and more perfect plans of missionary work. The forty years of Mr. Lechler's life have been full of changing vicissitudes, in perils oft and trials many, in labors abundant and hardships without number; but success has crowned every effort, so that as a retrospective view is taken, we can well say that he has not labored in vain, and that he is most fitted and able by his past experience and toil to give an answer to those who speak of missionaries as one of the "twin evils of China."

Correspondence.

EDITOR OF RECORDER,

There is in press now in this city a book entitled 天道明燈 written some years ago by 王義華, a Christian of unusual earnestness and force of character. It was written not long before his death, which occurred at an advanced age. All whoever heard him in the domestic chapels, addressing Christians, or in the street chapels appealing to "outsiders," will never forget his manner of intense conviction as to the truth of what he was saying.

His book represents the nature of the man highly educated in the classical literature of China, whose deep erudition is devoted to the Lord Jesus Christ and His Gospel.

Only those of uncommonly high scholarship will be able to read these homilies or tractates upon Gospel themes, but those who can appreciate them, find a remarkable plea for Christian truths such as is rarely, if ever, seen in the range of religious literature. Most of these essays, if not all, were published in Dr. Y. J. Allen's paper at Shanghai many years ago.

It is now printed at private expense and sold at cost, viz., at the rate of twenty copies for a dollar ($1.00 per twenty copies.)

Please send in subscriptions for it to the A. B. C. F. M. Press at Peking and the Presbyterian Press at Shanghai, when the announcement is made in the "Recorder" of its issue.

The writer of this notice does not endorse all of the teachings of the book, by any means, but nevertheless sincerely recommends its careful perusal by all foreign and native Christians who can do so, leaving each to accept or reject, as his judgment dictates.

Mr. Wang I Hwa was not a man of doubtful faith in Christ, and his book will endanger no one's belief in anything essential, while it will establish in the faith many now vascillating between the claims of many religions.

Information is wished regarding the following books:—Symmachus' Greek Old Testament. Aquila's Greek Old Testament. Fritzœhe's Libri Apocrypha Vetus. Testamentum Græce Leipsis, 1871. Robert Young's Concordance of the LXX. Deleitgh's Examination into the Origin and Plan of the Evangel of St. Matthew. Is there an English translation of this last named book? Where and how can these books be obtained, and at what cost?

Yours &c. J. CROSSETT.

PEKING DEC. 22ND, 1885.

Our Book Table.

The Chinese Review for November and December is at hand with its usual variety of Sinological lore. We are glad that there is one journal in China able to publish the more learned, and less popular, productions of our various industrious students. This number opens with an interesting article by Mr. G. Taylor on the "Aborigines of Formosa," followed by a paper on "Corea" by Mr. E. H. Parker, which together with the articles in the *Recorder* on the same subject give valuable information regarding that no longer Hermit Nation. Dr. Edkins writes on "Chinese Roots," and Dr. Macgowan on "Earthquakes in China." Mr. Oxenham again fills a number of columns with "A Chip from Chinese History;" after which follow the usual Notes and Queries, Notices of New Books, &c.

Dr. Williamson sends us a tract on *The Families of China.—How shall we reach them?* He dwells on the "Importance of the Family," and urges that "China is emphatically the field for Christian Women;" but his special theme is that, "Illustrated Books" are a most efficient means for reaching the families. He would have illuminated texts, illustrated books, and a periodical illustrated by chromos, for women and children. Books without pictures he thinks insufficient, for they create no interest he says; and he thinks it best that they should be bestowed as gifts from our Christian ladies, rather than be sold. The author closes his plea by saying:—"We are far too apathetic: we jog along in the old ways. Let us arouse ourselves and strike into this new path: for I am confident such efforts will be crowned with abundant success. In truth I cannot see how we can hope to reach the families without some such method as is now suggested." While we appreciate the assistance of good and well-adapted pictures, it seems to us that Dr. Williamson overestimates their importance, and we cannot but deprecate the freedom with which he proposes to give them away.

The third of the Anglo-Chinese Tracts published by the "Hongkong Union" is before us. The subject is *Looking unto Jesus*, with an intimation that the tract was compiled by Mrs. F. J. Kimball. It is a short exhortation, largely in Scripture language, to make Christ Himself the objective point in our faith, rather than any mental state in ourselves. Two pages are occupied with the English version, and two with the Chinese.

Foreign Cookery in Chinese, published by the Presbyterian Mission Press, Shanghai, is the second edition of a very useful little book in Chinese, prepared by Mrs. Crawford of Tung-chow Fu. The English Preface tells us that it is designed to aid both foreign house-keepers and native cooks. "The work opens with instructions to cooks in regard to cleanliness, and dispatch. Then follow two hundred and seventy-one recipes, the most of which are selected from standard authors on the culinary art.....It has an English and also a Chinese Index. In the Index the recipes are numbered both in English and Chinese figures, so that a person unable to speak Chinese has only to point out the number of any article desired, and the cook will find directions for its preparation." One would think that any lady with tolerable servants, might, by the aid of this Manual, provide most completely for her table, and so reduce the labors of the house-keeper in China, already so proverbially light.

Editorial Notes and Missionary News.

NOTES OF THE MONTH.

The 11th of February, was largely observed by the Protestant Churches of Japan, on the recommendation of their Evangelical Alliance, as a special "Day of Prayer for the pouring of the Holy Spirit upon the Churches, Schools, Christian workers and all the people."

We learn from the *Quarterly Record* of the National Bible Society of Scotland for January, that Mr. J. Wallace Wilson, who returned to Scotland after seven years of service in western China, has now entered the service of the London Missionary Society.

Miss Gordon Cumming in her new book on China, makes very flattering notice of Mr. W. H. Murray and his efforts at teaching the Chinese blind to read by means of embossed dots.

It may not be generally known that Mr. C. T. Studd, the celebrated cricketer, who went out last year as a missionary to China, had the large fortune of £100,000, when he determined to consecrate himself wholly to God. He went to Mr. Hudson Taylor, the founder of the China Inland Mission, and offered him the whole of this great fortune. Mr. Taylor refused, but Studd would not be denied. He put the money in the hands of trustees, and the interest goes to the China Inland Mission, while Studd goes to China just to have common fare with the other missionaries. This is Christianity. Surely God will honour such noble self-sacrifice.—*Christian Commonwealth.*

Mr. C. H. Carpenter's tract on "The Subsidy System in Missions," is a trenchant exposition of the evils of the method. It is interesting reading just now in connection with Dr. Nevius' Letters, that are certainly not diminishing in interest as they progress. We are not prepared to endorse all Mr. Carpenter's statements, or to push matters to the extreme that he suggests, but it is evident that the trend of the best missionary thought is in that direction. We wish we had space for quoting from him. An article in *The Missionary* (American Presbyterian, South) for January, on the same subject, reaches the following conclusion:—"For these [Christian] natives to be supported in any way by foreign money is, in general, not an advantage. We are not saying that no natives should be supported by the mission. The missionary himself needs native help, which the mission should pay for; but we believe that the policy in mission work now should be rather to diminish than to increase the paid native help."

Dr. W. Ashmore, of Swatow, now in America, addresses a letter to Mr. Carpenter in the *Watchman* of Boston regarding his tract on "The American Baptist Missionary Union," and we need hardly say it is spicy reading. This is a discussion of the comparatively limited question whether the Foreign Missionary Board of the Baptist Church (North) is an economical agency for propagating the gospel, and has not the interest to other denominations that the rest of Mr. Carpenter's "Missionary Tracts" have, though all of them have most immediate reference to the work of his own Church.

We are informed that the new *List of Missionaries* which is being prepared by Rev. Dr. Farnham, will be published the coming month, after which we shall be able to prepare our *Statistical Table* of the Missionary Work.

BOOK DISTRIBUTION AT WUCHANG.

Special effort was made at Wuchang last September to reach the candidates assembled for the Triennial Kü Jen Examination. As on former occasions, it was conducted under the auspices of the Hankow Tract Society. At a special Committee Meeting held in June, the Secretary reported (1) The offer of 10,000 Gospels (Mr. John's Version,) from the National Bible Society of Scotland, and (2) The offer from a well known friend and helper of the Society to bear the expense of an edition of 10 000 copies of Dr. Martin's Evidences of Christianity. These munificent orders were gladly accepted. Unfortunately only 8,400 copies of the "Evidences" were procurable in time, so 1.600 copies of the Tract entitled, "The Mirror of Conscience," were substituted. We were thus enabled to present to 10,000 of these students a neatly made-up parcel, containing a Gospel and a Tract, with the inscription plainly written on the band 福音堂敬送. After due consideration it was resolved to distribute these books on the occasion of their coming out from the third and final session of the Examination.

The London Mission Chapel, affording a most convenient basis of operations, was kindly put at our disposal. Here on the afte noon of the 15th. of the 8th. moon (Sept. 23rd.) assembled a willing band of Native Christians from various Churches in Hankow and Wuchang; to whom, under the supervision and direction of the Wuchang Missionaries, the work of distribution was entrusted. They did their work well and nobly. The weather suddenly changed during the night, and came in wet, cold and windy—a change for which most were quite unprepared. The cheery way in which they rendered their voluntary, unpaid, service under such trying circumstances, won the admiration of us all, and cannot but be regarded as a hopeful augury for the future of the Native Church amongst us. The work of distribution began about 4 o'clock on the afternoon of the 15th., and was finished by about 9 o'clock on the morning of the 16th., when the distributors all gathered together at the house of a Missionary living near, prepared to do hearty justice to a breakfast provided for them.

The distribution was effected most quietly. The Officers stationed at the entrance of the Examination Hall offered not the least obstruction; and in more than one instance, help was rendered by soldiers on guard and people living near, by giving shelter to both books and distributors during the wet and stormy night.

The books were on the whole very well received by the Students. Very few cases of refusal. One of our number in passing a large number of them in the street, in the early morning, was very much pleased to notice that each had the small parcel of books in his hands.

A marked improvement in the attitude of these scholars to Christian truth was noticeable in the great majority of those who visited our Preaching Halls. The haughty scorn, the contemptuous sneer and the angry disputation, are more and more becoming a memory of the past. And as we can point to one at least of their number who has been brought into the Church by a previous effort of this kind, we all feel encouraged to pray that God's blessing may richly follow the scattering abroad of these 20,000 volumes, and trust that we may see some tangible results of this united effort made by the agents of the English Protestant Missionary Societies stationed in this great centre.

J. W. B.

BIBLE SELLING IN NANKIN.

Mr. T. Protheroe writes as follows of work for the American Bible Society in Nankin, during the Triennial Examinations:—In former years upon such occasions some difficulty was experienced in getting near to the Examination Halls; hustling, and stoning were indulged in; but owing to the abatement of their prejudice to the foreigner on the part of the literati, I was able to go in and out among the students, before and after their Examinations, and received most respectful treatment from them. Very rarely did I hear the phrase "foreign devil" from any of the students. I placed myself in their way as they left the city to return home, and so spent some three weeks. At times a small group of students would call to us from the door of their friend's house, at others, from inside the inns in which they were staying. Some of them would take a complete set of gospels, others, having purchased some previously, would ask for more. I disposed of 3,446 copies of the Gospels during the Examinations—only nine being donated. It is apparent to all who are in this field that there is a readiness to procure our books; and this, not because they are presented for sale by a foreigner; nor is it that they are cheap; but because some are desirous to learn their contents. Many read our Scriptures. Sometimes a man who has read a Gospel of Matthew will speak of the Genealogy of Christ, as a list of names he cannot understand. Some will recommend the books to others, saying they speak of the blind seeing, the deaf hearing, and the lame walking.

SEMI-CENTENNIAL CELEBRATION OF MEDICAL HOSPITAL, CANTON.

On the 31st of December, 1885, the Half Century Anniversary of the Medical Missionary Hospital was celebrated at Canton in the Preston Memorial Church, itself a gift to the Hospital by Dr. S. Wells Williams. Dr. Graves, as Chairman of the Managing Committee, made the first address, and read a letter from Dr. Parker the founder of the Hospital. Dr. Kerr, the Rev. T. W. Pearce, and Hon. Gideon Nye followed with addresses of great interest reviewing the history of Medical Missions in China and of the Hospital in Canton, in particular. We take the following paragraph from the report of Dr. Kerr's address:—

"The Medical Missionary Society's Hospital in Canton was originated by the American Board of Foreign Missions, when that Society had existed only 25 years. Most of the Missionary Societies operating in China date the commencement of their agencies here since that time. Medical Missionaries had been sent out before, but had not established permanent institutions. The Moravians had had Medical Missionaries longer than any other religious sect. Whilst as a hospital this institution has for its object the alleviation of human suffering, it has also an ultimate object, viz., the extension of Christianity. We claim for this institution to be the first which has combined both these objects, and it may be said to be the originator of Modern Medical Missions. The Edinburgh Medical Missionary Society is a direct offspring of the Medical Missionary Society in Canton, and originated out of a meeting held in Edinburgh to meet Dr. Parker, and was formed as an auxiliary of the Society here. Dr. Kerr then gave a brief historical sketch of the hospital. Dr. Parker arrived in 1834 and began his Ophthalmic hospital in 1835. Dr. Kerr took charge in 1855. In 1856 the premises were burned, but the hospital was re-opened in 1858. In 1866 the present location was secured, and in 1865 the hospital connected with the London Mission-

ary Society became a branch of the Medical Missionary Society. This latter place was closed in 1870. Dr. Kerr related to us some of the multifarious duties that have devolved upon him during the past thirty years. These include the erection of buildings, regular routine of hospital work, as attending to in-patients, out-patients, purchase of medicines, repairs and cleaning of hospital, instruction of medical students, translation of text books, etc."

EXPLORATIONS IN SOUTHERN CHIHLI.

The Rev. D. Z. Sheffield writes of a journey during October and November, as follows:—

Lin-ching is a city of upwards of 200,000 inhabitants, I should judge. It is on the Grand Canal, at the point of divergence from the Wei river. The people were very civil to us, the merchants often inviting us into their shops. From one fourth to one third of the population is Mohammedan. There are three large mosques near the city, but in bad repair. From Lin-ching we took carts for Tung-chang, 130 *li* from Lin-ching. The land was low for the entire distance, and had been flooded in the summer. South of Tung-chang there was a wide extent of water, flooding a hundred or more villages Water surrounded Tung-chang on three sides. It is a much smaller city than Lin-ching, and with much less business.

From Lin-ching I went on to Tai-ming alone. It is about 400 miles south and a little west of Tientsin. It is 20 *li* west of the river; the village of Lung-wang Miao being its river outlet. It is a city, I should judge, of about 100,000 inhabitants. Business seemed to be dull, and though there are good shops, there was a general air of thriftlessness. A small river near at hand is some feet above the surrounding country, and in the summer floods the country. Wheat is cultivated quite extensively, I presume because it is the most certain crop. From Tai-ming the river is navigable for 200 miles to Wei-kui-fu in Ho-nan, and even beyond. That general region is densely populated, and could be occupied with ease—as regards accessibility—by a number of mission stations. We hope to begin a new work at some point in the near future. I incline to Lin-ching as a first station.

THE CHINESE IN BURMA.

The Rev. Wm. Kidd of the Presbyterian Church of Rangoon, has just issued an appeal on behalf of mission work among the Chinese in Rangoon. We quote from the circular issued by him. He says "There are many Chinese in Rangoon, for whose conversion to Christianity practically nothing is being done. According to the census taken in 1881, there are 12,962 Chinese in British Burma, and 3,752 in Rangoon. Besides these, there are about 1,000 Burmese Chinese in Rangoon, who might be reached through Chinese as well as through Burmese." Mr. Kidd has now engaged, as a Catechist, a Cantonese Chinaman, a member of the Presbyterian Church in Victoria, Australia. Both this man and his wife, trained in a mission school in Hongkong, seem to be true Christians, and we wish Mr. Kidd and our Chinese friends every blessing in their work.

SCHOOLS IN HONGKONG.

The Rev. S. C. Stanley recently passed through Hongkong and reported regarding the Government Schools, which he visited by invitation of Dr. Eitel, the Government Inspector:—

We attended the Examination of one of Dr. Chalmer's girls' schools. He has fifteen such for boys and girls. There are six grades,

covering six years of study. In these Mission schools no English is taught, but the Bible and Christian books are studied. The Government takes no account of religion, but only that full time, and faithful work shall be done, as shown by the examination, to receive the grant-in-aid, which practically covers expences. Dr. Eitel does faithful work. In the school referred to above, four in one grade failed to pass to the next. The regulations are clear and explicit. We also visited the "central" Government school, or "Anglo-Chinese" school where most of the pupils are Chinese, some Portuguese or half-cast, and only English is taught. We also visited St. Joseph's College (R. C.). The "Brothers" here put forward declaimers (evidently trained in Brutus and Cassius) and the work done under skilled draughtsmen, for our edification. The Portuguese and half-caste are in different rooms from the Chinese. The rule compels 200 day's attendance in the year (found *necessary here*) in order to draw the grant, and many fail in the time, as well as others who fail to pass. Some *good* work seems to be done, but my impression was of show and superficiality in general, as compared with the other schools.

"The "Berlin Foundling Hospital," under Pastor Hartman's care, has about eighty girls of varying ages, most of whom come from the mainland, having been cast away by their parents and picked up by missionaries and sent to the Hospital. I was much pleased with what I saw there. It is a real work for the Master, lovingly done in His name. The school of the Institution receives Government aid, as other schools, the rest is charity.

The "Chinese Hospital and Dispensary," is interesting, carried on in *purely* Chinese ways, but neat and clean as it has to be here under police inspection. The drugs of medicines given are kept that in case a patient dies, and his friends complain, reference can be had to these to vindicate the treatment. The endowment of the institution came principally from a fund raised by the Colonial Government by licensing gambling houses. When the facts were known, the Home Government refused to admit such money into its exchequer; so it was given back to the Chinese for charitable uses, mainly for this.

Diary of Events in the Far East.

January, 1886.

22nd.—The s.s. *Corinth* sunk by collision with H. M. S. *Firebrand*, between Formosa and Amoy.

23rd.—Gen. De Courcy, late Commander in Chief in Tonking, arrives at Hongkong *en route* for France, having been recalled.

26th.—Liu Jung-fu, the Black Flag Chief, arrives at Canton.

28th.—Bhamo occupied by the English.—Telegraph station opened at Langson, on the Chinese Southern frontier.

February, 1886.

8th.—The Windsor Hotel at Yokohama destroyed by fire, several of the inmates narrowly escaping.

11th.—The s.s. *Douglas* a total wreck on the White Rocks, near the Lamocks, with loss of seventeen lives.

13th.—Death in England of Hon. F. B. Johnson, of Jardine, Matheson & Co.

22nd.—H. E. Liu Ta Fung, the new Chinese Minister to England, arrives at Shanghai *en route* for London.

25th.—Judge O. N. Denny, late U. S. Consul-General to China, arrives at Shanghai from San Francisco *en route* for Seoul as Commissioner of Corean Customs.

Missionary Journal.

Births, Marriages & Deaths.

MARRIAGES.

At Peking, January 29th, by Rt. Rev. C. P. Scott D.D., Mr. G, W. Clarke to Miss Agnes Lancaster. both of the China Inland Mission.

BIRTHS.

At Newchwang, November 17th, 1885, the wife of the Rev. W. W. Shaw, Irish Presbyterian Mission, of a son.

Arrivals and Departures.

ARRIVALS.

At Shanghai, February 2nd, Misses M. L. Legg, I. E. Oliver, S. Wilson, and E. Taylor, of the China Inland Mission.

At Hongkong about February 3rd, Mr. & Mrs. A. Kenmure, for British and Foreign Bible Society.

At Shanghai, February 6th, Dr. and Mrs. Douthwaite, of the China Inland Mission.

At Shanghai, February 10th, Rev. J. H. Judson, of American Presbyterian Mission (North) Hangchow.

At Shanghai, February 19th, Misses E. C. Fenton, and F. R. Kinahan, for China Inland Mission.

At Shanghai, February 18th, Miss A. C. Safford, of the American Presbyterian Mission (South) Soochow.

DEPARTURES.

From Foochow, February 22nd, Rev. Mr. Ohlinger and family for United States America.

From Swatow, February 24th, Rev. Mr. & Mrs. McKenzie, Rev. Mr. & Mrs. McIver, and Misses Ricketts, and Mann, for England, and Miss Norwood for U.S.A.

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THE NORTHERN BARBARIANS IN ANCIENT CHINA.*

BY W. A. P. MARTIN,
President of Tungwen College, Peking, North China.

THE Great Wall which forms the northern boundary of China proper tells of a conflict of races. Extending for fifteen hundred miles along the verge of the Mongolian plateau, it presents itself to the mind as a geographical feature boldly marked on the surface of the globe. Winding like a huge serpent over the crests of the mountains, it seems, in the words of Emerson, as if

> "The sky
> Bent over it with kindred eye,
> And granted it an equal date
> With Andes and with Ararat."

It divides two stages of civilization to-day, as it did two thousand years ago. On one side are vast plains unbroken by the plough, and occupied only by tribes of wandering nomads; on the other are fields and gardens, rich with the products of agricultural industry. Between the two, a state of perpetual hostility is inevitable, unless restrained by the power of some overshadowing government. This natural antagonism has never failed to show itself at every point of contact, the world over. Schiller hints—not in his poems, but in a course of historical lectures—that this endless strife of shepherd and cultivator was foreshadowed in the conflict of Cain and Abel. History, unhappily, supplies us with an abundance of illustrations. Egypt fell a prey to the shepherd kings; and in Asia as in Europe, the inhospitable north has always been ready to disgorge its predatory hordes on lands more favored by the sun.

* [We reprint this valuable article from the *Journal of the American Oriental Society*, Vol. XI, No., 2, which can have been seen by but every few of our readers. Editor *Chinese Recorder*.]

The Chinese of the border provinces were in the earlier ages compelled to divide their time between war and work, under pain of losing the fruits of their labors. Like the pioneers of the Western continent, they never allowed themselves to be parted from their defensive weapons, and enjoyed life itself only at the price of perpetual vigilance. Experience proved that a line of military posts, no matter how closely they might be linked together, afforded no adequate security against the incursions of homeless wanderers. The Great Wall was built, not as a substitute for such posts, but as a supplement to them. That it served its end there can be no reasonable doubt. So effectually indeed did it protect the peaceful tillers of the soil, that an ancient saying describes it as the ruin of one generation and the salvation of thousands.

From time to time, however, the spirit of rapine, swelling into the lust of conquest, has swept over the huge barrier, as an earthquake wave sweeps over the artificial defenses of a seaport. It was not intended or expected to guarantee the whole empire against the occurrence of such emergencies. Twice has the whole of China succumbed to a flood of extra-mural invaders: the Mongols under Genghis Khan having been aided in passing the Great Wall in the province of Shangsi by the treachery of Alakush, a Tartar chief whose duty it was to defend it; and the Manchus, who are now in possession of the throne, having entered at its eastern extremity, on the invitation of Wu San-kwei, a Chinese general, who sought their aid against the rebel Li Tsze-ch'eng.

Beside the three and a half centuries of Tartar* domination under these two great dynasties, we find, prior to the first of them, three periods of partial conquest. From 907 A. D. to 1234, a large portion of the northern belt of provinces passed successively under the sway of the Ch'itan and Nuchen† Tartars; and, from 386 to 532, an extensive region was subjected to the Tartar hordes of Topa, under the dynastic title of Peiwei. How or where these invaders passed the barrier, it is not worth while to pause to enquire; the foregoing examples being sufficient to show that, in a time of anarchy, some friend or ally can always be found to open the gates. *Chung‡ che ch'eng ch'eng*, says the Chinese proverb,

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* The name Tartar is incapable of very precise definition. Throughout this paper it is applied in a general sense to all the wandering tribes of the North and West.

† 女眞 女直, Nuchen or Juchih—also called Kin Tartars. The Manchus claim them as their ancestors, the reigning house having *Aischin=kin* 'gold' for its family name.

‡ 衆志成城, 'United hearts form the best of bulwarks.'

'Union is the best bulwark.' Without exaggerating the strength of the Great Wall, which through a large part of its extent is far from being the imposing structure which we see in the vicinity of Peking, we may still affirm, in the light of history, that had it been backed by forces untainted by treason and unweakened by faction, it might have proved sufficient to shield the country from conquest. Wanting these conditions, the wall was powerless for defense and notwithstanding its towers and garrisons, we have before us the astounding fact that the Chinese of these northern provinces have passed seven out of the last ten centuries under the yoke of Tartar conquerors.

Ascending the stream of history to the dynasty of Han—which ruled China from 202 B. C. to 220 A. D., i. e. for more than four centuries—we find ourselves in presence of the same conflict. The names of the opposing parties are changed; but the parties remain, and the war goes on. The empire is not conquered by the foreign foe, but it is kept in a state of perpetual terror, by an assemblage of powerful tribes who bear the collective name of Hiongnu. Bretschneider says they were Mongols *nomine mutato*; but Howorth, in his learned *History of the Mongols*, pronounces them Turks, or more properly Turcomans, the ancestors of the present occupants of Khiva, Bokhara, and Constantinople. From the resemblance of this name to *Hunni*, they were formerly supposed to be the progenitors of the Magyars. So strong indeed was this conviction that, a good many years ago, we had the spectacle of a follower of Louis Kossuth coming to China in search of his "kindred according to the flesh:" actuated apparently by the hope of inducing them to repeat the invasion of Europe, and deliver their brethren from the yoke of the Hapsburgs!

The numerous tribes occupying the vast region extending from lake Balkash to the mouth of the Amoor—diverse in language, but similar in nomadic habits—were in the Han period combined under the hegemony of the Hiongnu, forming a confederation, or an empire, rather than a single state. The chief was styled in his own language Shanyu, a word which the Chinese historians explain as equivalent to Hwangti; and there can be no doubt that the haughty emperors of the family of Han were compelled to accord the sacred title to their barbarous rivals. In recent times, their successors (more properly successors of the Shanyu) have hesitated to concede it to the sovereign of at least one European empire. During the negotiation of the Austro-Hungarian treaty, the Chinese ministers objected so strenuously to the assumption of *Hwangti*, that the heir to a long line of Kaisers had to content himself with

the first syllable of the title, on the principle that "half a loaf is better than no bread." Had his minister been well versed in Chinese history, what an advantage he might have gained! He would have required no other argument than the fact that the full title had been given to the chief of the Hiongnu to insure its extension to the lord of their modern representatives. For in China a precedent is good for more than two thousand years; and the supposed connection, though not admitted by ethnology, is or was sufficiently reliable for the purposes of diplomacy.

During the Han and succeeding dynasties, the Hiongnu were held in check mostly by force of arms; but the weaker emperors, like those of Rome, were accustomed to send their sisters and daughters across the frontier, instead of generals; flattering the vanity of the barbarians, and replacing military armaments by the sentimentalities of family alliance. The incidents connected with these transactions have supplied rich materials for poetry and romance. For instance, a popular tragedy is founded on the fortunes of Chao-keun, one of the many fair ladies who were offered as victims to preserve the peace of the borders. The khan of Tartary, hearing of her beauty, demanded her in marriage. The emperor refused to surrender the chief jewel of his harem; so the Khan invaded China with an overwhelming force; but he retired to his own dominions when the lady was sent to his camp. Arrived at the banks of the Amoor, she threw herself into its dark waters, rather than endure a life of exile at a barbarian court. The wars of those times would furnish materials for a thrilling history. The battle-ground was sometimes on the south of the Great Wall, but generally in the steppes and deserts beyond.

As illustrations of the varying fortunes attending the wars of the Hans and the Hiongnu, we may mention the names of Li-kwang, Li-ling, Sze-ma Ts'ien, and Su-wu. The first of these led the armies of his sovereign against the Hiongnu for many years in the latter part of the second century B. C. He had, it is said, come off victorious in seventy battles, when in a final conflict, disappointed in his expectation of capturing the Khan, he committed suicide on the field of battle—though, if we may believe the record, that battle was also a victory. This gives us a glimpse of the style of Hiongnu warfare. They were like the Parthians, "most to be dreaded when in flight." That a general contending with such a foe should destory himself from chagrin at the results of his seventy-first victory, affords us a fair criterion for estimating the value of the other seventy.

Li-ling, the second of the four whose names I have cited, was son* of the ill-fated Li-kwang, and appears to have been born under still less auspicious stars. Appointed to succeed his father, he suffered himself to pursue the flying enemy too hotly, when, falling into an ambuscade, his vanguard, consisting of a division of five thousand men, was cut to pieces before the main body could come to the rescue. Li-ling, with a few survivors, surrendered at discretion. His life was spared; but to take his own description, contained in some of his letters which are still preserved, it was little better than a living death. In addition to the privations incident to a state of captivity among savage foes, he had the bitter reflection that, on account of his supposed treachery, his nearer relations had all been put to death; and that a noble friend who had guaranteed his fidelity had been subjected to an ignominious punishment.

That noble friend was no other than the great historian, Sze-ma Ts'ien. Required by a cruel decree to pay the forfeit of Li-ling's alleged treachery, the historian chose to submit to a disgraceful mutilation, rather than lose his life; not, as he himself says, that he held life dear or feared death, but solely to gain a few years for the completion of his life task, the payment of a debt which he owed to posterity. He lived to place the last stone on his own imperishable monument; and for twenty centuries he has had among his countrymen a name "better than that of sons and daughters."†

Su-wu, the last of the four unfortunates, was a diplomatic envoy. Having, while at the court of the Grand Khan, attempted by undiplomatic means to compass the destruction of an enemy, he was thrown into prison, and detained in captivity for nineteen years. Two tender poems are extant, which he and his wife exchanged with each other on parting, at the commencement of his perilous mission. Whether she survived to welcome his return we are not informed; but in that case she must have died with grief, to see him accompanied by a Turkish wife.

We cannot pause longer among the romantic episodes so thickly scattered through the literature of the Hans. We must travel back another thousand years, to arrive at the last and the principal division of our subject—the Northern Barbarians in Ancient China.

We find ourselves at the rise of the third dynasty, the famous dynasty of Cheo (Chow), which occupied the throne for over eight hundred years (B. C. 1122 to B. C. 255). We are at the dawn of letters; at the dividing line which separates the legendary from the

* Mayers says grandson.

† He had become a father prior to this disgrace.

historical period. The Great Wall has no existence, but the hostile tribes are there: not Manchu or Mongol, not Hiongnu, Hweku, or T'ukuih; but the ancestors of all of them, under different names, hovering, like birds of prey, on the unprotected frontiers of a rich and tempting country. At this epoch, the Chinese people, who had originated somewhere in Central Asia, were few in number, and occupied a territory of comparatively limited extent. They were distinguished from their neighbors chiefly by a knowledge of letters, and by the possession of a higher civilization. This incipient culture gave them an immense advantage over the barbarous tribes who surrounded them on every side and opposed their progress. These tribes are grouped under several comprehensive terms: those on the east are called Yi, 夷, those on the north, Tih, 狄, those on the west, Jung or Ch'iang, 戎 羌, and those on the south, Man, 蠻. The original sense of these names seems to be as follows: the Yi were famous archers, and were so called from their "great bows." The northerners used dogs in hunting and herding, and depended on fire to temper the cold of their rigorous winters; "dog" and "fire" are therefore combined in the ideograph by which the Tih are designated. The Jung were armed with spears and shield and this furnished the symbol for their ideograph compounded of 干 and 戈. The ideograph Ch'iang is made up of the head of a goat and the legs of a man, and so denotes to the Chinese imagination hideous monsters, and at the same time means 'goat-men,' 'goat-herds,' or 'shepherds,' and identifies them essentially with the Tih or nomads of the north. The character for Man combines those for 'worm' and 'silk,' and imports that the barbarians of the south, even at that early day, were not ignorant of silk-culture.

These names and characters all became more or less expressive of contempt, but were without doubt less offensive in their original sense. Marco Polo, who followed the Tartar usage, applies this word Man, in the form Manzi, to the whole of the Chinese people. They were so called as being 'southrons' with respect to the people of Mongolia, and at the same time objects of contempt to their conquerors.

All the tribes of the south and the east, i. e. the Man and the Yi, save certain aborigines called Miao-tsze, were conquered and gradually absorbed and assimilated by the vigorous race whose progeny peoples modern China proper. The Miao-tsze have been able to retain their independence to the present day by taking refuge in the inaccessible fastnesses of mountain chains.

The barbarous tribes of the north and west, however, the Tih and the Ch'iang, were never permanently subdued. This was

simply because their lands never invited conquest. Their storm-swept pastures offered the Chinese no adequate compensation for the toil and danger involved in such an undertaking. On the contrary, as we have seen, it was the wealth and fertility of the North China plains and valleys that tempted constantly throughout the eight hundred years of the Cheo dynasty the fierce and hungry tribes of the north and west to make their overwhelming incursions. These are the quarters from which the conquering armies have once and again risen up, like the sands of their own deserts, to overwhelm parts or the whole of the empire. For our purposes, both sets of tribes may be described as barbarians of the north, and it is only on the northwest that the Jung and the Ch'iang have been a source of trouble and danger. The ideograph for Ch'iang consisting of the head of a goat and the legs of a man, reverses the Greek conception of Pan and the satyrs, and the imagination of the Chinese doubtless pictured their rude enemies as hideous misshapen monsters. The character probably contains, however, a further significance; for, taking the two parts together, it reads simply 'sheep-men,' i. e. 'shepherds,' and this description makes them essentially one with the Tih or dog-using herdsmen and nomads of the north. To repel the aggressions of these troublesome neighbors was the chief occupation of the Chinese armies in the earliest times, as it has continued to be down through all the ages. The oldest extant Chinese poetry, older than any history, shows us the Chinese warrior, like the magic horseman of Granada, with the head of his steed and the point of his lance directed always toward the north as the source of danger. History shows that the princes who were employed to hold these enemies in check generally held in their hands the destinies of the empire. And in this way the nothern tribes exercised for centuries, throughout the third or Cheo dynasty, an indirect, but important, political influence.

To give only two examples, both from the most ancient period of authentic history: The house of Cheo, the most illustrious of the twenty-two dynasties, rose from a small warlike principality in the mountains of the north-west; they were strong by conflict with their savage enemies, and their chief was regarded as the bulwark of the nation. Si-po,* the Lord of the west, or Wen-wang, as he is now called, excited by his growing power the jealousy of his suzerain, the last emperor of the second or Shang dynasty, and was thrown into prison by the tyrant, who did not dare, however, to put him to death. In the panic caused by a sudden irruption of the

* Mencius says that Tai-wang, the grandfather of Si-po, paid tribute to the Tartars.

north-men, Wen-wang was set free, and invested with even greater power than he had ever possessed before. To the day of his death he remained loyal; but his son, Cheo-fa, or Wu-wang, employed his trained forces, like a double-edged sword, not only to protect the frontier and drive back the invaders, but also to overturn the throne of his master, the last Shang emperor.

After the lapse of over eight hundred years, the house of Cheo was replaced by the house of Chin, which had been cradled among the same mountains and made strong by conflict with the same enemies. During the Cheo period (B. C. 1122 to B. C. 255), the barbarians never cease to be a factor in the politics of the empire; not merely making forays and retiring with their booty, but driving the Chinese before them; occupying their lands, and planting themselves in the shape of independent or feudal States, as the Goths and Vandals did within the bounds of the Roman empire. The analogy does not stop here. Like the Roman empire, China had, in the early part of the Cheo period, two capitals: one in the west, near Singan fu (about one hundred miles southwest of the great bend of the Hoang ho), in Shensi; and another in the east, near the present K'aifung fu, in Honan. The former was sacked by the Tartars in 781 B. C., just as Rome was by the Goths in 410 A. D. The story as given by Chinese writers is as follows: The emperor Yiu wang had a young consort on whom he doted. One day it came into his head to give a false alarm to the armies surrounding the capital, merely to afford her an amusing spectacle. Beacon fires, the signal of imminent danger, were lighted on all the hills. The nobles came rushing to the rescue, each at the head of his retainers. Finding there was no real danger, they dispersed in a state of high indignation. The young empress had her laugh; but they laugh best who laugh last, as the proverb has it. Not long after this, the Tartars made a sudden attack. The beacon fires were again lighted; but the nobles, having once been deceived, took care not to respond to the call, lest they should again be making a woman's holiday. The city was taken, and the silly sovereign and his fair enchantress both perished in the flames. However much of the legendary there may be in this narrative, the one stern fact that lies at the bottom of it is the presence of a ferocious enemy whom we call by the general name of Tartars.

After this calamity the heir to the throne removed his court to the eastern capital, leaving the tombs of his fathers in the hands of the barbarians. In the heart of the central plain, and surrounded by a cordon of feudal States, the imperial throne was thought to be secure. But the irrepressible foe was forcing his way to the south

and east, with the slow but resistless motion of a mountain glacier. A hundred and thirty years later (about 650 B. C.), we have the spectacle of a barbarian horde in actual possession of the eastern capital, and the emperor a refugee, pleading for reinstatement at the hands of his vassals. As might be expected, the blame of the catastrophe is again charged on a woman. That woman was a barbarian; and the fact throws a strong light on the position of the contending parties. Her tribe had established itself in the rich alluvial region on the southern bend of the Hoang ho or Yellow river. As enemies they were a standing menace to the capital; as friends they might serve as its janizaries. In order to win their favor and secure their fidelity, the emperor took one of their princesses into his harem. Captivated by her charms, he subsequently raised her to be the partner of his throne. An ambitious kinsman, desirous of supplanting the emperor on the throne, began by supplanting him in the affections of his barbarian wife. Her infidelity being discovered, she was sent back to her kindred, where she was joined by her paramour, who stirred up the powerful clan to avenge an insult done to them in her person. The emperor was easily put to flight; but wanting the support of the nobles, the usurper's tenure of the capital was of short duration.

Subsequently the barbarians menaced the capital frequently, if not constantly; and the Son of Heaven was more than once compelled to appeal to his vassals for succor. On one occasion his envoys even turned against him, and went over to the enemy, apparently deeming it better to serve a growing than a decaying power. About forty years earlier than the flight of the emperor above mentioned, another barbarian beauty, named Li-ki, played a conspicuous and mischievous role at the court of Tsin, the greatest of the vassal States. Taken in battle, she captivated her princely captor, and maintained by her talents the ascendancy which she at first owed to her personal attractions. She induced the prince to change the order of succession in favor of her offspring, sowing the seeds of a family feud that brought the princely house to the verge of destruction. Thus, by the cupidity of the Tartars, the treachery of his own envoys, the intrigues of his empress, the throne of one Cheo emperor after another was menaced and shaken, until the dynasty was brought to its fall.

Of these immigrant Tartar tribes, no fewer than five or six are mentioned in the Confucian annals as having succeeded in establishing themselves in the interior of China. Two of them (called Red and White—probably, like the Neri and Bianchi of Florence, from the color of their clothing, or of their banners) were settled within

the bounds of the present province of Shansi; one in Honan; one in Chili; and two in Shangtung. How they effected a settlement is not difficult to understand. In an age of anarchy, when rival States were contending for the hegemony, the great barons found it to their interest to secure the aid of troops of hardy horsemen from the northern plains, rewarding their service by grants of land. The emperor sought in the same way to strengthen himself against his unruly vassals. And so, at last, by too great dependence on foreign auxiliaries, the empire became unable to shake off its helpers.

How deeply seated was the antagonism between them and the Chinese may be inferred from one or two examples. The emperor being about to despatch a body of those hired auxiliaries to chastise a disobedient subject, one of his ministers warned him against a measure which would be sure to alienate his friends, and strengthen the hands of the common enemy. "If," said the minister, "the prince finds his moral influence insufficient to secure order, his next resort is to make the most of the ties of blood. But let him beware of throwing himself into the arms of a foreign invader." This counsel reminds us of the remonstrance of Lord Chatham against the employment of savages, in the conflict with the American colonies. We may add that India and China both came under the sway of their present rulers through the mistaken policy of depending on foreign auxiliaries.

With the Chinese it was a practical maxim that no faith was to be kept with those invaders; and a terrible vengeance was sometimes taken for the insults and perfidy to which they were subjected.* When one of the barbarian States desired to enter into an alliance with Tsin, doing homage as a vassal, the king at first objected, exclaiming, "the Jung and the Tih have no ties or principles in common with us. We must treat them as our natural enemies." He yielded, with reluctance, when one of his ministers had shown him five good reasons for a contrary course.

Another fact may be cited, which shows at once the power of the barbarians and the horror in which they were held. In the sixth century B. C., the rising civilization of China was on the point of being overwhelmed by them, when a deliverer was raised up in the person of Duke Hwan of Ch'i, who turned the tide at the critical moment, as Theodoric did the onslaught of the Huns under Attila. How imminent was the peril of the empire, and how eminent the merit of the victor, is apparent from a reply of Confucius to some

* 大國不可欺. 'A great State is not trifled with,' is the warning given by a barbarian chief to the prince of Tsin.

one who supposed that he had spoken disparagingly of Duke Hwan. "How could I disparage Duke Hwan?" he exclaimed; "but for him we should all have been buttoning our coats on the left side," i. e. have been subject to the Tartars.

CONCLUSION.

Thus far we have occupied ourselves with what we may call an outline of the political relations of the Chinese with the northern tribes in war and in peace. The ethnography of those tribes now claims our attention, if only to show the impossibility of arriving at any satisfactory conclusion. The doubts expressed by the best authorities as to the ethnological relations of the Hiongnu have already been referred to. Conspicuous as they are in history for many centuries about the commencement of the Christian era, it has been much disputed whether they were Turks, Mongols, or Huns. How much greater is the difficulty of identification as we travel back to a period where the torch of history sheds but a feeble ray, or disappears in the vague obscurity of legendary tradition.

In those remote ages the guiding clue of philology fails us. And while a few names that appear in the less ancient literature, such as Hwe-ku and T'u-kuih,* suggest the identity of the tribes that bore them with the Ouigours and Turks, there is absolutely nothing to be made out of the names that meet us most frequently in the earlier records. The vague terms of Jung and Tih, under which were grouped peoples as diverse as the tribes of North American Indians, are always accompained by some mark of contempt; the character for dog being prefixed to the one, and incorporated with the other. Hien-yuen, another name of frequent occurrence, has the dog-radical in both its parts, and appears intended to confound the people who bore it with a tribe of apes. It would hardly be expected that writers who deny their neighbors the attributes of humanity should take an interest in depicting their manners or studying their language. Accordingly we search in vain in the earlier Chinese literature for any such precious fragments of those northern tongues as Plautus in one of his plays has preserved of the Carthaginian. They themselves possessed no written speech; and had they possessed it, they have left us no such imperishable monuments or relics of handicraft, as at this day are throwing fresh light on the origin of the Etruscans.

A vast amount of undigested information is to be found in the pages of Matoanlin, relating to the border tribes of the middle

* 匈奴, 突厥, 回紇, 獫狁, 北胡, 韃靼, Hiongnu, T'ukuih, Hweku, Hienyuen, Pei Hu, Tah-tah, or Tata(=Tartar): These are only some of the names that are given in a way more or less vague to the nomads of the North and West.

ages. But outside the circle of the classics, the only descriptive geography that has reached us from the Cheo period is the Shan-haiking, a kind of Chinese Gulliver, which peoples the world with monsters of every form and fashion. The older writers, in confounding numerous tribes under one or a few terms, were no doubt influenced by the fact that to them they all appeared under one aspect, that of wandering hunters or shepherds, equally rude and equally ferocious.

No one who gives attention to such subjects can fail to be struck with a two-fold process that takes place in the life of all nations, and most of all in that of nomadic tribes. The first is what we may call the stage of differentiation, through which they pass when, small and weak, they keep themselves isolated from their neighbors, and even their languages diverge in a short time to such a degree as to be mutually unintelligible. The second is the stage of assimilation, when, brought into the collisions of war or the intercourse of trade, each gives and receives impressions that make them approximate to a common type. Thus the barbarians on the north of China present in the earlier ages a boundless variety, which tends with the lapse of time to give place to uniformity of manners, and even of physical features.

Rolling over the plains, as the waves over the sea, their blood has been commingled; and though their names have often changed, their physical type has probably remained unaltered. It is natural to raise the question, What was that physical type? It has not been handed down either in painting or sculpture, and yet I think it is possible for us to recover it. It stands before us to-day, stamped on their descendants of the one hundredth generation. As the Manchu and Mongol are to-day, such were the Jung and the Tih, coeval with Assyria and Babylon. The beautiful Aleuta, the hapless consort of the late emperor, was a Mongol; and more than two thousand years ago, other princes were captivated by the beauty of the daughters of the desert. The barbarians of those times were probably not inferior to the Chinese, in form, feature, or natural intelligence, as their descendants are not inferior in any of these respects. Indeed Chinese, Manchus, and Mongols, as we see them in the city of Peking, are not distinguishable except by some peculiarity of costume.

Were they originally of one mould, or have the lines of distinction become gradually effaced by the intercourse of ages? The latter is we think the correct hypothesis. The primitive Chinese type, that imported by the immigrants who founded the civilization of China, is, we believe, no longer to be discerned. In the southern

and central regions, it has everywhere been modified by combination with the aboriginal inhabitants, leading to provincial characteristics, which the practiced eye can easily recognize. It has undergone, we think, a similar modification in the northern belt. It met here with tribes akin to those of Mongolia, and gradually absorbed them.

This process was going on in prehistoric times. History at its earliest dawn shows us the unassimilated fragments of those tribes; and at the same time discloses a vast movement southward all along the line—checked for a time by the Great Wall, only to be renewed on a more stupendous scale. We have seen how small bodies infiltrated through every channel; we have also seen how, organized into great States, they established in China a dominion enduring for centuries. We are inclined to believe that they have stamped their impress on the people of this region, as thoroughly as the Saxons have theirs on the people of England, or the Vandals theirs on that part of Spain which still bears their name in the form of Andalusia. If you inquire for the influences to which the invaders have in their turn been subjected, we answer that, in all ages, they have exchanged barbarism for such civilization as they found among the more cultivated race.

EXTRACTS FROM THE P'EI-WEN YUN-FU.

By E. H. Parker, Esq.

DURING the first year of 永寧, [A. D. 120], the King of the 撣 State of the south-western barbarians offered music and conjurors who were able to vomit fire and disconnect their limbs, and to change their heads into those of horses and cows.

In the first month of the spring of the first year of the Wei Emperor 正始, [A. D. 240], the Japanese [東倭] sent interpreters [重譯] with tribute. [This was just about the date when, according to Japanese accounts, the Empress Jingō [神功] conquered Corea.]

The Emperor Wên of the Sui Dynasty [A. D. 580-605], sent the 文林郎 officers, by name 裴清, on an embassy to Japan [使倭國]. He crossed Hiaksai, and went east to the state of Yitchi [一支], he next came to the state of 竹斯, and then went east to 秦 state. He next traversed over ten states, and got to the sea shore, [達海岸]. Having reached their capital, the King feasted him and dismissed him [back to his country].

In the great sea he next went east to 一支 state, and next came to 竹斯 State, and again east to 秦王 State, whose people are like those of China.

The southern barbarians belonging to 楚 were all taken by 吳 which then first got into regular communication with the Empire [?大通吳於上國].

The Japanese [倭] are south-east of the Coreans [韓], in the great sea. There are over 100 states of them. In the second year of 建武中元 [*sic;* either A. D. 26 or 57], the Japanese-slave state offered tribute, [possibly the Emperor Sui-nen's, mission to the Eternal Land, or 常世國, mentioned in Japanese history.]

South-east is Japan [倭 國], where they all tattoo their bodies and heads.

From 朱儒 south-east by boat one year to Naked Country. The Naked Country mentioned by 禹 is where they strip on entering, and gird on clothes on going out. Hence the name. The Sien-pi [Tunguese] becoming more numerous daily, and their lands, herds, and hunting being insufficient to sustain them, they migrated to the Lake Wu-hou-ts'in [?禦 行 烏 侯 秦 水], which was several hundred *li* in area, and stagnant, without any flow. There were fish in it, but not to be got at. Hearing the 汙 人 were good fishermen, they thereupon attacked the state of 汙 to the east, and captured over 1,000 families, whom they removed to the Wu-hou-ts'in Lake, making them fish for their [the Sien-pi's] support.

The poem describing the escorting back to Japan of 國 上 人 by 皮 日 休 [a scholar of the T'ang dynasty] says: "A limitless city-wall is the Naked Country; a "very subdivided place is 亶洲, [T'an-chou.]

T'an-chou or Ying-chou [瀛洲], is in the Eastern Sea. When the first Emperor entered the sea to look for genii, this was the place. T'an-chou or Ying-chou is in the Eastern Sea. The ground produces magic herbs [神芝僊草]. There is a 玉 石 膏 which comes out from a spring, with a taste like wine, called 玉 酒: people who drink it are long-lived.

The Japanese [日 本] are the ancient Wo creatures, [倭 奴]. They are distant from the [T'ang] capital 14,000 *li*, in the midst of the Sea. Towards the end of the Sui reign K'ai-hwang [A. D. 600], they first had intercourse with China.

Ow-yang Siu's poems, say: [A. D. 1017-72] "Recently the best swords have come from Japan."

Japan is in the east of the eastern sea: it was anciently called 倭 奴 國. It is said that, hating their old name, they changed their name to "Japan" as being the place whence the sun *(Jà)* does rise *(pan)*. The modern Japanese still apply the term *Wa* to themselves, but use the more respectable character 和.]

POISONOUS FISH AND FISH POISONING IN CHINA—A NOTE.

By D. J. Macgowan.

THE I-pan-lu* states that on the Yangtze, where the waters are brackish from commingling of salt and fresh water, the porpoise is delicious food in early spring, but later it becomes rank and poisonous.

An interesting fact is added, which shows that animal to be subject to a disease which is manifested by a peculiar eruption on the abdomen, which presents a mottled appearance of various colors, smooth and bright like castor-oil seeds, varying in number. In this condition the fish is yet more rank, more offensive to smell, very poisonous but still most toothsome. Besides rejecting these as food, reject also such as have two pupils to each eye, or such as show blood in stripes on the back; the female containing roe,—all these are to be buried, lest dogs and poultry eat them, which would prove quickly fatal. Males containing a white substance are innocuous and excellent eating.

In cooking, remove the prickly skin, cut it up fine and boil together with the other portions. That portion of the tail which has no spines, is the best flavored—it merits to be styled Yang-fi's stocking [as the fatty part is called after an imperial beauty of Chinese history]. The flesh, liver, gills, fins, are all to be most thoroughly washed before cooking: place lard or oil in the pot and add wine, soy, onions, ginger, sugar &c. Boil slowly for half a day:—for if insufficiently boiled the pottage will surely kill the eater.

Porpoises disappear with the close of spring;—what becomes of them then is not known.

In Suchau, every family eats that fish, and for several tens of years I have heard of no deaths therefrom; which is not that as food they are less harmless, but because they are more thoroughly boiled.

Several years ago a friend presented me with two porpoises. I prepared them myself, but after making a meal of their flesh, my mouth puckered up, and my hands became numb for a short time; eating the same on the following day, my mouth and hands were affected in the same manner, and I felt generally unwell. I took some olive—*canarium*, which proved antidotal. None of my family suffered from the viand that made me ill, which showed either that I was weak at the time, or had eaten more than they. Some days later however, those who had suffered from previous disorders,

* 一斑錄.

experienced a return of their old affections, as I did myself. I therefore caution those who are fond of porpoise, to partake sparingly of the delicious food.

On the Cheh-kiang coast dried porpoise is sold all the year round by fish-mongers: it requires protracted boiling to become safe-eating.

According to the *Dictionaire Corêan-Francaise* there is in the Korean coast waters a fish entirely round, a sea-toad, which is seldom eaten: its liver is a mortal poison.

WENCHAU, *February 25th*, 1886.

THE SQUARE BAMBOO.

THIS botanical curiosity, formerly supposed to be an artificial production, discovered by Dr. Macgowan in gardens at Wên-chau in 1880, and described by him in the *Recorder* for April, 1885, is the subject of a communication in *Nature*, August 27th, 1885, from Mr. W. T. Thiselton Dyer, Director of Kew Gardens.

Mr Dyer writes:—"The cylindrical form of the stems of grasses is so universal a feature in the family that the report of the existence in China and Japan of a bamboo with manifestly four-angled stems has generally been considered a myth, or, at any rate as founded on some diseased or abnormal condition of a species having stems, when properly developed, circular in section.

"Of the existence of such a bamboo there cannot, however, now be any kind of doubt. It is figured in a Japanese book the Sô mo ku kiu Yô Siû (Trees and Shrubs with ornamental foliage) published in Kioto in 1829, and the figure is reproduced by Count Castillian in the *Revue Horticole* (1876 p. 72).

"M. Carrière states in an editorial note to Count Castillian's article, that the plant had been introduced into France at that date, and was indeed actually on sale in the nurseries near Antithes. Mr. Frederick S. A. Bourne (H. B. M. Consular Service) found specimens in 1882 in a monastery on the Bohea hills.

"In 1881 Dr. Macgowan wrote on the subject in a paper for the San Francisco Park to which he sent specimens, an account of which appeared in the *North China Herald* November 1882, which led to the application from Kew to Dr. Macgowan for living plants as we have already stated."

Those plants were sent in Wardian cases. Mr. Dyer says they were received alive and are likely to grow.

Dr. Macgowan has recently communicated to *Nature* the following additional information.

"It grows wild in the north-eastern portion of Yunnan on the sequestered mountains of Ta-kuan ting and Chên-hsing chou, to which in spring, men women and children resort for cutting its shoots, which they tie in bundles and send to market. It is prized above all other bamboo shoots as an esculent. As in China, the flowering of nearly every species of bamboo is a phenomenon meriting record in gazetteers, it is not likely that its taxonomic position will be soon determined by botanists. Dyer says on this subject "Rivière ('Les Bambous') refers to it as the Bamboo carré; and Fenzi, quoting from Rivière (Bull. Soc. Tosc. di Oct 1880) gives it the name *Bambusa quadrangularis*." Dyer adds, "For the present at any rate the species must be known provisionally as the *Bambusa quadrangularis-Fenzi*."

CHINA'S NEED:—CONVERSION OR REGENERATION.

By Rev. W. W. Royall.

WHILE I regarded the action of Dr. A. Williamson in nominating members of committee and a convener for the next General Conference of missionaries as premature and unauthorized, yet I felt so sure that it would be rejected by the missionaries generally that I was under no temptation to trouble the *Recorder* with copy. But the spirited protest of Dr. Yates, and the fact that the secular papers have taken up the question to some extent, make it, I feel, not impertinent to add a word just at this point. The matter of having the General Conference sooner or later, while important and not to be set aside, yet dwindles into insignificance when brought into comparison with that of the question that seems to be raised by Dr. Williamson's article. Almost any one I suppose, would on the first perusal, while struck with the plausibility of Dr. Williamson's arguments, be ready to lay down the paper as being fanciful and visionary to a degree that would render serious refutation superfluous. But the pleasing visions conjured up by Dr. Williamson while harmless enough considered as mere day-dreams, become nevertheless positively mischievous when considered as a basis of action. Protestant missionaries have studied ecclesiastical history to little purpose, if they need to be told at this late date that Roman Christianity, and indeed a large part of continental Christianity, was a few centuries back but little more than baptized paganism. It is the warning we get from this, that makes us desire to avoid if possible a repetition of that fatal error, which resulting for a time in the rapid spread of the form of Christianity, succeeded at length in burying its spirit so far out of sight, that

all the blood and fire of the Reformation were little enough to resurrect it. True, Dr. Williamson claims that the "grafting" idea was not his but the travesty of his critics. Yet the Doctor must recollect that when so many take the same view, it is by no means allowable to "pooh, pooh," the whole affair. And since one at least of his critics was certainly not unfriendly, but evidently meant to be complimentary, it is safe to infer that some part of the Doctor's letter must have been fairly capable of such a construction. His expressions must have been at least calculated to mislead.

I am convinced that some of the good men who are tampering with this sort of thing, do not see the logical consequences of their method of stating the case. The "grafting" business, though it may seem cheap and promise speedy results, is not as I take it, any thing but a delusion and a snare.

But the Doctor is somewhat sophistical in his reply to the charge of being too sanguine. He claims certain virtues for the sanguine man, and then, although he apparently confesses judgment on the charge of being "too sanguine," he goes off in triumph with the laurels belonging not to himself but merely to the (not too) sanguine man. I like hopefulness. I like ardour; but there is a kind of day-dreaming that deserves neither of these names; and much as I respect Dr. Williamson for the talents he is known to possess, I fear he is really obnoxious to the charge of fancifulness in some of his views. I well remember the sanguine men who thought in 1861, that the war of secession would end in six months. And it was not until the shrewd and practical Grant saw how heavy would be the task, that the work was really done.

But why, after all, was this question raised? Is there now or was there ever, a religious system that contained no admixture of truth? And are we so foolish as to suppose truth to be opposed to truth? Can Christianity uproot truth? Or is truth the foe of Christianity? If so, then my idea of Christianity is all wrong. But why speak of the case as though Christianity were the rival of Confucianism? To my own mind there can be no more complete a misconception of the whole case. Is the sun a rival of the moon? If not, then why raise the issue, and speak of "overturning?" I have never seen in Confucianism a system of spiritual life and regeneration. If Dr. Williamson has found it, then he has done more than any one else I have heard of. This whole thing of opposing Christianity to Confucianism savors to me too much of the conceited courage of the Chinese literary man, who is willing to acknowledge that the Saviour was "six parts right, but of course inferior to the holy man Koong." Total ignorance on the part of

the Chinaman may serve as a plea for excusing him, but the Christian minister can claim no such shelter. After all, the so-called Confucian morality is merely the common stock of mankind, dorned by its graceful dress and epigrammatic form into something like symmetry and comeliness.

But we are all, I fear, more or less confused and misled by these figurative expressions. "Pull down," "overturn," are merely figures it is true, but they suggest unpleasant thoughts. Iconoclasm is not lovely; and when you have succeeded in so stigmatizing any system, you have gone far toward defeating it, at least as far as getting entrance into the minds of many people is concerned.

The question for us as missionaries to settle is:—Do the Chinese reverence Confucius as a demi-god and trust in him as a saviour? As to the first part of the question, deny it as they may, the reverence for Confucius expressed by the Chinese is not that belonging to a mere man. Having, as I believe, no clear idea of monotheism, they have consciously or unconsciously deified the sage. As to the second part of the question, the utter chaos that reigns in the Chinese mind on the subject of the Hereafter, the confused mass of nonsense which he has always heard, and which, deride and ridicule it as he may, is nevertheless sufficient to bring him to terms when ill or in misfortune, this is of itself enough to prevent his leaning upon or trusting in any *one* person for salvation and future happiness. The Chinaman is not bigoted, because he has no clear and strong convictions on religious questions. Take him upon a question when his mind is made up and his feelings are enlisted, and he is as ready, *in his way*, to go to extremes as any one. And as for "esteeming himself righteous and despising others," your Chinese Pharisee is not to be outdone under the canopy. Dr. Yates may state his point strongly, but I am convinced that he is in the main right; and if he errs, he errs on the safer side. The mixture of Confucian Deism, Pantheism, or Polytheism (who can tell us which of these Confucius believed?) and Christian Trinitarianism that would result if the ideas ascribed to Dr. Williamson should prevail, would be a spectacle curious, indeed, but hardly beneficial.

As for ancestral worship, leaving aside poetry and sentiment, it now means, if it has any meaning, that the living may control or influence the fortunes of the departed, and that the state of the living on the other hand is liable to continual change at the caprice of the dead. Do we believe this? Is it taught in the Bible? Is this a helpful truth or a mischievous and foolish superstition? These are the questions that we must answer, and not the question

of shocking any one's sensibilities, except in the method of controverting the error of ancestral worship.

After all, if we are here merely to convert China and her people from one set of beliefs and opinions to another, it is not so great a matter if we fail. But it seems to me the question now is one not of methods but of object. We mean, if I understand the position of the Christian missionary, that the people of China need regeneration, as distinguished from a mere conversion. The position of the Christian teacher Catholic or Protestant is, as I take it, that Christianity offers to the human soul Divine assistance in the warfare against evil. That Confucius, with his views on spiritual matters, should have no conception of a Saviour, ever present to help and guide those that trust Him, is no marvel. And that which differentiates Christianity from any and all human systems of faith, is not so much that it preaches, though it does that, an infinitely superior morality, as that it offers to man in his weak and helpless state Divine help in the battle against sin. Christianity is superhuman, or it is nothing. If there is power in Confucianism, Buddhism or Tauism to regenerate one soul, to make one man like God, to give him a new heart and will, then, and not till then, we ought all, in duty and right, to leave China, at once and for good.

But I respectfully submit, in reference to the last part of Dr. Williamson's reply, that it is not fair to presume the whole missionary body of China to be in an "unharmonious spirit" merely because they do not at once accept the diction of any one man, be that man who he may. That Dr. Williamson was precipitate, results have shown; that he acted without proper advice and consultation he practically admits; for even his nominee did not know of the project.*

The comparison is frequently made nowadays between the course of missionaries under certain circumstances and that of business men. Surely no one will contend that a corporation would allow itself to be bound by the precipitate action of one of the stock holders! We are all willing to recognize men who are by nature and grace qualified to take leading parts; but for all that we like a word in reference to the matter, where all are alike interested. I write the above with the kindest feelings to Dr. Williamson; and I feel sure that if he had kept fully *en rapport* with missionary matters during the last two years, his first letter would have been a very different one.

* Or does Dr. Williamson mean that Dr. A. merely did not know of his own prospective nomination, or suspect it?

THE EASY WEN LI NEW TESTAMENT.

By Rev. Griffith John.

IF I may judge from Dr. Mateer's article which appeared in the February number of the *Recorder*, there are one or two points, touching my effort to bring out a version of the New Testament in Easy Wen li, which need clearing up. Whilst I am quite at one with Dr. Mateer on the importance of a union version, I wish to state distinctly, that I am not in any way responsible for the "unfortunate complication that two parties should be doing the same work independently."

It is well known that the matter of a version of the Scriptures in Easy Wen li came up at the conference of 1877, and that it was talked of for some years after by many of the brethren. No one however took up the work till it was taken up by me about three years since. Bishop Schreschewsky would have done so, and his version would have been out long ere this, had he not been removed from the field by serious illness. Just before I left for the States, on account of my wife's illness, in 1881, the Bishop made his intentions known to me, and I did all in my power to encourage him to undertake the task. But his version would have been a "one man's version," for he told me that he was not in favour of a Committee.

On my return to China, in 1882, I had no intention of taking up the work. My attention, however, was called to it once and again by brethren. Gradually the idea took hold of my mind and I made a beginning. The portions were issued as the work was put through, and from the very commencement my doings have been known to the entire missionary body in China. If the missionaries had objected to the idea when the Gospel by Mark was issued, the work would have been stopped there and then. But instead of objecting, they wrote me from North, South, East, and West, approving of the work, encouraging me to go on, and assuring me that I was rendering a great service to the cause of missions in this land. That was the time I think, to object to "a one man's version." It would have been fair to me, to say the least; and my version would never have seen the light. The four Gospels were issued in due time, and letters came in again from all quarters approving of the work, and urging me to go on. Many of these letters are still by me, and I find that they are from missionaries of all nationalities and societies. Among the heartiest in their congratulations from the beginning have been American missionaries, and though using the other set of terms for God and Holy Spirit, they have been ordering the New version by the tens of thousands for general circulation. All this encouraged me to proceed with the work, and complete the

translation of the whole New Testament. During the progress of the work, I received valuable suggestions and criticism from many of my brethren; but, with one or two exceptions, all commended the work, and the commendation was so frank and unequivocal that any hesitation I might have had at the beginning, as to the advisability of bringing the work to a completion was soon dispelled.

I had not the remotest idea that Dr. Blodget was working on a version of the New Testament in Easy Wen li till mine was completed. It is evident also that the missionaries generally were in the same state of ignorance till October of last year when Dr. Blodget's letter appeared in the *Recorder*. That letter took us all by surprise, as revealing a fact, of the existence of which none of us had had the faintest conception. A missionary in Shantung, (an American), writes; "We were all, or at least most of us, as ignorant until quite recently of Dr. Blodget's work as you were. I don't see how any one can take exception to the course you have thus far pursued. I believe too that all fully appreciate the work you have accomplished in your very valuable contribution towards furnishing China with a more acceptable version of the Scriptures." Thus what I was doing was known to Dr. Blodget and to all; but I knew nothing of his doings in this respect.

There is another fact to which I wish to call attention. Dr. Blodget began his translation only about a year and a half ago. (see *Chinese Recorder*, October, 1885.) That is he began his work when I was more than half through with mine. Some of my Gospels were out, and circulated by both American and English missionaries, when Dr. Blodget returned from the United States. Had I known that Dr. Blodget and Bishop Burdon were even *contemplating* the bringing out of such a version it is not at all likely that I should have attempted the task; and it is certain that if either of them had actually taken it in hand, I should not have given the work a thought. Thus the responsibility for the "unfortunate complication," complained of by Dr. Mateer, does not rest on me.

A word as to the basis of my version, and my mode of working. Dr. Mateer finds the version to be largely a reproduction of Mandarin in Easy Wen li. Another brother sees in it the Delegates' in Easy Wen li. And yet another brother finds in it the B. and C. in more idiomatic Chinese. Let it be always remembered that the Delegates and B. and C. version preceded the Mandarin, and that the Peking translators were greatly indebted to both. The three versions preceded mine and I am deeply indebted to the three. I have used the Peking version largely in making my translation,

and I have used the other standard versions also, and just as freely; I could never have done my work without all the help I have received from the three. But I have used them *all*, and simply *used* them. I know now the merits of each and all these versions; and I bless God for the three, and for the noble work which each represents. The three are perfectly distinct in genius and type, but it would be difficult to tell which is the most valuable on the whole. China could ill spare either of these versions. My aim has been to utilize what is valuable in each. I may not have succeeded as well as I ought to have done; but I have made an honest attempt.

But whilst I have had these three versions always before my eyes, and never translated a verse without consulting them, I declare the work to be an independent translation. Right before me was my Greek Testament, and around me the very best commentaries I could find in the libraries of my brethren in this region, as well as in my own library. I translated every verse from the Greek Testament, consulting the English versions and the commentaries as I went along. There are some passages in the Gospels and many in the Epistles, on which I have bestowed days and weeks of thought and reading. Let any one read my version of the Epistle, say of Ephesians or Colossians, and he will not fail to see that the translation is a thoroughly independent piece of work. My work has not consisted in changing the pronouns and particles, and making a few other changes in order to bring the Peking version into conformity with the *Wen*. A version made on that principle must necessarily be a failure. I have no objection to the experiment being tried by any brother who feels so inclined, but of one thing I am sure, namely, that the result will not be accepted by the missionaries in China as the "Common Version of the New Testament." This version, whatever may be its merits or demerits and whatever may be its fate, has cost me three years of hard, independent, incessant, thinking and reading.

That the version has met a felt want is evident enough. Last year the demand for it was great; this year it is much greater. Last year it was issued at the rate of one thousand portions in three days. This year we shall in all probability be issuing it at the rate of one thousand portions per day. The demand for it these two months exceeds this large number considerably. I am naturally anxious to make it all that my friend Bishop Moule wishes it to be, and I am quite prepared to bestow upon it one, two, or three years more labour "in order to perfect its rendering, in communication with my brethren." If necessary, a committee of four or five men might be formed to take into consideration the suggestions and criticisms

of all the brethren. This would remove the objection felt by Dr. Mateer in regard to submitting such criticisms to the author, who might be biased in favour of his own rendering. The author would be a member of the committee, and would have a voice in every decision; but he would no more be "the one man holding the authority of adoption or rejection." If this plan, or some modification of it, could be inaugurated I shall be glad.

February 19th, 1886.

JAMES, CHAPTER V, VERSE 5.

By Rev. W. W. Royall.

SINCE so much attention has been given of late to new versions of the Scriptures, I beg to call the attention of those interested, to a curious turn given by some translators to the verse above cited. For the sake of convenience, I shall quote the verse as it stands in the original and in several translations. The turn given it by the version of Mr. John, that of the Delegates, and the Mandarin is certainly noteworthy. It may pass as a good commentary, but is it a translation of what the apostle said? I should like to have some light from those competent to give it.

The Versions.

I.—English of King James: Ye have nourished your hearts, as in a day of slaughter.

II.—Revised Version: Ye have nourished your hearts in a day of slaughter.

III.—Greek, T. R: ἐθρέψατε τὰς καρδιας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

IV.—Luther's: eure Herzen geweidet, als auf ein Schlachttag.

V.—French: Et vous vous êtes rassasiés comme en un jour de sacrifice.

VI.—Vulgate: Et in luxuriis enutristis corda vestra, in die occisionis.

VII.—Delegates': 縱淫佚以快心志猶牲牷肥腯以待宰割.

VIII.—Mandarin: 你們在世上只知奢侈宴樂如同牲畜到臨宰的時候還是快活心志.

IX.—Mr. John's: 爾在世奢侈宴樂如牲在被宰之日尙快心志.

The idea of the wicked rejoicing on the earth while yet they are as oxen awaiting the slaughter is striking; but I think hardly a translation of what St. James wrote. As a day of sacrifice, and consequently of slaughter, was generally a feast, it seems only fair to presume that the apostle considers wicked men here, not as oxen awaiting the slaughter, but as men feasting to repletion and caring for naught else. But let us hear from the scholars.

MODE OF PRINTING THE CHINESE BIBLE.

By Rev. J. Edkins, D.D.

THE number of those foreigners who use the Chinese Bible is rapidly approaching a thousand, of these there are few who do not frequently search for remarkable passages. But alas the process is too slow. The searcher looks at his English Bible to find chapter and verse and then succeeds in finding it in Chinese, or he refers to Cruden.

To avoid double reference cannot we have Chinese Bibles improved so as to render the task of finding favourite passages easier? The reason why complaint has not been general among foreign readers is that the English Bible is it hand. As to the natives they are accustomed to trust to memory in the Four Books and hence they do not complain if they are thrown on memory to help them unaided in finding passages in the Old and New Testament.

I suggest that to facilitate the finding of passages the following improvements be adopted.

Let paragraphs be followed by empty spacing to the foot of the page.

Let verses be followed by a space of one character.

Let there be one or two characters in the upper margin indicating every important verse. Thus in Matt. 17,24 丁稅 tribute over v. 24, or 釣魚 over the 27th would indicate the finding of the piece of money more readily than 交納丁稅 paying tribute. The indicator should be in bold type, and the briefer the better. The transfiguration should not be expressed by more than three characters at most e. g. 變形像, and the name Jesus should be omitted. For "God was manifest in the flesh," 假人身 would answer. "All Scripture was given by inspiration of God," would be sufficiently indicated by 默示. This passage is often needed and the presence of these two characters in large type would save much time to the searchers. It would be a great help to native preachers to have 400 or 500 of the commonest proof texts for doctrines clearly indicated. Every preacher would be wanting to buy a Bible printed in this way if it could be had.

Rhetoric and antithesis are not essential but brevity and utility are so. The present headings would bear cutting down. They are adapted more for exposition than as a help to find quickly important facts and doctrines. Exposition is useful but rhetoric ought not to hide the kernel, nor should the kernel be wrapped up in small type. The desideratum in Bible printing for preachers is the visability of

the germ thought at a glance. This would ultimately be found also to be the best exposition attainable in a margin, unless the exposition went beyond Bible Society limits.

In the central margin of the leaf it would be well to omit 第, 章, 保羅達, 人 so that the eye might catch the name of the book and the number of the chapter more readily. The room gained might be devoted to naming the subject under treatment perhaps, in the briefest possible way; 福音 is not required in the names of the gospels in this margin.

The lower margin might be utilized for parallel references. But perhaps it is better to widen the upper margin and have a dash line across it horizontally so as to make a double margin in Chinese fashion.

The Chinese have a great advantage in their way of printing the four Books. They have plenty of space and a bold type for the text. Our chapter headings are found there in a new form. They follow each section and occupy a new column in text type. Each section is represented by its initial words and the number of subsections is also given.

The comment is chronological, biographical, grammatical, lexicological and hermeneutical, but it is all these things in brief space and the style is clear. We cannot hope for as good a comment on our Gospels till Christian schools are much more numerous than they are now.

On the whole my suggestions on a Bible for Preachers are very much of a kind which would lop off redundancies. This would diminish the extra expense incurred by mere spacing. Space in printing is like fresh air in a city. A little extra expense to secure a less crowded page ought not to be refused. The Chinese do not persist in this crowded fashion themselves and they will value our Bible more if they have a little more space and two or three columns fewer in a page. The Hongkong large type Wen li Bible with ten columns of 23 characters in a column looks well. But the margin is not utilized and there are neither chapter headings or references.

A Chinese character is a work of art, a picture. It pleases the eye when well made and its beauty comes out more clearly in large characters, than in small ones. The mixing of large and small characters has a very agreeable effect.

Correspondence.

SWATOW, 22nd February, 1886.

To the EDITOR of the CHINESE RECORDER.

Dear Sir,

We have seen copies of the Gospels and Epistles with coloured illustrations issued by Dr. Williamson for distribution in "large and wealthy" Chinese households. We understand that this is the outcome of a scheme set on foot by Dr. Williamson for reaching the non-Christian households of China, by which not a few important questions are raised.

Is it right that such a scheme, making a large pecuniary demand upon supporters at home, and a large demand on the time and strength of missionaries on the field, should be undertaken and carried out by one individual self-appointed to the charge of it?

Is the scheme itself a right and desirable one, involving as it does the free distribution on a large scale of books and pictures to wealthy non-Christians which can only be had by Christians at prohibitory prices?

Is it truthful to ask the support of the Ladies of Scotland on the ground, stated in Dr. Williamson's circular, that we cannot even hope to penetrate the households of China without some such method?

Passing from these questions we wish to call attention to the pictures employed in prosecution of this scheme.

Christian prudence would seem to require that in any such action care should be taken not to offend needlessly Chinese feeling; and still more not to give rise to false impressions fitted to injure the Christian cause.

Further, pictures used for such a purpose should be:—1. True; 2. Beautiful; 3. Instructive.

The pictures before us do not appear to us to meet these requirements. We note particularly the following:—

1. Healing of the issue of blood. 2. Raising of Jairus' daughter. 3. The anointing at Bethany. 4. Martha and Mary.

It is hardly necessary to point out in detail the lack of Truth, Beauty, and Instructiveness. But we note one or two instances:—

The worn woman, wasted by twelve years' sickness, and having spent her all, who came trembling in the crowd behind Jesus and secretly touched His garment, is represented by a young woman gorgeously dressed, who in a solitary place comes boldly before Him and plucks His garment. The Lord Himself always appears splendidly dressed, and in the interview with Nicodemus occupies a sumptuous couch in a splendid apartment, while He gives His guest an inferior position on a low stool at one side.

Such things will not help us to set forth Him who made Himself of no reputation and for our sakes became poor.

Even Leonardo's beautiful Last Supper is so caricatured as to wear the appearance of a miscellaneous assemblage of men and women at a wine party.

Again, the Second Advent is represented in a way fitted to make Christian teaching seem fanciful and absurd, very much on a level with the Buddhist legends represented in popular native books by grotesque figures of spirits and demons dancing in the clouds.

Some of us dread most of all, however, the false impressions which some of these illustrations are fitted to create.

It is well known how widely the Chinese mind has been prejudiced against Christian Teachers by the allegation that the "human relationships" are ignored by Foreigners, and in particular that no proper restraint is observed in the relations of men and women.

How would this too widespread impression be affected by the illustrations in question?

The Saviour of the World preached by Foreigners is represented in them again and again in the society of women, sometimes alone with them, and usually in circumstances and attitudes which to the Chinese mind would be very apt to suggest thoughts of evil. He is seen in circumstances in which no respectable Chinaman with any regard for his reputation would care to be seen.

It is too painful to consider what impression would thus be produced in Chinese households, but the pictures might well be taken as proof, supplied by foreigners themselves, of the truth of some at least of the allegations often made against them.

Feeling convinced on various grounds that these pictures are fitted to do more harm than good, we unite in this public remonstrance against their circulation in Chinese households.

We are, Dear Sir,

Yours faithfully,

H. L. Mackenzie, English Presbyterian Mission.
John C. Gibson " " "
William Duffus " " "
William Paton " " "
Catharine Maria Ricketts, English Presbyterian Mission.
Adele M. Fielde, American Baptist Mission.
Wm. Ashmore, Jr. " " "
Sophia A. Norwood " " "
Philip B. Cousland, English Presbyterian Mission.
S. B. Partridge, American Baptist Mission.
D. MacIver, English Presbyterian Mission (Hak-ka.)

Echoes from Other Lands.

A NEED FOR A CAREFUL STUDY OF THE HISTORY OF CHINA.

Under this heading the Hon. J. B. Angell, late U. S. Minister to China, makes the following valuable remarks in *Science* for November 27th, 1885.:—"It is greatly to be desired that some competant scholar should make a careful study of Chinese political history and institutions, in the spirit in which Sir Henry Maine has studied the institutions and laws of ancient and mediæval Europe and of India. There is reason to hope that not a little light could be thrown by such study on certain European institutions and traditions. Why should not the careful investigation of Chinese feudalism, which had run its course, and perished, long before feudalism sprang up in Europe, yield results most interesting to the student of European feudalism? Why should not the careful study of the village organization in China, which probably has scarcely changed in three thousand years, add to the light which Mr. Maine's study of the village communities in India has thrown up the primitive life of Europe? Who that has observed the common responsibility of the dwellers in a Chinese street, for the preservation of order in that street, has not been reminded of the old Saxon frankpledge? Is this resemblance accidental, or is there an historical basis for it? The day cannot be far distant when western scholars will be giving to such subjects the attention they deserve. A profound knowledge of the Chinese language, exhaustless patience in ransacking the voluminous literature of China, and a thorough investigation of existing usages and laws in towns and villages of China, will be necessary for the successful prosecution of such work. But the facilities for mastering the language are now so great, and the opportunities for coming into close contact with Chinese life and thought are so rapidly increasing, that the younger scholars need not despair of accomplishing what has hitherto been impossible, but what may prove a most valuable contribution to the history of institutions."

DOMESTIC LIFE OF WOMAN.

Miss Porter of Pang Chia, West Shantung, writes to the *Missionary Herald* of Chinese houses in that vicinity:—

The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung

woman are self-reliant, self-helpful, faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-in-law and husband cheerfully, they rise out of it as the years go on, to a place in the family counsels. One would hardly desire for them a larger freedom until a gradual change has come in all the conditions of society. Nor would one desire to see that change other than gradual. I imagine that their morals are far higher than those of the majority of the peasantry of Europe, and their manners are incomparably superior. Yet they are ignorant, superstitious, and give way to fits of passion, in which they use the vilest of language and seem utterly to forget that regard for appearances which is generally such a controlling motive.

The time has hardly come to look for much change in their homes. There are some households in the mission, living in most carefully kept houses—the husbands and wives mutual helpers—the children trained to a loving obedience—little touches of taste and culture showing themselves in the appointments and ordering of the home; but as yet I know none such except when the money which supports it comes from the foreigners. These men are young helpers in the employ of the mission—their wives Bridgman School girls. This is no test. When I see a native home where the family live away from foreigners, supporting themselves without aid from abroad, growing more neat and caring to make home attractive, I shall count that the effect of the gospel: *and this will come!*—but slowly. As yet in Shantung we do not see the dawing of that day. Our helpers all have farms, and their families work them. They are industrious and thrifty, but neither neater nor more comfortable than their neighbors.

These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary-laden ones will find 'rest,' and that rest will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive.

Our Book Table.

M. Henri Corpier's great work, the *Bibliotheca Sinica* has reached a completion, though he announces a Supplement and several Indices. From the *London and China Express* we learn that he proposes to publish a *Bibliotheca Indo-Sinica*, and a *Bibliotheca Japonica*, and that he has also in hand "a work to be called *Asia Christiana Orientalis*, containing a list of unpublished papers, letters of missionaries, &c., relating to the history of Christianity in the Far East."

The author of *The Dictionary of Islam*,* was for twenty years a missionary at Peshawar, India, and evidently made good use of his opportunities for studying Muhammadanism. We would draw the attention of missionaries in China to this work as one adapted to the needs of those who come in contact with Muhammadans—to adopt the spelling of that word by Mr. Hughes. The book is what it professes to be, and gives an immense amount of information available to a person not familiar with the Arabic, or any language but the English. Large extracts are made from other western authors on Muhammadanism, so that one gets some idea of the literature on the subject. Of recent works, this, and the "Life of Mahomet," by Sir Wm. Muir, are perhaps the most important; and taken with Lane's "Selections from the Kurān" and with "Ibn Khalikan's Bibliographical Dictionary by M. G. de Slaine," and perhaps we ought to add Prof. E. H. Palmer's newly translated "Quran," a student of Islamism will have large assistance. Mr. Hughes is we notice, the author of "Notes on Muhammandanism," which work we have not however seen.

The fourth number of volume XX of the *Journal of the China Branch of the Royal Asiatic Society*, is in the first place largely occupied with the short papers read Oct. 15th, 1885, on the question, "Is Filial Piety, as taught and practised in China, productive of good or evil?" The sage conclusion, reached by a vote, was that it was "productive of evil," a decision from which none will differ, taken in its plainest meaning; though it is evident that the intention was to say that it was productive of more evil than good—a decision from which many will differ. "Is China a Conservative Country," and "Sinology in Italy," are followed by a very valuable paper by Dr. Hirth on "Western appliances in the Chinese Printing Industry;" after which are many Notes and Queries of varying interest.

We take much pleasure in calling attention to another work of the Rev. W. Schaub, the title of which we venture to render freely, *The Christian Pastor's Vade Mecum*.† The style is simple and pleasant, the Chinese good, the tone of the book thoroughly evangelical, and the typography all one could desire. Culling a chapter here and there, we have felt profited in the reading; and unless there are spots we have not noticed, we say freely that we should like to see this excellent little work in the hands of every

* A Dictionary of Islam, being a Cyclopædia of the Doctrines, Rites, Ceremonies, and Customs, together with the Technical and Theological Terms, of the Muhammad Religion. By Thomas Patrick Hughes, B. D., M. R. A. S. With numerous Illustrations. London: W. H. Warterlow & Co., 1885. [pp. 750.]

† 治會龜鑑, by the Rev. W. Schaub, Basel Mission Hongkong. [For sale at Basel Mission House, Hongkong. Price 8 cents.]

native evangelist and pastor, especially of course, the latter. We had just been casting about for some such work, when lo, it came to hand. The author will please accept our thanks. R.

The appearance of another work on the Malacca Peninsular, indicates the increased interest of the Western world in that region. *The Chersonese with the Gilding Off*,* is a book of personal experiences of any but an exhilarating kind, by a lady whose husband was a British official. She frankly says she did not see the Peninsular Settlements in the favorable and romantic light in which they were seen by the rapid eye of a Miss Bird. She does not impugn Miss Bird's accuracy, but she gives "the other side." There is but little of permanent value, or of literary merit, in the work, but it might be helpful to any one purposing to visit those equatorial regions.

Major Knolly's *English Life in China*† is a rather breezy book, in more senses than one. The author need hardly have told us that he belonged to the Royal Army, for the most striking and least amiable of the characteristics of that profession frequently appear. He bids the visitor at Hongkong "steer clear of the rank and file of the civilian community, inasmuch as they are not on the whole a favorable set, either in their associates or in their ways of life." He assures us in his Preface that the statements in his book were recorded on the spot and at the time, in short-hand, and that "the authenticity of the facts has been safeguarded by subsequent careful revision;" regarding which we can only say that it must have been a rather defective system of short-hand which he practiced, and that the revision ought to have been much more careful, even if it were at the expense of the "freshness," which seems to be a paramount object with him, but which compels the thought of "greenness." The constant effort at effective and exaggerated expressions makes his book amusing reading to one familiar with the scenes he describes, but must make the volume very misleading to a stranger seeking information.

The Major spent a short time in 1884, visiting Shanghai, taking a trip to Hankow, and touching at Foochow on his return to Hongkong; in view of which he feels qualified to give his opinions on a multitude of subjects, especially on "The Missionary Question," to which he devotes an entire chapter, which in every page betrays the grossest carelessness and the most glaring ignorance. The *Athenæum* for January 2nd, contains a note from the Secretary of the Wesleyan Missionary Society, correcting one or two of his misstatements regarding medical missionary work in Hankow, which are but typical of the rest of his facts. The Major tells of twice visiting, and carefully inspecting, the "Hankow Wesleyan Medical Mission," when there has been no such mission in Hankow for eight years. He speaks of a missionary "Scotch Doctor," as having been in Hankow for many years, whereas Dr. Gillison, the only missionary doctor, had not been there at that time eighteen months; and after praising the doctor for his "exercise of skill on suffering humanity," within the next four pages he uses very uncomplimentary words regarding him as an "idle, careless, unpractical laborer."

This is but a specimen of the unreliability of his "facts" about missions in China. In common with

* The Chersonese with the Gilding Off, by Emily Innes; 2 vols. London: Richard Bently and Son; 1885.

† English Life in China, by Major Henry Knollys, Royal Artillery. London: Smith, Elder & Co.; 1885.

many superficial observers, he considers the Roman Catholic mission work much more successful than the Protestant, and is much more favorably impressed with the devotion and the methods of work of the Roman priests than with those of Protestant missionaries; albeit he makes vigorous protests against the binding of feet of hundreds of girls in the Orphanage at Hankow. He specifically charges Protestant missionaries with "postponing the interests of their religious calling to the furtherance of their worldly prospects," with "frequent sloth," with "unhumble strife for social status," with "arrogance of *ipse dixi* and with an absence of conciliation," and very much else we have not space to quote. He holds them largely responsible for "a state of sloth, non-success, and disrepute." "The missionary business in China is by no means a bad business," he says, "to be run by that class of the clergy who occupy that debatable land which is one grade below gentlemanship, and from which the majority of the Chinese Protestant missions are recruited. Poverty-stricken and without prospects at home, out here they are provided by the various missionary societies with an assured and liberal income, to which is added 100 *l.* a year should they be married, and 50 *l.* extra for each child—a practice surely founded on Mormon principles.....On one point, indeed, his zeal rarely flags—his extra incomings of dollars, for which he appeals with a mixture of petulance and the air of a man denied his sacred rights."

Sad to say, our author refuses to except even the China Inland Mission from the would-be withering condemnation he pours on the other Protestant Societies, because of the "unanimous chorus of strictures passed in China itself with no exception in favor of any one missionary branch;" and moreover because he has before him, a publication by this society called "China's Spiritual Need," which is "replete with mis-colourings." The one only brighter picture he found was in connection with the Church of England work at Foochow—"brighter because more wise, and liberal, and bearing some traces, however faint, of honest results."

It is refreshing however that our redoubtable critic is, notwithstanding all, a believer in the duty of obedience to the command, "Go ye into all the world and preach the Gospel." And he caps the climax of his unctious chapter on missions by giving four remedies for the sad conditions of the missionary cause which he describes with such "freshness." 1. "The heads of missions should in all districts be gentlemen, gentlemen in the conventional sense if you choose so to phrase it, who are not only highly educated, but who wear well-cut, well-brushed clothes." He kindly points out a "grave drawback accompanying a low type of missionaries, with a good deal of 'land' on their own hands, and with a deficiency of clean linen and h's." 2. "Let the resident merchants continue their present splendid liberality, but let the contributions be in the first instance transmitted to the central administrations in England, for subsequent payment of salaries and other disbursements. Thus the prestige of the local missionary will not be weakened by his sending round his hat." 3. "Let residence among their flocks of all the missionaries, whether high or low in office, be actual for a specified time—not theoretical." 4. "Let the aspirant for missionary labor in the Far East make a point of acquiring in England a considerable proficiency in practical medicine."

The missionary societies having now such full information, will be without excuse if they do not reform their missionary policy.

Miss Cumming is an experienced traveller. Her books on Fiji, Sandwich Islands, California, India, the Hebrides, and Egypt, make quite a library. Her new book, *Wanderings in China*,* gives many evidences of having been written by a well practiced pen. Her style, though any thing but the gushing and romantic, is sufficiently flowing to be very readable, notwithstanding the many parentheses. Her mind is sufficiently broad to be interested with many phases of Chinese life—of natural features and productions, of dress, amusements, religion, history, and politics. Her first volume is principally occupied with Hongkong and Foochow; the second volume with Shanghai, and Ningpo and a journey to North China. She recurs again and again to the Protestant missionary work, giving many details.

Our friends Messrs. Murray, Archibald, and Burnet, have very appreciative notices of their labors, as do many others. She makes almost no criticisms, which had they been made would have been valuable, coming from so thorough a friend. We are tempted to make many quotations, but will indulge ourselves with only one—the italics and capitals are Miss Cumming's, not ours :—"There is small wonder that when the preachers have hitherto been so few, the disciples have likewise been few, especially as their own systems of faith are deeply rooted, and they are the most conservative race in the world. Yet a beginning has been made. *Fifty years ago there was not one Christian in all China connected with any Protestant Mission.* Already, notwithstanding all hindrances and the fewness of teachers, THERE ARE UPWARDS OF A HUNDRED THOUSAND RECOGNIZED MEMBERS OF DIFFERENT BRANCHES OF THE PROTESTANT CHURCH, AND TWENTY-TWO THOUSAND COMMUNICANTS, and some even fancy that a day may come when this vast Empire shall be numbered with those 'last who shall be first,' in Christ's kingdom."

* Wanderings in China, by C. F. Gordon Cumming, with Illustrations, in Two Volumes. Willison Blackwood and Sons : Edinburgh and London; 1886.

CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

The tenth Annual Report of this society, whose head quarters are at Hankow, has just come to hand. The total distribution for 1885 was 424,000 books and sheet tracts, as against 347,285 in 1884, and had the funds been larger the circulation might have been proportionately increased. The total receipts from sales in the Depôt amounted to Taels 562.68, and from sales of tracts 807.19. A grant is acknowledged from the London Tract Society of 1,112.04 (£ 280), and subscriptions from two individuals of Taels 151.44. There was a balance in hand December 31st of only 36 cents. Two new tracts have been added to the catalogue; one a translation by Rev. D. Hill, the other by Mrs. Arnold Foster, which swells the list to fifty five books and tracts. These are all written in Easy Wen-li style, and are thus adapted for circulation in all parts of the Chinese Empire, and neighboring countries. Besides tracts, Educational and Scientific books are sold at the Depôt and also all Christian publications in Chinese published by others which can be procured. Progress is evidently being made in Central China in western knowledge. In Wuchang the leading officials have instituted a monthly examination in Mathematics, and at the recent great examination for the degree of M. A., one of the sixty-one successful competitors out of thirteen thousand, was the one who had stood first at the monthly mathematical examinations, and that too though his literary essays were known to be poor.

Editorial Notes and Missionary News.

SUBJECTS SUGGESTED FOR THE RECORDER.

We warmly commend the following suggestions, made by Rev. John T. Gulick, of Osaka, Japan, to the attention of our numerous correspondents in various lands:—

(A.) The expansion of China.

1. In Siam, Malacca, the Indian Archipelago, Formosa, Mongolia, Manchuria, and other Asiatic countries where the Chinese go for business, do they ever adopt the customs of the countries where they live, or do they always form separate communities retaining for the most part their own customs?

2. Are the children with Chinese fathers, by mothers of other races, in any considerable proportion absorbed into the race of the mother, or do the large majority of this class in every country grow up with Chinese customs and language, and thus swell the power of the Chinese nation?

3. During the present dynasty, has any other nation besides the Manchu been swallowed up and merged in China? Are the native races in Formosa being absorbed.

4. Do the half-Chinese at the Sandwich Islands grow up with Chinese habits of thought?

5. What is the position in the United States of America, and in Australia, of the children of Chinese by European mothers?

6. What is the rate of expansion of the Chinese element in the Indian Archipelago?

7. Is the increase of Chinese population and the spread of the Chinese language more rapid in countries where China holds political ascendency, as in Formosa and in Kansuh?

8. Do the larger Chinese communities in the Philippines and the Archipelago maintain independence of government sufficient to punish crimes in their own communities?

9. Do mothers bind the feet of their daughters in those communities?

The "Expansion of England," by Prof. J. R. Seeley is one of the most interesting of recent historical books. It seems to me that one of the most interesting subjects in the history of China would be the method of its expansion, if any one could bring out the facts in their connection.

One of the great contrasts between the Chinaman and the Anglo-Saxon is that the latter migrates with his family, while the former is always planning to return to the old homestead, that he may lay his bones in the family graveyard where they will receive the homage of his descendents.

(B.) The Opium Habit.

1. Have the Chinese in any part of the country developed any successful method of preventing the growth of the opium habit?

2. Outside of the Christian and Mohammedan communities are there any classes that make a successful stand against the entrance of the habit into their families?

3. Is it true in all parts of the country that the Mohammedans are freer from the habit than the communities that surround them?

4. Is this true of the Roman Catholics in all parts of the country?

5. Is it true of the Protestants in all parts of the country?

6. Are there any Anti-opium Leagues or Abstinence Societies, that show any vigor in opposing the evil?

7. The considerations relating to Trade and Industry that make the cultivation of opium an important factor in the economics of different parts of the country. Mr. Cady has referred to facts collected by

missionaries in Shansi, showing the pressure—the necessity—that forces the farmers of Shansi into opium culture. They are a striking illustration of the dependence of economic forces on the habits of the people.

(C.) The economic and social conditions of Chinese village communities.

1. The classes of society and their relations to each other.

2. The means of support for each class; the ages at which they marry; the tendency to increase or decrease; to grow poorer or richer.

3. The population to a square mile, and the sources from which food is drawn.

4. What products of the district leave the district in exchange for the raw products or manufactures of other places.

The missionaries at Pang Chia—Dr. Porter and his associates—can give very interesting facts of this kind; and if they found that they were of interest to others, they might collect still further, and perhaps other missionaries would furnish facts concerning other places by way of comparison.

(D.) The binding of feet, in its connection with economic and social conditions, either as cause or consequences.

(E.) The influence of the Worship of Ancestors on national and family life.

1. In preserving the solidarity of the nation.

2. In checking crimes of insubordination.

3. In increasing the desire for sons.

4. In diminishing the desire for daughters.

5. In intensifying the miseries of wives that do not have sons.

6. In leading parents to take wives for their sons at an early age, without regard to the prudential reasons that would favor later marriages.

NOTES OF THE MONTH.

We clip the following ridiculous item from the *Christian Union*, of New York city:—"A Chinese Testament in English characters has just been printed at Ningpo. It is a practical adaptation of what is known as 'Pigeon English' to missionary purposes." This is a curious specimen of the crude nonsense which often finds circulation even in respectable papers in the home lands. It is as amusing as aggravating that the version of the New Testament in the Ningpo Colloquial, in Roman letters, which has received the labors of so many American and English missionaries, the first edition of which was completed in 1855, and a third, and revised, edition of which is now going through the press, should be designated as "Pigeon English."

The late reports from California and the Pacific States, regarding the treatment of Chinese, makes one blush for America and so called Christendom. It is said that many in the United States also feel mortified, but surely their mortification needs to be deepened and rendered more demonstrative. It is, we fear, the long silence of the good people which has emboldened those of the "baser sort," to commit the high-handed outrages they now practice. Is there no reason to fear providential retributions for these crimes?

The correspondent of the *London and China Express* from Singapore announces that the Chinese proprietor of a Chinese newspaper of that place is going to start an English daily edition. He well says:—"This is sufficiently enterprising for a Chinaman to start an English paper in an English colony. No stones can well be thrown at Chinamen in the Straits on account of non-progressive tendencies, whatever may be said of their *confrères* in China." It seems that the annual emmigration from China to

Singapore is 100,000, of whom 10,000 remain in the colony.

We learn from the *Shanghai Mercury* that on the 9th of March, Dr. Mackay celebrated the fourteenth anniversary of his arrival at Tamsui. "Hundreds of natives, converted by the zealous missionary, had arrived for the occasion from all parts of North Formosa. It was a grand fête, with fireworks in the evening."

Dr. Nevius writes from the interior of Shantung that he finds more to encourage than he anticipated. There are bright spots even in the disaffected region where the silver mine excitements, and cases of severe persecution, had apparently done much harm.

Miss Mary H. Fulton M. D., writes from Kwai Peng, in Kwang Si:—"Three years ago my brother rented a chapel at this place, but was deterred from coming sooner on account of the recent war. A few days after we arrived last fall, we were fortunate enough to secure a house from which we dispensed medicine. The owner however desired a *Ko shi* from the Viceroy, and we returned after two weeks to Canton to procure it, also to invite a gentleman physician to return with us and assist in an operation which I feared might be necessary to perform on a military mandarin wounded in the Fanco-Chinese war. I desired also to be relieved from treating male patients. Dr. Kerr kindly accepted our invitation. During his six weeks' stay we treated nearly a thousand patients. Since my first arrival I have treated about three thousand, having operated about sixty times for entropium. As soon as the rainy season is over I hope to build a Woman's Hospital."

We regret that the death of Rev. Nathan Brown D. D., of Yokohama, has not before been noticed in *The Recorder* and that we cannot now more than allude to it. He was seventy-nine years of age and had spent twenty-two years in Assam and thirteen in Japan. Rev. A. A. Bennett well said in his biographical address:—"To few Europeans has it been granted, as it was to him, to live thirty-four years in Asia; to few of any nation, to be seventy years a consistent member of a Baptist Church; to fewer still, to translate the entire New Testament, and portions of the Old, into two languages as different as the Assamese and Japanese."

THE MISSIONARY CONFERENCE.

The Rev. D. Z. Sheffield writes:—"I wish to express myself in favor of delaying the proposed missionary Conference to the spring of 1890. This delay of a few years will give time for problems now coming into light to show their full proportions;—such questions as the establishment of secular schools of higher learning; how far foreign money should be employed in supporting a Native Ministry; what type of Christian Literature is best adapted to rouse and influence the Chinese mind;—all these could, I should say, be discussed with more advantage then than now."

Dr. Happer writes from America:—"The fact that so many of the brethren in Shanghai are in favor of 1890 is a strong point. If the Shanghai Conference, as a Conference, takes that view, it will I suppose settle it. I rather favor an early meeting but I am not strong in my preference."

A WORD FROM Dr. LEGGE.

We are indebted to Dr. Edkins for the following extract from a letter received by him in February from Professor Legge of Oxford:—

"My translation of the *Li Ki* is all in print and will be published as two volumes of the *Sacred Books of the East* next year (1886.) I had a good deal of pleasure in the labor. The *Li* has increased my appreciation of the religion and

general reach of thought of the Ancient Chinese. I have also in the press, a translation of the *Travels of Fa Hien*, with notes intended to give readers some idea of what Buddhism really is. Dr. Rhys Davids is reading the proofs. In many important respects I differ from Dr. Davids on Buddhism, but his assistance is very valuable and we have agreed to differ. In the end of the volume we are reprinting the Chinese text according to a Corean recension which I received from Banyin Nanjio. It was republished in Japan a century ago by a monk. It contains at the top of the pages all the various readings in the Sung, Ming, and Japanese recension of the little work. These various readings amount to three hundred. The Corean text is on the whole the best I have met with. I hope the addition of the text will make the work acceptable to the missionaries and others in China.

"After the New Year I have to take Lau-tsze and Chwang-tsze seriously in hand for the *Sacred Books*."

PANG CHIA CHUANG—WESTERN SHANTUNG.

The Rev. H. D. Porter M. D. writes:—I am inclined to quote David, "By my God have I leaped over a wall." The wall took shape in the culmination of a local opposition to us in Pang Chuang, under the leadership of an old man, an excommunicated church member. It was a sorrow to him that he could not make his living off of us. He laid a scheme to bull-doze me in the matter of hauling coal. The foiling of the scheme led to a riotous assembly, and plans of attack on the 31st of October. We were kept from any harm however, despite the crowd and the bad feeling. The magistrate declined to do more than issue a proclamation. I appealed by telegraph to the Consul at Tientsin. The Viceroy at once ordered the magistrate to arrest the men. The official happened to pass through Pang Chuang, and was examining the case, but without purpose to arrest the offenders, when I was able to serve the Viceroy's despatch upon him. The 5th of November was a dramatic day in the little village, signalized by the handsome discomfiture of the official and his speedy arrest of the men. It took three weeks more to arrange the matters. The chief offender has been in confinement all winter, and we have been at peace. The "Rock Spring" affair might easily have been paralleled but for the speedy and wise action of Viceroy Li.....A compact, or treaty, of peace, has been made between the village elders and ourselves in eight articles, signed by seventeen men, in the presence of the district magistrate, whereby the village binds itself to respect the Jesus Church, and to treat kindly all foreigners who may come here to preach or teach, and not to molest the native Christians in their worship or practice of their new faith. The general effect of this solution has been very great.

AN EVENING IN SHANSI.

Mr. B. Bagnall writes from Peking:—On the 21st of September, some time before dusk, I put up in the north suburbs of Tsou-Ch'eng hsien and took a few books into the city. I was much pleased to meet some native Christians here connected with the China Inland Mission's work, of the Ping-Yang-fu station, which has been under the immediate direction of the Rev. Mr. S. Drake for some time past.

Two of the members have opened an Opium Refuge, and during the present year over one hundred patients have been relieved. One of the brethren on hearing of my presence on the street, came and invited me to their place, and conducted me to a neat little house on a quiet street. There was an air of

tidiness about every thing that was really delightful, and an absence of everything of an idolatrous tinge, that was very pleasing. The walls of the principal room had illustrated, and other, sheet tracts neatly pasted up in conspicuous places, while a large table had a number of Scriptures and other Christian books strewed about on it.

They told me it was the weekly prayer meeting night, and asked me to stay and conduct the meeting, but as the gates would have been closed, I had to deny myself the privilege. The brethren in charge then proposed that I should pray with them before leaving, which request I of course gladly complied with. The patients were then called in, (numbering about twenty persons), to whom I spoke a few words; and on saying, "we will now pray," they all simultaneously fell on their knees, proving they were no novices in that sort of thing, and as I concluded, the hearty "Amen" that fell from the lips of the kneeling company would have cheered the heart of Gen. Booth or any member of his army.

When we remember that this is entirely a native establishment, quite independent of foreign superintendence, I think it speaks well for the native church in these parts.

CHINESE Y. M. C. A. BUILDING.

The Friend of Honolulu announces the dedication of a new building erected by the Chinese Y. M. C. A. in that city, on the 3rd of December, and makes the following statements:—

Religious work among this important class in our city was first undertaken by our local Y. M. C. A. about sixteen years ago. Since then the work has grown until now a large Church has been organized, who own the commodious edifice in which they worship. Schools have been established, and a Young Men's Christian Association has been formed, who now have a fine home of their own, admirably adapted to their work among their own peculiar race.

The audience of about three hundred, that crowded the Hall to its utmost capacity, represented at least seven nationalities. Addresses were made in three languages, and all joined heartily in the singing, each in the tongue in which he could best praise the "Lamb," who came and "hath redeemed us to God by His blood, out of every kindred, tongue, and people, and nation." MR. F. W. Damon who seems to be the "apostle" to the Chinese, presided, and also acted as interpreter. After the formal exercises, refreshments were served, and the remainder of the evening was spent in social converse.

In turning homeward from the unique and interesting scene, more hearts than one felt to exclaim with wonder and praise, "What hath God wrought!"

ERRATUM page 144, line 16 from bottom, for *diction* read *dictum*.

Diary of Events in the Far East.

January, 1886.

26th.—Riot at Chemulpo, Corea, incited by Chinese smugglers.

February, 1886.

1st.—M. Paul Bert appointed Resident General in Anam and Tonking.

5th.—The Corean King's edict abolishing slavery in his dominions.

12th.—Viceroy and Lady Dufferin arrive at Mandalay.

March, 1886.

1st.—M. Fillippini appointed Civil Governor of Cochin China.

2nd.—Telegram received at Canton from Chinese in U. S. A. saying President Cleveland had refused indemnity for outrages on Chinese. Much excitement. U. S. vessels of war ordered to Canton.

5th.—The first steamers of the season reach Tientsin.

10th.—The German flag hoisted over the new Consular buildings in Whangpoo Road, Shanghai.—Riot and pillage of the Roman Catholic church at Sungkong, near Shanghai.

17th.—H. E. Liu Jiu-fen, the new Chinese Minister to St. James, and Lady, leave Shanghai for London.—A very severe thundershower at Shanghai, after several days of dense fog. The s.s. Breconshire wrecked on the White Rocks, near the Lamocks.

18th.—The s.s. Seewo wrecked on Shang Rock of the Taichow Group.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Pang Chia Chuang, January 13th, the wife of A. P. Peck M, D., of a Son.

At Hongkong, Basel Missionary House, on the 14th of January, the wife of the Rev. H. Ziegler, of a daughter.

At Hongkong, Berlin Foundling Hospital, on the 28th January, the wife of Rev. F. Hartmann, of a daughter.

Arrivals and Departures.

ARRIVALS.

At Shanghai, March 3rd, Rev. W. A. Wills, wife and two children, for English Baptist Mission, Shantung; also on same date, Miss Yallop for British and Foreign Bible Society.

At Shanghai, March 9th, Dr. W. L. Pruen L. R. C. P., and wife, of China Inland Mission.

DEPARTURES.

From Amoy, March 3rd, Rev. W Palmer M. D. and family, of London Mission, for England.

From Shanghai, for England, March 10th, Rt. Rev. Bishop and Mrs. Moule and family.

From Shanghai, March 13th, Rev. W. J. McKee and family, of Ningpo, for England and America.

From Shanghai, March 17th, Rev. C. C. Baldwin, D. D., and wife for Japan and America.

From Shanghai, March 24th, for U. S. A., Rev. M. C. Wilcox and child from Foochow, and Miss Dora Rankin from Nantzaing.

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METHODS OF MISSION WORK.

LETTER VI.

BY REV. J. L. NEVIUS, D.D.

ORGANIZATION OF STATIONS PRESENT AND PROSPECTIVE.

THE question, "What is the best mode of organization for native converts in new stations," scarcely enters the mind on one's first arrival in China. Most of us are satisfied that the mode adopted by that branch of the Church with which we are connected is the best; that it is if not the one specially enjoined by Scripture authority, at least the one most in harmony with Scripture teachings, and fully sanctioned by practical experience. Moreover it is the one with the working of which we are individually most familiar and into the practice of which we naturally and unquestioningly fall. If we are unable to adopt it at once, it is a matter of regret, and we are anxious to put it into operation as soon as possible.

When the missionary associated with co-laborers of different nationalities and Church connections looks at the question of organization from the stand-point of mission work on heathen ground, it assumes new aspects; and a few years experience and observation will probably effect a considerable modification of views. He soon finds that missionaries of different denominations ignore in a measure for the time being their several systems, and in the first stage of the work agree in the main in a new plan which all have adopted under the force of circumstances. He sees companies of Christians placed under the care of unofficial religious teachers, and native evangelists preaching in unevangelized districts; while there are as yet no organized Churches and perhaps no Bishops, Elders, or Deacons, nor even candidates for the ministry;—only

missionaries, and native preachers having the names of "helpers," "Native assistants," "Colporteurs," "Bible agents," or "Evangelists." In places where stations have reached a more advanced stage of development, requiring some sort of organization, missionaries are sometimes led, by personal proclivities and local circumstances, to the adoption of methods quite aside from their previous antecedents. Not long since in a conference at Chefoo of missionaries from different parts of China, it was discovered that an Independent was carrying on his work on Presbyterian principles, "because they suited best in his field;" in the methods of another Independent from a different province the prelatical element predominated; while a Presbyterian was found working on a plan which had very little of Presbyterianism in it, but a singular blending of Methodism, Independency and Prelacy.

What lesson are we to learn from these facts? Is it not this, that practical experience seems to point to the conclusion that present forms of Church organization in the West are not to be, at least without some modification, our guides in the founding of infant Churches in a heathen land. If it be asked, what then is to be our guide? I answer the teachings of the New Testament. If it be further asked, are we to infer then that all the forms of Church organization in the West are at variance with Scripture teaching? I answer, by no means. A plan organization in England or America may be very different from one adopted in China, and both though different may be equally Scriptural; and one of them may be suited to the home Church and one to a mission station, just because they are different.

The all important question is what do the Scriptures teach respecting Church organization? Do they lay down a system with fixed and unvarying rules and usages to be observed at all times and under all circumstances; or a system based on general principles purposely flexible, and readily adapting itself, under the guidance of God's Spirit and providence and common sense, to all the conditions in which the Church can be placed?

I believe the latter is the true supposition. The same conclusion might be inferred from the fact that, while the doctrines of Christianity which are obviously and by common consent regarded as fundamental and essential are taught in the Scriptures specifically, elaborately, and repeatedly, there is no portion of Scripture where a complete and detailed system of Church government is presented or referred to. It may be said and very truly, that God might reveal to us a complete, and authoritative system of Church government inferentially as well as explicitly. Had he done so

however, would there not have been a general agreement with regard to these teachings as there is with regard to Christian doctrine?

I believe that the distinctive principles which underlie the different systems of Church organization prevailing in the West are all Scriptural. The principle of the authority and responsibility of individual believers in matters relating to the conduct of the Church is a very prominent part of the teaching of the New Testament. The importance of appointing elders, or bishops, as authoritative leaders and rulers in the Church is taught no less clearly. The Scriptual sanction for the appointment, at least in the early history of the Church, of superintendents or overseers, having the charge and care of many associated Churches, with their elders and deacons is no less evident. The degree of prominence or proportionate use of these different principles or elements of Church organization may vary indefinitely according to the condition and requirements of the Church. This theory provides for constant change and modifications suited to the stage of the Church's development; the character of its members; and its conditions and surroundings.

If I mistake not, diversity and gradual progression in the application of these principles, is distinctly traceable in the New Testament. The Gospels and former part of the Acts of the Apostles indicate a very simple form of organization, or no pronounced form; and the latter part of the Acts, with the Epistles, shows a more complete system gradually developed from previously established germinal principles. Constant development and change in different directions mark the whole course of ecclesiastical history from the Apostolic period to the present time. How far these developments have been Scriptural, or in accordance with the leadings of God's Spirit, and promotive of the best interests of the Church, it does not fall within the province of these letters to enquire. May we not however raise the general question as to whether present forms of Church government are not characterized by the special development of one element, to the exclusion of others which should supplement and modify it; presenting abnormal and disproportionate growths, each Scriptural in its dominating idea, but unscriptural in its human narrowness?

Another question arises in this connection of great importance. In our present position of missionaries representing different branches of the Church, closely related to one another in a common work; our methods simple, and presenting many points of agreement; and our different systems of organization in a rudimental undeveloped state; should we not make use of our opportunity to avoid as far as possible in the future the divergences which impair

the unity of the Church at home; retaining and perpetuating a degree of uniformity and co-operation which in western lands seems impracticable? Is it not our duty to do this? Would it not be in accordance with the express teachings of our Saviour, and also the wishes of most of those whom we represent? Would it not have a decided influence for good on the home Churches?

On the supposition that present forms of Church organization are adapted to secure the best spiritual interests of the Church in the west, the presumption is that in certain respects they are for that reason not adapted to the wants of Mission Churches in China. What circumstances could differ more widely than those of Churches which are the development of centuries or a millenium of Christian culture and those just emerging from heathenism.

The question recurs what may we learn from the Scriptures with reference to the system of organization and supervision for the Church in China at the present time?

I.—*The extension of Christianity must depend mainly on the godly lives and voluntary activities of its members.* In early times, as a result of ordinary business and social intercourse, and the aggresive zeal of the early Christians, Christianity found its way to Cyprus and Syria and Cilicia and Egypt, and as far west as Rome. The disciples went everywhere preaching the word. A great advance had been made before the Apostle Paul was called from his home by Barnabas to assist and strengthen the disciples already gathered at Antioch. Wherever he went afterwards in his work of establishing Churches in new fields, he obtained from the believers gathered into the Church numerous voluntary helpers and co-adjutors both men and women.

I can find no authority in the Scriptures, either in specific teaching or Apostolic example, for the practice so common now-adays, of seeking out and employing paid agents as preachers. At the time when Paul commenced his public ministry, the Churches established in Syria and Cilicia might no doubt have furnished a large number of such persons if they had been wanted. It may be said that there were no missionary Boards at that time, and that the Church was too weak to undertake such an enterprise. This explanation however does not meet the case. Paul did not hesitate to call upon the Churches for contributions when they were needed. He evidently thought them able to give; and that it was their privilege and an advantage to themselves to give; and they did contribute freely when they were asked to do so.

The evils resulting from employing new converts as paid agents for preaching the gospel have been referred to in previous letters

What we wish to emphasize here is that such a course is without precedent in the Bible. The members of the early Church were all witness bearers. Such we must teach our Church members to be; and without such an agency *as our main dependence*, we have little reason to expect the gospel to prevail in China.

II.—*Elders must be "ordained in every city."* This duty is enforced in Scripture both by precept and example. Missionaries have not been backward in carrying out the injunction. It is possible that we have erred in the opposite direction. While elders should be ordained as soon as practicable, we should not forget that the qualifications of elders are minutely laid down in the Scriptures; and to choose and ordain men to this office without the requisite qualifications is in fact going contrary to, rather than obeying the Scriptures. If suitable elders are not to be found we should wait for them, however long a waiting may be required.

The Apostolic usage of ordaining elders soon after their reception into the Church, under circumstances very different from ours in China, is apt to mislead us. The work of the Apostles in heathen lands commenced for the most part in the synagogues of the Jews resident in those lands. Even in such places as Lystra, where there seems to have been no synagogue, there were Jewish families, and their influences had been felt by the native population. Among the first converts to Christianity were both Jews and Jewish proselytes, who for generations had been freed from the thraldom of idolatry and superstition. They were sincere worshipers of Jehovah; familiar with the Old Testament Scriptures, and waiting for the long promised Messiah. From such persons the first elders of the Christian Church were no doubt largely drawn. It is not strange that, as a rule, we in China have to wait for years before Christians of the same intelligence and stability of character can be had. Our experience in this matter in Shantung is worth relating.

Twenty years ago our mission in considering this subject reasoned on this wise:—We are Presbyterians, and our Churches should be organized from the first on Presbyterian principles. If we cannot get men for elders as well qualified as we should like, we must take the best men we can find, men who seem sincere and earnest Christians and who may develop in character and ability to fulfil the duties of elders, by having the duties and responsibilities of this office laid upon them. With these views and expectations several Churches were formally and constitutionally organized. It was found however in not a small proportion of cases that the elders did not, or could not, perform their official duties, and were an obstruction to any one else attempting to do so. They

were placed in a false position, injurious to themselves and the Churches of which they had the nominal charge. Some were hardly able to sustain the character of an ordinary church member, and others were in the course of a few years excommunicated. We then took action as a Presbytery, determining that elders should not be appointed unless their qualifications conformed in some good degree to those required in Scripture. Perhaps we are now in danger of going to the opposite extreme of backwardness.

In central Shantung no Church has been as yet organized with native elders, though some of them have had an existence, with from ten to twenty and more church members, for a period of seven or eight years. We are hoping very soon to ordain in some of these Churches. In the meantime the leaders are unofficially performing many of the duties which will fall into the hand of elders when appointed. The missionary or evangelists in charge transact all important business by consultation with the whole company of native Christians or their leaders. These Christians or leaders have only advisory power; the authority of deciding questions being vested solely in the missionary or evangelist. It is his aim to instruct and train leading Church members in the management of Church business, devolving it on them as they are able to undertake it; and fitting them as soon as possible for assuming the care of the Churches altogether. The evangelist keeps a record of these meetings, following in almost all particulars the ordinary form of session records, and this report is presented to the Presbytery for examination and revision. Many of our present leaders will in all probability, after they have been fully trained and tried, become our first elders. We have found in the experience of the past eight years much reason for thankfulness that we did not ordain elders at an earlier period.

III.—*Our mission Churches under the charge of elders are possessed of a Scriptural organization, without the addition of a paid pastor such as is found in most of our western Churches; and the appointing of such a pastor may prove injurious rather than advantageous.*

In enlarging on this point I will quote the language of Dr. Kellogg, Professor in the Theological Seminary at Allegheny, Penn., U.S.A. It has special weight as coming from one who is not only a highly esteemed theological teacher in our Church, but has been for years a missionary in India and has the advantage of large experience and observation of mission matters. The quotations are taken from an article in the Catholic Presbyterian, November, 1879, page 347. Dr. Kellogg says:—

"We fear there is reason to think that our missionaries have often been in too much haste to introduce the one-man pastorate of the European and American Churches; and that the growth of a Church bearing the true individual character of the particular people or race has been thereby seriously retarded. Fixed in the conviction that the primitive form of the Church government was Presbyterian, men have apparently jumped to the conclusion that therefore the present form of Presbyterianism is the primitive and Apostolic arrangement;—a point which we may venture to affirm, has not yet been established, nor is likely soon to be. Under this belief they have not only felt that if they established Churches, they must give them a Presbyterian form of government—in which they have been right—but that it must be that particular form of development of Presbyterian principles which has obtained among ourselves; wherein, as it seems to us, they have been as clearly wrong. For to take any one of our full grown ecclesiastical systems, and attempt to set it up bodily in our heathen fields, regardless of the widely differing conditions of the case is, we submit, a great mistake.....In too many instances, the course pursued has proved a mistake by its practical working.....

"But it is asked, with some confidence, what is the missionary to do? Shall we leave the young Church without a pastor? We ask in reply, where in the New Testament is there any intimation that the Apostles ordained pastors, in the modern sense of that word, over the Churches which they formed? We read over and again of their ordaining "elders" in every Church, and that, having done so, they left them and went elsewhere. Where is there the slightest hint that, at this early period, anyone from among these elders was singled out and appointed by Paul to a position like that of the modern minister or pastor of a Church, or that until such an officer was found, they did not dare to leave the Church?"

IV.—*The appointment of elders should not interfere with the voluntary activities of Church members.* Rather than encourage such an idea I should postpone the appointment.

We are taught that when our Saviour ascended on high, "He led captivity captive and gave gifts to men." "And he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers." Elsewhere we read of exhorters, workers of miracles, speakers of tongues, interpreters of tongues, helps and governments, and gifts of healing, and power to cast out devils. May we not confidently expect that the Divine Spirit will also confer special gifts upon the Church of the present, perhaps not the same as at first, but gifts specially suited to our times and

circumstances as those of the early Church were to theirs? And should not our methods of Church organization be such as to give the freest scope to the exercise of special gifts conferred?

It is to be observed that in the gifts conferred on the early Church, elders are not included. May it not be that this is because the "gifts" are special and variable, while the office of elder is fixed and permanent? It is not the function of the elder or overseer as such, to assume and undertake wholly or mainly the work of the Church, but to encourage, direct and assist all believers in the exercise and development of their special gifts as members of the one spiritual body of Christ; to set an example of working, for all to imitate; to be leaders and captains in Christ's army, ruling instructing and dircting those who are under their authority and care.

I am disposed to think that the tendency to make working for the Church the duty of office bearers alone, rather than of all Christians, is introduced by missionaries from the Church at home. There is a prevailing disposition in western lands, noticable in Protestant communions as well as in the Romish Church, to an all-prevading spirit of ecclesiasticism. The Church is regarded as an organization under the direction and superintendence of its proper officer or officers, whose function it is, for, and on behalf of, its members and the ecclesiastical judicatory over them, to undertake and administer all Church matters. A Church member has a quieting sense of having discharged his duty, if he has contributed generously towards building a suitable Church edifice and the support of a preacher, is always found in his place as a worshiper, and attends to the prescribed rites and observances of the Church. This spirit, wherever it is found, tends to formalism both in the clergy and the laity. While it is far too prevalent, and it is to be feared growingly so, we may well rejoice that it is by no means universal. There are not a few Churches in which the main work of the pastor is to keep all under him at work. In such Churches you will find individual growth and Church growth, joy in God's service, and influences for good extending to the ends of the earth.

May we not regard the religious activities which have during the present generation sprung up outside the Church, such as those connected with the Moody and Sankey work, Young Men's Christian Associations, also new methods for reaching the masses recently adopted in the English Church, and even the "Salvation Army," as legitimate protests and healthy reactions against the tendency which we are reprobating. Let us not, by allowing our Church members to think that their chief duty is to contribute money to the support of their pastor and attend religious services, reproduce here in

China one of the most objectionable features of the Church at home.

V.—*Paid or salaried agents should only be added as the people want them and can support them.* Here we meet with the important Scriptural principles that teachers in the Church should look for help in temporal matters to those whom they teach. Many advantages spring from this relation of mutual dependence. As the pastor gives his time and energies to his people and watches for their souls as one who shall give account, his people naturally accept from him not only instruction but admonition and reproof. The fact that he depends upon them wholly or in part for his support gives to them a reasonable claim upon his services, and to him a strong motive for the diligent and conscientious performance of his duties. When the native pastor is supported by the Foreign Board the advantages growing out of this mutual dependence between pastor and people is lost, and a new, one-sided and unnatural relation is introduced, of people and pastor depending on foreign aid, which works evil rather than good.

The experience of the London Mission in Amoy is very helpful in this connection. In the year 1868 a debt of $100,000 made it necessary for the foreign society to retrench, and the native churches were forced (with great difficulty however, and by degrees) to support their own pastors. That financial crisis is now I believe looked back to as a providential blessing. It developed the strength, independence and self respect of the native Christians, and was the beginning of a new era of progress. Is it not probable that there are other stations and other departments of mission work, from which the withdrawal of foreign funds would prove in the end a blessing rather than a misfortune?

It does not follow from this principle of mutual dependence that the native pastor must necessarily receive a *regular salary and full support* from those to whom he ministers. The wisdom of the London Mission in insisting that they should, in the case above referred to, may be fairly questioned. In the early history of a station it may not be either necessary or desirable for the preacher, or pastor to depend entirely on his flock for support, or to devote his whole time to their spiritual care and oversight. In the early history of the United States, and at present in the new settlements, the minister spent and still spends no inconsiderable portion of his time in secular labor for the maintenance of himself and family. Existing circumstances both at home and on the mission field may make it desirable for the good of the Church and usefulness of the pastor that he should take the same course. The relation of mutual

dependence and responsibility between the teacher and the taught may be fully expressed and the advantages arising from that relation secured, by different degrees of help according to the needs of the minister and the ability of his people.

The evils connected with the appointment and support of native pastors by foreign societies are such as to demand further consideration. The same desire to stimulate and advance the work, prompts the employment of paid evangelists in opening new fields, and paid preachers afterwards. The effect in both cases is I believe in the end the opposite of that intended. In the former case the injury to the cause develops earlier; in the latter it is entailed on future workers, and goes down to successive generations. Here again I cannot do better than to quote further the language of Dr. Kellogg. In speaking of the importance of not employing and paying native pastors from the funds of foreign Boards he says;—

"This plan" (i.e. that of organizing Churches without pastors in the modern sense of that term) "would also meet the vexations, and,—as it has proved in some missions that we could name,—the hitherto insoluble problem of the support of a native pastor. The pecuniary question has been one of the main difficulties, thus far, in the establishment of independent churches in our foreign mission-fields. It is plain that if a man be set apart to give his whole time to the pastoral care of a Church, he is rightfully entitled to a full support. But where ever is this to be raised? Most of these young churches in India, China and Africa are very poor. Fix the stipend as low as we will, they are not able to pay it. Shall the Church in America or Europe supplement their contributions? This is often done, and to the inexperienced might seem a very simple and excellent solution of the difficulty; but, in fact, with this arrangement, difficulties only multiply. For example, what shall be the salary? If, as has often been done, it is fixed at a point much higher than the average income of the people, this works great mischief. It elevates the pastor unduly above the average condition of the people of his church. It degrades the ministry, by making the pastorate an object of ambition to covetous and unworthy men. It makes the church, in many cases, despair, from the first, of reaching the position of self-support. A moderate salary they might in time hope to be able to pay of themselves,—a high salary they, with good reason, look upon as unattainable. We affirm without fear of contradiction, that no one thing has more effectively hindered the development of independent, self-sustaining native Churches in many foreign fields, than the high salaries which, with

mistaken wisdom, are paid to many of the native pastors and helpers from the treasuries of the home Churches. Shall we then give a low salary? We shall not thereby escape serious difficulty. Men educated, even as pastors commonly are in heathen fields, feel that they are justly entitled to more; and when they hear of the hundred thousands which the Churches at home contribute for the support of the Gospel, and which are supposed to be at the disposal of the missionary, they will not, and do not, generally take kindly to the refusal to pay at a high figure. In this way sad alienations often occur between the foreign missionary and his native helpers. In some parts of Northern India, in particular, this unhappy state of things is quite well known, and formed the subject of earnest discussion at the Lahore and Allahabad conferences. [The Presbyterian Board has met with precisely the same difficulty in Persia.] It appears to the writer that the root of all this trouble lies in the direction indicated. Have we not been trying to establish a form of Church government and organization, which, however well adapted to us, and however Scriptural in principle, is in advance of the position of the majority of our foreign mission Churches? And is not this the real significance of these trying experiences in the matter of the native pastorate? On the Apostolic plan of Church organization there would evidently be no room for trouble of this sort. Here and there, indeed, upon our mission fields, there may be a native Church which, in wealth, intelligence and members is ready for the one-man pastorate; but we believe that, for the great majority of Churches, which are weak and poor, the original Presbyterian system of rulership and instruction by a plural eldership is the one form which is adapted to their need. The other will no doubt come in due time, but we act most unwisely in attempting to force it prematurely."

It may be urged as a further objection against the early appointment of native pastors over each Church, that the assumption of such a burden by a weak station while ill able to bear it, renders it impossible for it to do what it ought, and otherwise could and would do, for others; and induces in its members a fixed habit of planning and laboring only for themselves. The sin of selfishness belongs to Churches as well as individuals, and it always bears bitter fruit. We should guard against it from the first, teaching young converts that "there is that scattereth and yet increaseth;" that "it is more blessed to give than to receive," and "that those who water others shall be watered themselves." The first contributions of the early Christians which we read of in the New Testament were for others and not themselves.

VI.—*Some results of our experience in Shantung.* Theories are very apt to mislead us: our safest guide is practical experience. Though our work in Shantung is still in its infancy it will throw light on some questions of great importance.

1. It has been proved that the extension of country work and the establishment of new stations is practicable without paid preachers. The more than sixty stations under my care have been commenced within eight years almost exclusively through the voluntary efforts of unpaid Church members. My helpers, who have never been at any one time more than four, have only followed up, fostered, and directed, the work begun by unpaid Christians.

2. *These stations do not now need pecuniary aid from foreigners, and such aid would in my opinion do more harm than good.* The leaders in charge under the superintendence of the helpers are I think caring for the stations as well as they could be cared for under the circumstances. If the plan should be adopted of providing paid preachers for each station, they would of necessity have to be chosen from the leaders, as there is not a sufficient supply of such men elsewhere. Paying them for their work would not increase their influence, but rather diminish it, and would no doubt excite envy and dissatisfaction among the unemployed. Besides, the characters of these leaders are not sufficiently tested to warrant their being used in that way. The natives would perhaps be unwilling to make such a selection. If it should be attempted they would probably divide into parties influenced by personal motives, and the result would be great harm to the leaders, and to the Church. Any change at present would in my opinion be premature and injurious and we can only wait for future developments and Divine guidance.

3. These stations are not only able to provide for their own wants with the superintendence which is given them, but could and ought to do much for the propagation of the Gospel in the regions beyond. These sixty stations might easily contribute five hundred dollars a year. The amount formerly contributed by them for idolatrous purposes was probably double that amount; and if each Church member should give one tenth of his or her income, the yearly contribution for benevolent objects would not be less than two thousand dollars a year. As it is they do not contribute one hundred and fifty dollars for benevolent purposes, aside from the necessary expenses of keeping up their own chapels. These facts show a manifest failure in duty on the part both of the foreign missionary and the converts. The causes of this failure are various. First and foremost no doubt is the want of a cultivated habit of systematic giving.

Another reason is the failure to set before the native Christians suitable objects to which they should contribute. Here perhaps the principal fault of the missionary lies. Having no pressing need for money in the conduct of these stations, and there being great danger to the natives in hoarding and manipulating money kept for future use, it was feared that an objectless contribution of money might only be a means of temptation and do harm. Last autumn the Christians in one of the *hien* occupied by my stations, subscribed about sixty dollars for employing a helper to devote his whole time specially to that *hien*, and would I think, have paid it cheerfully if the right man could have been found; but neither they nor I could obtain a man whose gifts and qualifications, as compared to those already in charge, were such as to make him worth having.

During the last few years I have urged the stations to contribute to the support of the helpers, as the most natural and available object which could be presented to them. They have done so to some extent; but the plan has not worked well. They have very naturally regarded the helpers as my men and not theirs, since they are chosen and directed by me in the carrying out of my plans. Not only have they shown this disinclination to contribute, but the helpers also are averse to receiving aid from them. I have been disposed to press the point against them, but during the past year have come to the conclusion that the instincts of the natives are right, and that my plan has been unnatural and impracticable. Here again we are led back by experience to the teaching of Scripture; as the Apostle Paul provided not only for his own wants but also for those who were with him, and appeared to the Churches to acknowledge the fact that none whom he had sent to them had received pay from them.

Rev. J. H. Laughlin is now assisting me in my work, and will, I trust, soon take entire charge of it. We are this autumn (1885) endeavoring to inaugurate the following plan, from which we hope for good results. The Christians comprised within the bounds of each district or portion of each district, are to choose for themselves two men to go out as their representatives, and supported by them, to work for the evangelization of new districts. No change is to be made for the present in the relations and ordinary occupations of the men so used. They are to be away from their homes two months in the autumn and two in the spring, the time when both they and the people generally are at leisure, and the weather is most favorable for travelling; and when absent are not to receive a salary but only a sum to cover travelling expenses. We hope that in this way aggressive zeal and a habit of giving will be

developed; that much may be accomplished in the way of evangelistic work; that the reflex influence on the stations may be helpful; and that from the persons selected year by year, men may be found who, after the necessary testing and sifting, may be advanced to more important and responsible positions in the future.

These letters so far presuppose a state of things in which there are native Christians to be organized into stations. We will in the next letter consider questions relating to work in new fields—where there are neither stations nor enquirers.

WHAT OUGHT TO BE THE POLICY OF MISSIONARIES IN REGARD TO THE ORDINATION OF NATIVE PASTORS.

By Rev. H. D. Porter, M.D.

IF we look upon it in its true significance this theme has direct relation with the development of the Kingdom of God among men. The apostle Paul gives us the key note to all questions relating to that Kingdom. He shows at the same time how all seemingly insignificant themes assume a certain breadth and scope, are at once dignified and ennobled when viewed from the focus of that Kingdom. For he says "Even as Christ also loved the Church and gave himself for it, that he might present it to himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." The question before us then is no simple and trite one, it has relation to a purpose so great and far reaching that Christ himself was guided by it, out of which sprang the passion and the victory. The purpose was to present to himself a glorious Church, an organized body of believers, so permeated by the spirit of grace as to be pure, peaceable, heavenly, that it should be holy and without blemish. As the Church is the embodiment of the Kingdom of God on the earth, so whatever concerns the right growth of the Church, its accumulation of strength and beauty, of spiritual energy and efficacy, claims our deepest and constant thought and study. We are so frequently using the phrase "The Kingdom of God," that we often lose the depth and fullness of its meaning A recent writer* makes a very just remark when he says:—"It is hardly a question if large numbers of the Church are not quite in ignorance of the breadth of the work which that marvelous phrase—the Kingdom of God—includes, and intimates to be far beyond the petty idea most of us have of it."

* Andover Review, January, 1885, p. 44.

The Saviour came to be the master of human society. It is true he said "My Kingdom is not of this world." Nevertheless he had but a single purpose, that of transforming a world which was confessedly the kingdom of Satan, into a world of holiness and peace through the gospel.

The writer quoted above adds significantly. "The science of human society now opening its treasures of knowledge and experience, will very likely bring very much aid to the interpretation of the Kingdom of God, which, in its earthly relations, is only another term for the realization of the divine ideal of society." It is not always easy to think the thoughts of God. The astronomer Kepler, discovering the laws of planetary motion reverently affirmed, "I think the thoughts of God." It is the inspiring element in the discussion before us, what we are seeking to discover the thought of God. We are seeking not merely to know what the divine ideal of society as permeated by the love of truth and righteousness may be; we are seeking much more the realization of that divine ideal among men, the embodiment of the gospel in an organized form upon the earth; we are seeking no less a thing than the presenting to the Saviour a Church holy and without blemish, a people ready for good works. Dr. John Young, in his epoch making book, "The Christ of History," remarks:—"One who for the first time should intelligently examine the Christian Gospels could not fail to be struck with the idea manifestly underlying their whole extent, and often lifted up into singular prominence, of a Universal Spiritual Reign by the name of the 'Kingdom of God—the Kingdom of Heaven.' Such a man would reach the conviction that Jesus taught that the human race without distinction of Gentile or Jew, were destined to the highest spiritual elevation of which their nature and condition on earth admitted. It is the reign of God in men. It is the universal reception and dominion among men of all true, just holy, generous and divine principles. It is the highest stage of religious, moral, intellectual social, and individual cultivation. It is the triumph of good and of God over moral physical evil. The idea originated with Christ, was matured in his mind, was freely imparted in his teaching. His soul bestowed this imperishable thought, and kindled this inextinguishable hope." It is under the stimulus of such conceptions of the Kingdom of God among men, and the right methods of its healthful development, that we take up the question immediately before us.

I.—*Policy subject to certain principles.* It is interesting to observe that as our theme is in relation to the Kingdom of God, so the question presents itself as a question of policy. Derived

originally from the method of government of some large and influential city, the word policy suggests wise and successful methods of public administration; it presents to us some system of public order designed to promote the prosperity of a state. When applied to the growth of the Kingdom of God, it carries with it the idea of successful methods of practical administration, methods which not merely are designed to promote the prosperity of that Kingdom but which have promoted, and will in the future promote, those interests of spiritual life which are a part of the Church's inheritance. Any such policy must derive its vigor and sustained strength from certain underlying, but well defined, principles of action. In political life, the policy of any administration as in the United States, or of any government as in England, or of any Chancellor as in Germany, is upheld or denounced correspondingly to the well known, or easily ascertained, principles which guide and determine any series of governmental acts. The policy which missionaries ought to pursue must then be determined by some well known, and clearly effective principles of action.

II.—*An ideal state of the Church to be sought for.* I think we shall not go astray if we affirm that the principle determining any wise policy, is that we seek to establish an ideal state of the Church. And here, let me not mislead into an error with respect to the word ideal. I use the word not in any sense of visionary and impossible, not with any intimation of a state of affairs existing only in thought, made of such stuff as spiritual dreams and enthusiasm are begotten of. Sir Thomas More wrote of Utopia, an imaginary island devoted to impossible perfections. The beautiful conception of such an existence will ever be a Utopian dream. It is not such a visionary condition of Church life that we are aiming after. By an ideal state of the Church, we may rightly mean its highest and best condition, a condition which is the practical embodiment of the Saviour's plan and purpose, a Church without spot or wrinkle or any such thing, holy and without blemish. Let it be admitted that this is the realization of the highest conditions of Church life, it must be maintained as well, that this is the very pattern of the thing itself, this is in reality the normal and natural condition of life in the Kingdom of God. In justifying this assumption let me draw a few suggestions from the ascending if not already ascendant, though not necessarily transcendent, philosophy of evolution. Says Mr. Johnson, in an article on the "Evolution of Conscience:"—"The actual includes *all* that happens; but the ideal includes only *a part* of what happens. By comparing many individual specimens of a thing we arrive at a

conception of its most perfect development, and we form an ideal type which constitutes the fullest expression of the nature of this particular thing. In so far as individuals fall short of this type we legitimately declare them to be parts of nature that are unnatural." Again. "If an organism appears to be moving in the line of the most perfect fulfilment of the end of its being we declare its movement to be natural. Moreover as there is an ideal type for each product of nature, so also there is an ideal type, or direction toward type of nature as a whole." In this view of things the ideal *is* the natural, that which works toward the highest possibilities is the *normal*. Whatsoever deviates from that normal idea or type is unnatural. That which makes for the highest results is the natural. That which has a tendency to realize its highest conditions, is the ideally real.

It is easy to see how attractive such a line of thought is to the student of the Gospels. The highest possible human life is presented as the normal type of manhood. The second Adam having wrought out the highest results, is establishing his Kingdom. In this Kingdom each individual must assume more or less the character of the ideal type. The spiritual man thus becomes the natural, while all sinful and depraved, take their proper place as unnatural and evil. The Church then, in like manner with the individual, has its ideal, its type. Whatever tends to realize the highest conditions of Church life, which represents the Kingdom of God, must determine for us the name and the law. In the wonderful struggle in the natural world the tendency is upward, the weaker and imperfect forms, by hypothesis, are discarded, in order that more and more permanent, more and more perfect, complete or beautiful forms may be reached.

When we speak of intelligent action, and of moral growth, we recognize and rejoice in the fact that there is manifest a purposeful progress towards that which is ever more true, and more real.

The Church of which Paul spake, that Church holy and without blemish, we fondly believe to be at the summit of moral attainment. The institutions of the Gospel have no less an aim than to perfect the saints, to complete the service of Christ, to edify the body of Christ. How significantly the apostle says, "Till we all come, unto a perfect man, unto the measure of the stature of Christ, that we may grow up into Him in all things which is the head even Christ, from whom the whole body—i.e. the Church—fitly joined together, maketh increase of the body unto the building up of itself in love." We may well recognize the divine impulse which placed before the first and the prince of missionaries, such an ideal. Paul who was commissioned to go far hence unto the Gentiles had a fixed and

definite policy of work. Its first and highest principle was that of building up first the individual and then the compacted body of individuals into the measure of the stature of the perfect man.

This may be for us then the central aim also. Plans and arrangements that look to a less result than this may be useful, but they have not the "tendency toward the type." They are imperfect, and deserve to be set aside, or outgrown, by that which contains more truly the germ of the typical, and ideal, by that which in its upward growth tends to realize the highest condition possible. In the Kingdom of God the ideally possible is the real. It should be the actual. A policy determined by this as the fundamental spring of action may reach its goal but in the intensity of the struggle with the evil in the hearts of men, such a policy is by all analogies the more certain of a successful, and encouraging result.

III.—*Self dependence the normal condition of Church life.* A second principle which may rightly determine a wise mission policy, is that self-dependence and self-propagation is the normal condition of healthful Church life.

The earthly life of Christ is ever a mystery. We study it daily and are unable to appreciate its power, while we are drawn to it with an ever increasing sense of its wonder and beauty. Christ himself is the miracle of the Gospel. The miracle of the Gospel in its founder is supplemented by the no less surprising miracle of the Church, in its wide expansion, its increasing momentum, its power in elevating men, its prophecy of filling the earth with its blessing. The Kingdom of God has drawn nigh unto men. Looked at from our point of view, the prophecy of John the Baptist, "He must increase," is far on its way to entire fulfilment. The miracle is a two-fold one. The *fact* of this amazing growth is the first, clear and manifest factor. The second factor, the hidden and more mysterious element is the possibility of such growth, the method by which such growth has been attained. The Kingdom of God, is as if a man should cast seed into the earth, and the seed should spring up and grow he knoweth not how. The Kingdom of God on earth is unchangingly the mystery of the seed. Other men besides Jesus have founded religions which have expanded widely, have lived through centuries, and have benefitted mankind each in its own measure. Each of these founders has left behind him some work embodying moral and ethical principles, or in default of this, has trained a body of gifted disciples, prepared in some special way to accomplish a task of instruction.

Jesus however rejects the one alone of that generation able to apprehend the depth and mystery of his truth. John

Baptist saw the Heavens opened. He heard the voice: This is my beloved son. He knew that this was the Lamb of God. John dies pitiably in prison, while Jesus selects fishermen and Galileans as the depositories of the "Seed of the Kingdom." We are the witnesses that the Saviour's method had the wisdom of a progressive success. As another* has said, "He cast this immortal germ," 'the seed of the Kingdom' into the bosom of the earth; what produce it should yield the world is still waiting to behold." Of this seed of the Kingdom, sown in precept and parable, sown in miracle and in prophecy, sown in winning gentleness, and divinest sympathy with human sorrow, the same was true as of that other seed prepared in the beginning, and cast upon the earth by creative power,—"Whose seed was in itself." The self-developing power of the Gospel, the self-expanding and propagating element in it, is not merely the signal witness to the truth of Christ's work, it is the constant prophecy of that Divine event "when the Kingdoms of this world 'shall' become the Kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

The apostles went forth to their appointed mission not merely believing, but knowing that the divine power hidden in the truth they proclaimed, had such self-developing energy. Paul traversed the Roman Empire sowing this seed, planting Churches as he went, tarrying no longer in any one place than to see the seed suitably sown in good soil, appointing men in every place to carry on like sowing, under the full persuasion that the seed must send forth its strong shoots, that in every place it must grow into the comeliness of a tree, firmly rooted, wide spreading toward heaven, bearing abundant fruit, fruit of the Spirit sending out other seed to grow again, and reproduce the Kingdom of God. In the beginning of the Christian centuries no other method of growth was possible, no other method was imagined. The blessed truth was carried to men. It wrought as seed in its natural process of self-growth. Only when the Church in its organized capacities was able to lay vast plans for large development, when its resources were equal to its increasing opportunities, could the possibility of any other form of growth have been suggested than that of independent self-dependence, of external expansion in every individual place of growth, through the internal power born of a personal devotion to the Saviour, and of that brotherhood of humanity which he came to establish.

The apostles sought for fulness of stature in the individual Christian. They sought for perfect manhood, not for infancy or childhood. They sought for Christian athletics in every place whither

* "Christ of History," p. 97.

the Gospel went. Quit you like men. Be strong. Run the race. Fight the fight. Withstand the armies of the aliens. Not a phrase or a sentence, not a precept or command that does not imply every where and at all times the utmost of manly self-dependence. There was the full expectation that the grace of God would become in every Church a source of aggressive power. A new life which should not cease with itself but be creative in its expansiveness.* Such a manly, aggressive power in the Church must be self-dependent, self-determining, self-propagative.

Happily the Church in its modern efforts to evangelize the world has not lost sight of this principle. No great missionary society nor any company of earnest workers would admit that any other aim was before them, than that of establishing in every land just such centers of Christian development as have from the beginning wrought with creative and self expansive power.

Of the American Board such a distinct principle was adopted in outline in 1884. "†The one controlling principle" says Secretary Clark, "is the establishment at the earliest practical moment of self-supporting, self-governing and self-propagating institutions of the Gospel." Again, "The first condition of success is the clear apprehension of the true object of all missionary effort, the development of self-support and self-propagating institutions. The conversion of individuals is first in the order of time, but organized institutions are not less essential to the success of missionary endeavor." Such a principle is not the peculiar discovery of any society or communion. It is a part of Christianity itself. It finds its expression in the documentary history of every mission society and enterprise. We may look over the papers coming from the secretaries of the Mission Boards of many lands. They carry within them this principle of the end in view. It is not merely to save men, not to save men of a single generation. Its object is to set the aggressive force of Christianity at work in a new direction. It applies the principle of placer mining to the work of elevating men. The force is the same in the vast flume of Church benevolence. Its object always is the precious metal of human souls, detached from the soil and rubbish of earthly pollution, and united into homogeneous masses of solid untarnishable value. "The governing object always aimed at is self-reliant, effective Churches."‡ "Upon such Churches the responsibilities of self-government must devolve. They must

* "The Church of the new Dispensation is an aggressive body with its institutions all shaped for conquest and extension," "Foreign Missions," p. 96.
† Annual Report, 1884, p. 19.
‡ Dr. Anderson, Foreign Missions, p. 112.

become self-supporting at the earliest possible day. They must be self-propagative from the first. Such Churches and such only are the life, strength, and glory of missions." With a like distinctness in enunciation of the final aim of the Church, Prof. Ladd says,* "The doctrine of the self-propagation of the Gospel is an integral part of the doctrine of the Gospels; the spirit of propagandism is an inseparable and vital element in the life of the Gospel."

IV.—*Common experience a determining element.* A third principle determining and limiting a successful policy, must be that of common experience.

The generation in which we live has learned to understand what is meant by scientific method. When Bacon taught his new method of discovery of truth through induction, men were so wonted to the older method, it was not easy to understand that every subject of study must subject itself to the new. We need no longer to learn that lesson. Every department of human thought and study has been urged to new activity and life by the methods of patient, continuous, minute and widely extended collections of facts, with the purpose of discovering some principle or law of which Mr. Darwin, and his school, were the conspicuous originators. What range of truths, or series of investigation, or classes of facts, in the physical mental, moral, social or political life of things, or of men, has escaped the solvents of this new and wonderful alchemy? In the modern sense, principle and law have come to mean, coincidence of result of common phenomena. The winds and the storms of heaven with their incessant play of variableness have not escaped the magic power of this method. Men talk of the laws of storms, with confidence, because of the coincidence of result in widely extended observation. We study the laws of social science, predicting the results of certain actions not because they must happen, but because of the invariability of their happening. The methods of the development of the life of the Church, have not as yet been studied with that minute and wide-spread collation of phenomena which may formulate for us a science of Spiritual life. And yet in many departments enough has been done by special workers to enable us to consent to a like method and to confide in the result given. When studying the question of Revivals an author writes on "The Method of the Spirit." It is from a wide induction that he formulates his theories. When another writes of the Power of Prayer it is upon a like basis of a collection of facts as to answers of prayer.

* Principles of Church Polity, p. 364.

When still another wishes to advance a theory respecting the conversion of children," it is from "hundreds of incidents" that he draws his argument and theory.

We may apply this principle to the questions arising in missionary life. It is not a new, or an especially stimulating statement merely to affirm that experience is the best teacher. Nor does it add force to an argument merely to add, "nothing succeeds like success." But whenever a question of far reaching importance is to be determined a collection of all possible facts bearing upon it must be made. Otherwise the resulting judgment must be partial and imperfect. If in such a collation of facts there is found to be a concurrence of result, that which was at first simple experience is raised to the dignity of law; and that which over wide ranges of application succeeds in its aim, is ennobled into a principle. From such a principle, or law, of common experience we discover the conditions of success, which may fitly determine and regulate a policy of wise action. A century of Protestant missions, increasing in progressive power with each decade, until no part of the heathen world is untouched, may well give us abundant lessons out of its rich and varied experience. We have but to study the history of great evangelizing efforts which have already conquered the South Sea Islands, are in process of conquering Burmah and India, and have laid seige to China, and Africa, to discover both the failures and the successes attendant upon the planting and nourishing of Churches. From the failures we learn, not less than from successes. From the successes already manifest, we may safely draw the principle, or the law, which so varied and yet so coincident, results unfold. The law of such an experience will give more than a working hypothesis. It will show that line of effort upon which success alone attends.

(*To be concluded.*)

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

(Continued from Vol. XVI, page 826.)

CHINESE PROPHECIES.

FROM superstitions concerning things that happen, it is but a step to superstitions in regard to things which are expected to happen. Prophecy has been described as one of the 'lost arts.' It has been long lost, but the Chinese have long since found it, and it is one of those arts which they will not willingly let die. Among the little books known to the Chinese, which exert an influence out of all proportion to their magnitude, is one known as the *T'ui Pei T'u*, (推背圖) sometimes designated—from the tradition of its origin—the *Tui Pei T'u* (對背圖) or Chart of Opposing Backs. It is said to have been composed at the time of the overthrow of the Sui Dynasty and during the early struggles of the following T'ang Dynasty. Two individuals of great celebrity, known to fame as Yüan T'ien Kang, (袁天罡) and Li Ch'un Feng (李淳風), were the authors; these men were expert reckoners, and diviners, deeply versed in the secrets of nature (五行陰陽之理). Perceiving the degenerate times upon which their lot had fallen, they refused to continue in office, and retired to a hermit life in the depths of the mountains. Here they elaborated their theory of History—a theory which may be compendiously described as the Evolution of Revolution. According to this hypothesis, apparently based upon a remark by Mencius, every three hundred years, more or less, is to be expected a small rebellion, and every five hundred years, more or less, a great rebellion. After the latter, emerges a legitimate ruler, who tranquillizes the Empire, and another cycle begins. Thus they foresaw that after the debris of the expiring Sui Dynasty had been swept up, would arise the T'ang, and beyond this they failed to perceive clearly what was to ensue. In order to ascertain this important point, these ready reckoners seated themselves back to back, to cipher out the Unknown. The rules of this prognosticating arithmetic are not confided to the general public, which has had its capacities taxed to the utmost to comprehend the results. Yuan took his pen and drew pictures, while Li took his pen and wrote sentences. Neither saw the work of the other, yet the picture was illustrative of the sentences and the sentences of the pictures, in a way, which, while unintelligible at the time to outsiders would be readily recognized after the event as predictions. At length, however, these joint Editors of the Book of Fate encountered an unexpected and decisive check. An Old Man descended from Heaven, his whole body clothed in light, and holding

in his hand a little bird, and thus addressed them:—"This bird in my hand is for you to exercise your prophetic faculties upon—whether when I open my hand, it shall prove to be alive or dead. If you say that it is alive, I have but to clench my fist and the bird is dead. If however you say that it is dead, I open my hand and let it fly away. Now if you can not predict the fortunes of a bird for an instant how can you venture to unravel the ages of the future."

Yüan Hi felt the force of this reasoning, and perceiving that Shang Ti was angry with them, they ventured on no further predictions, but broke up their pens and retired. Had they likewise destroyed the results of their labors, posterity would have been spared many anxious hours.

The influence which the T'ui Pei T'u has exerted, and still continues to exert, upon the Chinese mind, is a remarkable phenomenon. It is popularly regarded in much the same light in which Christian nations view the Apocalypse of St. John the Apostle—as unquestionably supernatural in origin, and as comprising a pictorial summary of human history, the import of which will not be exhausted, nor fully comprehended, until the end of all things. There is good reason to believe that this Chart is known and accepted as an authority all over the Empire. In all ages Prophecy has been a formidable political weapon. Those who have ventured to alter predictions not in harmony with the views of the national rulers, have not unfrequently paid for their prophetic wisdom with their liberty or with their lives. (So, for example, Micaiah, I Kings. xxii, and Jeremiah, Ch. xxxii.) All Jews, as Canon Farrar remarks, regarded the Fourth Empire in Daniel's Prophecy as the Roman; but when Josephus comes to the stone, which is to dash the image in pieces, he stops short and says that he does not think it proper to explain it—for the obvious reason that it would have been politically dangerous for him to do so. It is not to be supposed that Chinese Emperors, who have never recognized a race of inspired prophets, should tolerate the diffusion of predictions which point to the overthrow of their own power. Hence the T'ui Pei T'u has long since been placed upon the Chinese Index Expurgatorius, and the possession of a copy is regarded as unsafe. All the copies are in writing, and none are printed. As it is not every day nor in every country that one lights upon secret Prophecies, of almost if not universally accepted authenticity and authority, the writer has been at some pains to procure different copies for examination and comparison. To one of these copies, is prefixed, by way of Preface, a Memorial which professes to have been presented to the second Emperor of the T'ang Dynasty, T'ai Tsung (唐太宗), whose style was Cheng Kuan (貞觀),

and the Memorial is dated in the twenty-seventh year of that monarch's reign, and is therefore at the present writing, just one thousand two hundred and forty years of age! The authentication of the age of a book of this sort is obviously impossible, but probably not one Chinese reader in a thousand would ever think of disputing its alleged date, and not one reader in ten thousand would take the trouble to investigate the matter. In a few words introductory to this Memorial, we are informed that no one who has not vast and profound scholarship is able to inquire into the unfathomable mysteries of this book, (推背圖一書，非才廣學深者，勿可與觀察，其詳奥妙無窮.) It is cherished in imperial households, and handed down from generation to generation, and is not to be lightly perused. Those who are fortunate enough to inspect its concealed wisdom, may escape the calamity of flood, fire and violence. Supplementary to the strictly prophetic part of the book, is a final picture representing the two authors back to back at their work, opposite to which is a verse in praise of their labors, which is followed by a few sentences in prose, reaffirming the value of the book, declaring its supernatural origin (豈人力能爲哉), and purporting to be written by Liu Po Wen, a councillor of the founder of the Ming Dynasty. Liu Po Wen (劉伯溫), is himself regarded by the Chinese as a great prophet. One of his sayings has been already quoted in another connection. The date of this appended note purports to be the third year of Hung Wu (洪武), or 1391, and it would be therefore more than five hundred years old! The T'ui Pei T'u is far from being simply Prophecy. Its first diagram represents P'an Ku, the first of mortals, as standing with the Sun in one hand and the Moon in the other! But whether it be regarded as a compendium of History or of Prophecy the average student of this work will probably find himself at every turn entirely out of his depths. In one spot only is there a short bridge spanning the chasm between the now known Past and the still unknown Future. The thirty-eight pictures represents a tree with a rule to measure heaven (量天尺) hanging to its branches, and *beneath the tree a Buddhist priest.* In the last line of the appended verse, occur the words: 'A disciple of Buddha is the Prince,' (釋子是君王). This priest is of course, Chu Yuan Chang (朱元章) who rose from a Buddhist monastery, to the place of founder of a Dynasty (as just mentioned) under the title of Hung Wu. The next picture represents a plum tree, with a single plum depending, and in the plum (李) *is a human eye.* In some copies the plum tree is depicted as growing from the wall of a city. The most benighted sceptic must know that this is a distinctive prophecy of the rebel Li Tsu Chieng (李自成) that is to say, the plum growing from the

city (李自成), who was blind of one eye, and went by the name of Li hsiat su (李瞎子). This was the individual who headed the rebellion against the Ming Dynasty, and overthrew it, making himself Emperor in its place. His imperial dignities endured but for a few months, when he was overthrown by the Tartars. This event had been predicted in the accompanying verse, in the words: 'In one day the Universe will belong to the Great Pure' (一日乾坤屬大清.)

The succeeding picture represents eight flags, which are of course, a prophecy of the Eight Banners (八旗) of the Manchoos, but the details of the drawing are not very intelligible, e.g. five colors in the flags, which are held by four boys. The appended verse—like the other verse—only sheds a little additional darkness on the prophetic prospect. From this point onward—exclusive of the final eulogistic verse of Liu Po Wen, there still remained twenty-five pictures, each apparently signifying a new line of Emperors, *or about thirty-eight per cent of the whole volume*, a field for the student of prophecy of sufficient area to satisfy the most exacting. The two copies of this prophetic Chart here described, were obtained in places hundreds of miles apart, and in different provinces. A general comparison of their contents, discloses some discrepancies, highly instructive, although somewhat depressing to the student of prophecy.

1.—The *number* of the verses and pictures. In one copy this is sixty-seven, while in the other it is sixty-eight. The absence of one verse and one picture, shortens, of course the history of the Empire by an entire Dynasty.

2.—The *order* of the verses and pictures. There are *ten cases* of simple inversion, such as where the fifteenth in one is the sixteenth of the other, &c. This is a little confusing to the prophetic student, if he be at all fond of chronology. From number sixty onwards the order in the two copies is altogether different. The regular series in the one copy, from sixty-one to sixty-seven, corresponds in the other to the numbers 63, 64, 65, 66, 61, 62, 68. The copyists have written the verses on loose sheets, and then tacked them together wrongly (neither copy has any number appended), to the great confusion and undoing of Futurity.

3.—The verses regularly contain four lines of seven characters each, but in cases where a character has become illegible, or is evidently a mistake, the copyist sometimes leaves a gap. In other cases he fills in the character which seems to him best to suit the situation. On the other hand, the lines are occasionally redundant.

4.—One character is often written for another which resembles it in form. Thus *t'u* (冤) is found in one copy, and *erh* (兒) in another. Futurity runs, in this way, great risks.

5.—Homophony is another source of disquietude to Futurity. The copyist wrote, while some one else read, and he sometimes sets down characters which resemble each other in sound only—as chi (雞) for chiu (九.)

6.—Totally unlike characters are often substituted for one another, as Dragon (龍) for Ox (牛), Snake (蛇) for Tiger (虎), Rat (鼠) for Woman (女), a base Man (奸 人) for a good Man, (好 人) &c. Changes of this nature are adapted to confound Futurity with a great confusion.

7.—Variation in *pictures*. Not every copyist is able to execute even a Chinese drawing. Each picture is therefore furnished with a short description of what it ought to contain. These descriptions often vary. It is not easy to decide exactly how much variation is allowable in two copies of the same prophetic picture. A comparison shows that about *thirty per cent* of the pictures (that is of the descriptions) in the two copies, vary materially.

8.—*Proportions of variations in language.* In order to determine this proportion, the lines were divided into three classes—those which are identical in form; those which vary in expression, but convey essentially the same meaning; those which differ so widely as altogether to alter the sense. The latter class of discrepancies vary from cases in which a single character is altered, to the many instances in which *not a single character nor a single idea is common to the two.* Of the whole number of lines, about 16.91 *per cent* are the same in both copies; 41.35 *per cent* vary in expression, and 41.73 *per cent* vary essentially in meaning.

One of the phrases which is sometimes quoted as contained, in the T'ui Pei T'u, (but which does not appear to be found there), predicts that 'Iron trees shall bear flowers' (鐵樹開花), which is supposed to mean a change of Dynasty. It is said that some years ago the fulfilment of this saying was recognized by the Chinese in Shanghai, in the iron lamp posts there erected, surmounted by flowers of golden flame. This expression has also become part of a popular proverb. It is well known that each of the twelve branches (十二地支) which denote twelve successive years, has its symbolical animal, as Rat, Ox, Tiger, Hare &c, in which list, however, the donkey does not appear. The saying, "When iron trees bear flowers, and when the donkey year arrives,' (鐵樹開花驢子年), is therefore equivalent to our expression, "When three Sundays come in a week."

[*N.B.—Any reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.*]

(知過必改得能莫忘: *Millenary Classic.*)

THE CHINESE NEW TESTAMENT.

By Rev. Arnold Foster, B. A.

FOR several months a discussion has been going on in the pages of the Recorder relative to a Chinese version of the New Testament in easy book style. It seems time that something should be done to bring this discussion to a practical issue. One such version is already before the missionary body and has been a good deal talked about. Another version is, we are told, in course of preparation. There is an almost unanimous feeling amongst missionaries that it is in every way desirable that only one such version should come into general use amongst the Chinese; but there is less agreement on the question of how this most desirable end should be arrived at. Some missionaries think with Bishop Moule that Mr. John's version should at once be accepted provisionally, and that Mr. John should be encouraged to spend three or four years more in perfecting it, with all the help he can get, and which he has already invited, from other students of Chinese. Other missionaries think with Dr. Mateer that it would be well if Mr. John could be associated with Bishop Burdon and Dr. Blodget in the work upon which they are at present engaged, viz., that of reproducing the Peking Mandarin Version in the style which has generally been spoken of as "easy *wân li*." Others again seem to wish to have a committee appointed, which without accepting either Mr. John's version or any other, should make all the use it can of all existing Chinese versions—Mr. John's amongst the rest—and endeavour to produce a version which would command something like universal acceptance amongst missionaries.

Roughly speaking, nearly all missionaries who desire a version of the New Testament in easy *wân*, take one or other of these three views of the situation. It seems to me that it ought not to be difficult to find some way of harmonizing these views, so that at all events the large majority of missionaries in China might feel that it was possible for them to co-operate in getting substantially what they feel they require. But in order to do this we may all have to submit to some modification of what seems to us individually to be the most desirable plan, and it will be my endeavour in this paper to show what modifications would I think meet the case.

In the first place then, we must recognize the strength of each of the different proposals now before us, and at the same time we must recognize the force of the objections which exist to them. While one may see much to be said in favour of Bishop Moule's proposal, one may also sympathize with Dr. Mateer's feelings in

regard to a version which is the work of one man, and which has been only so far modified by the criticisms of others as the translator himself has thought fit to accept those criticisms. But in answer to Dr. Mateer's objection, it may fairly be urged, *first* that Mr. John's version is really *not* the work of one man. Mr. John has to my certain knowledge made a most conscientious use of the work of all his predecessors and while aiming at a *style* which has not hitherto been adopted, has coveted nothing less than mere originality of rendering. Anybody who will be at the pains to read carefully through any single chapter of the New Testament in this version comparing it verse by verse with other existing versions, will find that while there are abundant signs of independent work, there are abundant signs also that Mr. John has carefully considered the renderings of his predecessors, and has made all the use he could of them.* Then *secondly*, while it is true that it is not the highest ideal of a version that it should be in *any* sense the work of one man, yet every one must admit that there are circumstances under which practically a better version can be produced in this way than in any other that could be suggested. In England, or America, or Germany, scholars competent to revise the national version of the Scriptures and with ample leisure for the task, might be found by the dozen, and in any of those countries for one man to attempt to make a version for general use, would of course be preposterous. But in China the case is entirely different. Here, out of the whole missionary body the number of men who in the judgment of their fellows would be competent to revise the translation of the Bible is exceedingly small, and nearly all of those who are competent in point of scholarship, are men whose time is already fully engaged. Two other difficulties exist also in China, which do not exist in America or in England; one is the difficulty of communication between the different parts of China in which the revisers are stationed, and the other is that caused by the fact that missionaries here are all living in a strange land and are looking sooner or later to leave it on furlough for twelve or eighteen months at a time. Let any one consider what would be involved in the work of circulating manuscripts, and corrections of manuscripts, and corrections of corrections, amongst

* Dr. Mateer thinks that Mr. John's version is "largely a reproduction of the Mandarin in Easy Wen Li." I would undertake to fill a good many pages of the *Recorder* with examples showing that the two versions differ widely in many very important passages. That the Peking Mandarin New Testament itself needs a very thorough revision is to my mind one of the strongest arguments against accepting any version in easy *wên* that is simply a reproduction of this very valuable, but far from satisfactory, book. No such version will permanently satisfy the wants of the missionary body. The present is an opportunity for making proper use of the many excellencies of the Peking Version, without at the same time perpetuating its blemishes, which are not few.

even half a dozen revisers scattered all about the Chinese Empire, and he will see at once that either a committee for revision must be abandoned, or that it must work on altogether different lines from those on which the English Revision Committees worked. But need a Committee work on the lines of the English Revision Committees? I do not myself see the necessity for its doing so; but if it does not work in this way, there seem to me to be only two other ways that it could practically work in, with any prospect of a satisfactory result. One would be, to portion out the work of revision to individuals, assigning some books of the Bible to one man, some to another and so on, and then combining these separate works between the same covers, to call the whole the work of a committee. The other plan would be for a *small* committee, who in the main approved of an existing version, to take that version in hand, each of the members of the Committee beforehand declaring himself willing and able to devote the necessary time to going carefully through the entire work, and to submit their criticisms to the judgment of their fellow workers. This is not the place to elaborate a scheme by which such a Committee could satisfactorily carry on its labours, but I am convinced that such a scheme is possible, and that in this way the very best version possible under the circumstances, and the version most likely to command the confidence of the missionary body in general, might be produced. Dr. Mateer says that a work done by one man will be certain to be coloured by his individuality. Perhaps so; but is it not better for a version of the Scriptures to be coloured by one individuality, and translated in one style, than that it should be coloured by three or four different individualities, and show traces of three or four different styles? The Peking Mandarin Version was done by a Committee, but how? Different books were—according to one plan which I have already alluded to as a possible plan for a Committee to go upon—entrusted for translation to different individuals, and though I presume that the whole work was submitted to each member of the Committee before it finally received the imprimatur of the whole Committee and was published, yet the Peking Version bears most clearly and unmistakably traces of the work of different translators, whose differences of style are as marked in translation, as they would be if these translators had been writing original essays in their own language.

The practical conclusion to which I come is this,—that Bishop Moule's suggestion should be so far adopted as that Mr. John's version should be accepted provisionally, while to meet the not unreasonable objection of Dr. Mateer to constituting Mr. John sole

judge of what criticisms on his work should be accepted, a Committee should be nominated to suggest, receive, and decide upon the merits of criticisms upon the work as it stands, and with power to make such alterations in it as they think fit. I do not for a moment ignore the work of Bishop Burdon and Dr. Blodget, but I must confess that considering Mr. John's version was in print and widely circulated before it was even known that Bishop Burdon and Dr. Blodget were working upon a similar version, I think it is—to say the least—more reasonable that these gentlemen should be asked to join Mr. John in improving his work, than that he should be asked to ignore the fact that his work is already published and has already met with a most flattering reception, and join them in a work in which if they had wished for his assistance, they would probably have asked it some time ago. With regard to the proposal that a committee should be appointed to begin the work *de novo* and without accepting any one version to make use of all existing versions, it will seem to most persons, I think, as being impracticable; but I trust that those missionaries who—other things being equal—would prefer to have a version that was from first to last the work of a Committee, may see that on the whole the scheme which I have now proposed is more likely to yield satisfactory results than any other.

In conclusion, in order to make my paper as practical as possible, I would venture to say something of the way in which a Committee should be constituted. Who has a right to appoint such a Committee? I answer that if the accredited representatives of the three great Bible Societies could agree after due consultation with the leading protestant missionaries in China, to nominate a Committee, that nomination would at once commend itself to all persons concerned. I have spoken of a *small* Committee. I think that in this matter at all events *seven* would be the perfect number, but perhaps with only five members, the work would be simplified. Dr. Mateer suggests that a Committee if appointed should have upon it an equal number of American and English missionaries, with one German as umpire. I agree with him in thinking that this would be the right proportion so far as nationalities are concerned, but on what principle the German brother is to be asked to act as "umpire," I cannot imagine! Are the American and English members of the Committee to form themselves into two bands and each to struggle with the other over the version, calling in a missionary of another nationality at last to say which party has got the best of it? Or are they to be regarded as fellow workers in an undertaking with which nationality has nothing to do? If the

former, I should think they had better not meet at all. If the latter, I presume the divisions of opinion will not go by nationality, but will turn on points of scholarship, when it may be found that one Englishman and two Americans differ from two Englishmen and one American. Under such circumstances I hardly know why the casting vote should lie with the German missionary, unless he was acknowledged to be the best scholar of the company! No; the proper person to give a casting vote would be the person who is most interested in the labours of the Committee, and who is most responsible for the work viz., Mr. John, for of course I assume that he would be on the Committee. A Committee wisely selected, with three Americans, three Englishmen and one German would not fail to command the respect and confidence of missionaries in general.

Under existing circumstances, the natural and courteous thing would appear to be to send invitations in the first place to Bishop Burdon and Dr. Blodget, but this might safely be left to the agents of the Bible Societies if they were to undertake to nominate a Committee; of course all who joined the Committee would do so on the understanding that their work was to revise the version in their hands, where they considered it to need revision, and not to substitute something else for this version.

I have said nothing as to the merits of the version itself, but I may be permitted in closing to express my conviction, that in giving us this version Mr. John has rendered a service to the cause of Christ in China which will be more and more recognized as time passes on, and as the version comes to be more thoroughly known. I desire however to see the work submitted to a careful examination on the part of a Committee in order that what is capable of improvement may be improved, and what cannot be improved may receive the seal of the Committee's approval.

I may be allowed to add a postscript to the foregoing article to say firstly, that when I wrote it I had not seen Mr. John's article which appeared in the last number of *The Recorder*. What I have written is my own independent opinion uninfluenced by any opinion which Mr. John has expressed. Secondly, more than a month after this article was out of my hands, I learned that a document has been drawn up in the North and signed by many of the missionaries there, urging that a 'Union Version' should be at once commenced,—presumably to supersede this version and to become *the* version for China. Considering the great amount of time and labour that has been spent on this version, and considering further Mr. John's

expressed willingness to spend still more time upon it, and to submit it to the hands of a Committee for revision, it seems only fair to ask those who are now urging that an altogether new version should be undertaken, what is the exact nature of their objections to *this* version. Do they regard it as hopelessly faulty and incapable of improvement? Or what is it that they want? The version has been most *warmly* commended by some of the most competent judges in China. A very large demand for it, shows that it is considered by many missionaries as the best version extant. This being so, I cannot but think that no one is justified in proposing without very grave reasons to set the book altogether aside. Are all those who have signed the document I have referred to, prepared to say that after carefully examining Mr. John's version, each one for himself, they are convinced that it is not what is wanted, and to name the faults which in their judgment prove it to be incapable of being satisfactorily amended even in the hands of a Committee? If they are prepared to say this, let them say it; and if they are not, let them say they are not, and we shall then know the exact importance to attach to their plea for a yet new translation of the Scriptures in Chinese.

TROUBLES IN CHINKIANG.

By Rev. G. W. Woodall.

AT the request of the editor of *The Recorder*, I briefly report the facts, and especially the final settlement, of the Troubles in Chinkiang, hoping it will be acceptable matter for the columns of our missionary journal.

During 1885 two houses were built by the American M. E. Mission at Chinkiang. The contract, in English and Chinese, was signed and stamped at the United States Consulate. The work, under the superintendence of my colleague, Rev. W. C. Longden, progressed very satisfactorily. Questions often arose about quality of material and workmanship, but the contractor usually yielded when the terms of the contract were insisted upon.

Payments were made promptly, according to contract, as the work progressed, until only eighty dollars were due him, and forty of that by agreement was not due until May, 1886.

Before the buildings were entirely finished he demanded the whole balance. We told him that as soon as he completed the houses according to contract we would pay him all that was due him.

He then claimed that the houses *were* finished and appealed to the United States Consul for his money. The Consul investigated the accounts and examined the contract and then ordered him to finish the work. This he declared himself unwilling to do and carried the case before the Tao Tai, claiming that the mission owed him several thousand dollars, and that the Consul would give him no redress.

The Tao Tai referred the case back to the Consul and while it was thus pending, the contractor thought he would take the matter into his own hands. He had led his workmen to believe that he had not received his money from the mission and hence could not pay them. They credited his story and were ready to join him in any device to extort the supposed balance from us. We believe that the workmen really had not received their wages.

Away to a tea-shop they went to discuss their plan of attack.

Whether the officials advised it or not, we cannot say, but we feel morally certain, from circumstantial evidence, that they were cognizant of the contractor's intentions and put no barriers in the way, though they may not have suggested it.

They came about forty strong with ropes, ladders and screw-drivers, and began to remove the shutters from both houses.

The contractor told Mr. Longden that they had come to put on the third coat of varnish which was due by contract, and to finish up the work so as to get the balance of his money.

Mr. Longden objected to his taking the shutters off the premises. He then said that he was only going to wash them and would immediately bring them back; but Mr. Longden still insisted and attempted to prevent one man who was carrying away a shutter, when the contractor called out, "Seize him, bind him!" which they proceeded to do. Mr. Longden contested his way for about fifty yards but was finally overcome, thrown down, bound hand and foot, and left to lie with his face in the dust. Hearing the noise, I started out and was met by my cook who told me that they were binding Mr. Longden.

I immediately ran to his rescue, but was soon in the clutch of the mob as securely, and with as little possibility of escape, as Laŏcoŏn and his sons from the coils of the serpents. I was thrown down and held to the ground by several men kneeling on my body and head, while others bound my hands and feet over my back. This done, they were about to bring ladders on which to carry us

away, when they demanded whether we would pay them the money. But we coolly assured them that they were not pursuing the right method to get it. At this juncture, Robert Burnet Esq., of the Scotch Bible Society, was seen coming toward us, and as soon as he took in the situation he ran back and informed the United States Consul of the assault. As we would not promise the money, the contractor said he would take us to "*their* Consul," claiming that our Consul was on our side and would not give him justice. We agreed to go with him to the Tao Tai's Yamen, but urged them to untie our feet and let us walk there, assuring them that we would not make any attempt to escape. And thus we went with the motley crowd, bareheaded, without overcoats, jerked, pulled, pushed and hooted at, with the usual exclamation, "Kill him,—the foreign devil." Our only fear was that we might be taken, not to the Tao Tai's Yamen, but to some secret place where we would be maltreated until we yielded to their demands.

Fortunately, when we got to the Yamen of the Police Commissioner we were hustled in, and as soon as the August Gentleman appeared we demanded that we be unloosed.

After some hesitation he ordered the men to untie the ropes. We then gave him to understand that we were foreign citizens and could not be thus insulted with impunity and requested him to show us to the guest hall. He did so and had tea brought for us. We then asked to be sent home in official chairs, which he claimed he could not do, and wanted to know how the contractor would get his money if he let us go, forsooth! This made it apparent which way his sympathies were current, and indeed, when we entered the Yamen, he did not seem at all disconcerted but apparently was expecting us and awaiting our arrival.

I wrote a note to the United States Consul on an old envelope and requested a messenger. He again demurred, but finally sent one. At times we feared the crowd outside would break in the Yamen doors; the din and yelling was not all reassuring.

The messenger met the Consul who was hurrying to the Tao Tai's Yamen to demand our persons. On receiving the note, he came immediately to our rescue, and demanded chairs and military escort for us, and we were thus sent home, in somewhat better style, by the same route we came.

The Consul then went to call upon the Tao Tai to inform him of the mob, demand the arrest of the offenders and to secure our persons and property from further violence.

Several days passed away, but nothing was done on the part of the Chinese authorities to arrest even the instigators of the trouble.

Many of the American citizens waited upon the Consul, urging him to use every effort to compel the Chinese authorities to give us justice. Several dispatches were sent into the Yamen, bringing fair promises in reply, and when a week passed and still the culprits were at large, the situation became exasperating.

Mr. Smithers, United States Consul General at Shanghai, to whom the case had been reported, telegraphed to our Consul that a man-of-war was *en route* to Chinkiang. The next day, the contractor and his chief accomplice were arrested and during the stay of H. M. S. "Wanderer," and U. S. S. "Marion," the officials busied themselves in punishing the ringleaders, and then appointed a deputy to look into the accounts, examine the contract, the work done, etc. He was surprised to find how little money was really owing to the contractor, and he himself, after examining the claim for *extras*, cut down the amount from six hundred dollars to forty!

We drew up a check for the amount really due him, took his receipt in full, endorsed by the Consul and the Deputy, and without making counter claims for unfinished contract, agreed that this should be a final settlement. But this was not the end of it for the Contractor. The Officials, finding that they had been duped and deceived by him, again sentenced him to the cangue, and, when he made an attempt to escape, confiscated his property. And it is rumoured here that he has lost about $500.00 in all.

We think that the moral effect of the telegram, announcing the man-of-war, acted like a charm. And the fact that a man-of-war remained in the harbor until the ringleaders were properly punished, will probably prevent similar outrages in the near future.

American Citizens resident in China ought to appreciate the persistent efforts of our government representatives to obtain redress for us. It is such prompt action on the part of our governments, that throws a safeguard about our persons in these Heathen Countries.

Chinkiang, March 17th, 1886.

THE CHINESE QUESTION IN AMERICA.

To the General Assembly of the Presbyterian Church in the U. S. of America:—

WHEREAS the Chinese Question has been forced upon the country by the demands of certain classes for the restriction and exclusion of Chinese laborers, and by the injustice and cruelties to which they have been subjected in the United States,—and

Whereas there is involved in this question the honor of the nation, the good name of Christianity, the welfare of strangers in our land, our relations to the most populous empire of the world, and the relations of missionaries to the government and people of China, it seems proper for us, your missionaries in South China (laboring in the region which supplies all the emigrants to the United States) to present a statement of facts for your consideration as follows:—

1. Americans in China, and Chinese in America, enjoy by treaty certain rights and privileges, and each country is bound to protect the citizens and subjects of the other, in the exercise and enjoyment of these rights and privileges.

2. These treaty stipulations were not sought by the Chinese, but by the government of the United States, which availed itself of the pressure of war to secure them.

3. The Chinese go to our country as laborers and traders, and for no other purpose. They do not in any way interfere with our political religious or educational institutions.

4. The majority of Americans in China are sent there, by organized societies, for the express purpose of propagating a religion foreign to the country and intensely distasteful to the vast majority of the people, the successful dissemination of which must result in undermining and destroying the existing religions of the country.

5. The General Assembly has sent not less than eighty agents to China, established them in various parts of the country, supplies them with large sums of money, and requires them to carry on a ceaseless agitation, the avowed purpose of which is to accomplish the object above specified.

6. The overturning of the religious institutions of China involves a revolution in the political and educational institutions and to a considerable extent in the industrial pursuits of the people.

7. The General Assembly demands that its agents in China shall be protected by the Chinese Government in accordance with treaty stipulations.

8. It is to no purpose that the General Assembly claims that its object is to benefit the people of China morally and spiritually. Their religious belief and practices have been handed down to them by their fathers, through many generations, and are sacred in their eyes. The social and political standing of tens of thousands of the better classes depends on the continuance of existing institutions, through which are the avenues to wealth honor and power. It is, therefore natural that they should expel missionaries, if not prevented by treaties with powerful nations.

9. It is evident that the influence and results of the presence of Chinese laborers and traders in America are as nothing compared with the influence and result of the thoroughly organized and far-reaching agencies which the General Assembly, and other religious bodies in the United States, have established in China, and which are permeating the whole country.

10. The losses sustained by Americans and others in China from mob violence have always been made good, and the last Annual Report of your Foreign Board confirms this as regards the losses of your mission up to that time.

11. Contrast this with the treatment of Chinese in the United States. In thousands of instances they have been maltreated without redress, and their property destroyed without restitution. Hundreds have been murdered and the murderers go free. Millions of dollars have been exacted from them under the forms of unjust and discriminating laws, and millions more exacted illegally with no possibility of redress. All this has been going on for many years (and recent outrages have added to the long list of sufferings) in a country claiming to be Christian, boasting of liberty, civilization, equal rights, and just laws, and offering an asylum to the oppressed of all lands.

12. The General Assembly cannot be ignorant of the fact that China is beginning to be conscious of her power, and is developing her material resources which, with her immense population, will make her, at no distant day a power among the nations. That she should retaliate for the barbarities inflicted on her people by restricting missionary operations, and should even attempt the expulsion of missionaries, would not be surprising.

13. We do not undertake to propose or even to suggest any course of action to be taken by you, but it must be evident that grave consequences to your work in China and to your missionaries in the interior, will follow if the Church is silent, if the barbarity of anti-Chinese mobs goes unpunished, and if Chinese emigrants are deprived by law of the rights which are freely granted to those of all other nationalities.

(Signed)

A. A. Fulton,	J. G. Kerr,
Mrs. Fulton,	W. J. White,
Mary H. Fulton,	M. M. White,
Jos. C. Thomson,	Henry V. Noyes,
A. L. Thomson	B. A. Noyes,
J. M. Swan,	M. A. Baird,
M. H. Swan,	E. M. Butler,
H. Lewis,	H. N. Noyes,
Mary W. Miles,	M. T. Noyes,
Jessie E. Wisner,	B. C. Henry,
O. F. Wisner,	M. S. Henry,

Canton, China, March 22nd, 1886.

Correspondence.

THE EASY WENLI UNION VERSION.

CIRCULAR RESOLUTIONS FROM PEKING.

[The following circular has been signed by nearly all the missionaries in Peking and Tientsin, and is being circulated for signatures in Shantung.]

Whereas, A version of the New Testament in Easy Wen li, prepared by the Rev. Griffith John, has recently been published, and has met with very considerable favor, and,

Whereas, Another version, based on the Mandarin New Testament is being prepared by two of the translators of that version, the Rt. Rev. Bishop Burdon, and the Rev. H. Blodget D.D., which, judging from the merits of the Mandarin New Testament, the well known ability of the authors, and the testimony of scholars who have examined it, promises to be a work of great excellence, and,

Whereas, We consider it very desirable to have one common version of the Scriptures in Easy Wen li of the highest possible excellence, and that will be generally acceptable in all parts of the Chinese Empire,

THEREFORE, we the undersigned, would respectfully request the selection of a Committee of nine, of which the three translators above mentioned shall be asked to be members, and that two additional members he chosen by North, Central, and Southern China, respectively, in such way as each section may deem most advisable, and at as early a date as possible.

We also petition the American, and British and Foreign Bible Societies, one or both, to publish a tentative edition of 1,000 copies of Bishop Burdon's and Dr. Blodget's version of the New Testament in Easy Wen li, for distribution to missionaries and native scholars, that all may have an opportunity to examine and criticise, and for the use of the proposed Committee in the preparation of the Union Version,—the Committee also availing themselves of all other possible aids.

DEAR SIR,

I have read and re-read our Brother John's article in the April number. A thousand missionaries all appreciate his successful labors as a translator. It is as clear as light that *he is not responsible* for the "unfortunate complication." I suppose the venerable Dr. Blodget, who for twenty years has been the *authorized* and *appointed* translator of the American Bible Society, could prove equally as clearly that he is also not responsible. The

question is not now of the past. The "unfortunate complication" exists, and the future good of China's Zion, imperatively demands that the knot be untied. While sympathizing with the "hard, incessant toil," of the brethren at Peking and Hankow, the rank and file of the full regiment of missionaries desire one Bible.

Has not the Bible cause gone forward? Whereas we had many versions, the work is now reduced to two Bibles in simple Wen li, running parallel one with the other, and no doubt for the most part identically the same. What a wonderful generalization it was when the Decalogue was reduced to two great commandments. But O! how sublime was the prophet of Nazareth when He announced that these two were embraced in the one word LOVE! At the Marriage Supper of the two versions there will be a happy gathering of veterans.

Mr. John desires "a committee of four or five men." Dr. Blodget suggested in a previous number—two Englishmen, two Americans and one German. Writing is very tedious and formal; cannot these two men of God appoint an early day to meet in Shanghai and arrange this matter?

JUVENIS.

Soochow, April 14th, 1886.

DEAR SIR,

Regarding the agitation for a Union version of the New Testament in Easy Wen li, allow me to suggest that Mr. John's version being now in the hands of the public, it would be a good thing to have Dr. Blodget's version published also, and if any one else has a version, in whole or in part, have that published too, then let a year or two elapse. After men have well discussed the merits of the various versions, let a company of translators or revisors be appointed *excluding Mr. John, Dr. Blodget,* and any other authors whose version has been published, and then we may hope to have a really good Union Version on which to build concordances, references, &c., and which it may be unnecessary to change again for a hundred years to come.

To have Mr. John, Dr. Blodget, Bishop Burdon and other authors on the new Committee, would serve no useful purpose, these men have given their opinions in translations, and their presence on the Committee would only complicate matters, by making it more difficult for the translators to vote freely.

To have them on the Committee would be like setting an author to review his own book, or a prisoner to judge his own case.

April 12th, 1886. G.

THE ILLUSTRATED NEW TESTAMENT.

3, Ming-hong Road.
Shanghai, April 22nd, 1886.

EDITOR OF "CHINESE RECORDER,"

With regard to the criticisms made by several Swatow missionaries in last month's "*Recorder*," as to the character and artistic merits of the pictures with which a certain edition of the New Testament is illustrated, it may interest your readers to learn that criticisms of a different nature, coupled with hearty encouragement, have been received from missionaries of all denominations, at work in many parts of China and the Straits. As probably several of your readers will be anxious to inspect or have in their possession copies of the New Testament, so much and so favourably criticised, they may have copies by applying at the above address.

I feel compelled to ask you to allow me to add a word in justice to the colour-printers who have executed the pictures adversely criticised in last month's "*Recorder*." Acting on the suggestions of missionaries who were fully cognisant of Chinese likes and dislikes, they have taken great pains to adapt the pictures for general use in Chinese households. It must, therefore, be gratifying to them, to know that no mistake has been made, that their labour has not been in vain—the pictures being welcomed by all classes in China: alike by the peasantry, merchants of all grades, magistrates of all ranks up to viceroys, scholars of every degree from the Sui-tsai to the literary chancellors and imperial examiners. Several hundreds of return cards have been received from these different grades, acknowledging receipt of these pictures, in many cases the thanks of the sender being written on the back.

I am, Yours &c.,

GILBERT MCINTOSH.

Echoes from Other Lands.

In *The Missionary Herald* for March, Rev. Mr. Stimpson of the A. B. C. F. M. Mission, Taiyuen fu, tells of a discussion with a blind native pastor of the Roman Catholic community, on Mariolatry, Peterolatry, and the Second Commandment:—"The priest insisted that the Apostles' Creed was in the Gospel, and that the commandments did not forbid images of God and Christ for purposes of worship. In their Church on the East Street they have an image of God as well as of Christ."

The same periodical announces the death of Rev. Stephen Johnson, formerly connected with the Siam and Foochow missions of the American Board. He arrived at Bankok July 25th, 1834, and commenced the mission of that Board at Foochow January 2nd, 1847, finally leaving the missionary service in 1854, though retaining a deep interest in the missionary work until the time of his death.

In a recent article, *The Missionary* (Presbyterian, South) discussed the subject of "Our Competitors," and spoke of Rome commencing her missions in China in the seventeenth century. This position it further defends, against the suggestion that missions from Rome were commenced by John of Monte Corvino in 1288, by saying at that time there was no distinctive Protestant Church as now. "Many of those who had the faith and spirit which now distinguish the Protestant Church were in the Roman Catholic Church. Of these John de Monte Corvino was one. His methods were, in the main, those of Protestants, not those of Rome. He translated the New Testament and Psalms into the Tartar language, and caused them to be 'transcribed with the utmost care.'"

An appeal is published in *The Missionary*, signed by Messrs. Johnson, Painter, and Woodbridge, as a Committee of the Presbyterian Mission, South, calling for more men, and saying:—"If two or three, or ten or twelve men, were sent us, they could all be placed to great advantage soon after their arrival."

Miss Kirkland, of Hangchow, writes home:—"Don't prevent a lady from coming here because she is young. When I was young I was most anxious to be a missionary, and studied subjects that I thought, as far as I knew, would qualify me to teach the poor heathen. But I was not permitted to go. This is the bitterest and deepest regret of my life."

Rev. F. V. Mills, of the Presbyterian Mission, North, Hangchow, reports home:—"Our Session here recently demonstrated that all Chinese Christians are not mercenary. The richest man in the Church has been excommunicated. This action was taken by the natives without any pressure from the foreign missionary. They worked up the case, investigated the evidence, and reported the result to the missionary. I have no reason to believe that the Session would have acted otherwise if there had been no foreigners at the station. The pastor draws no salary from the Board."

The Gospel in all Lands, for February, reports a despatch from the United States Minister at Peking to Consul-General Smithers

at Shanghai, which announces that "Any foreigner owning a steam launch may have it licensed at his own Consulate like any other foreign vessel." This allows the steam-lanuch of the Methodist Mission to run upon the Yangtsze River, as she has been waiting to do for the last two years.

Rev. J. Jackson, of the Methodist Mission at Wuhu, writes to the same periodical regarding the opium traffic at that river port, that it is rapidly increasing, and that it is passing out of the hands of Chinese into those of foreigners.

In *China's Millions* for February, Mr. Baller tells of a New Testament having been given at Ping-yang to a student passing out of the Examination Hall three years ago. He took it to his home at Shih-chau, some three days' journey distant:—"Not wishing to keep it himself, he gave it away to another scholar, named K'u Wan-yih, who not only read it, but believed it. He found in it what his heart longed for, but, though believing, he knew of no place where he could be more fully instructed. Soon after, he came to P'ing-yang for an examination, and learning that there was a 'Jesus Hall' in the place, came to learn more of the truth. As a result he took back several Christian books, and in due time was baptized by Mr. Drake." The man brought several to Christ. Persecution set in, but was overcome, and Messrs. Beauchamp and Cassels are now settled there.

The Gospel in all Lands devotes nearly thirty-six large quarto pages, in its February number to China. A great variety of phases of missionary work are given, mostly in quotations from missionaries themselves, though the publications whence they are taken are not always, perhaps we ought to say, are seldom, fully given. There are a number of illustrations, in the main very fair, and illustrative, though we cannot but wonder whether in all China "A Missionary in a Chinese Temple" could be seen in dress-coat, with a "stove pipe" hat, with pantaloons apparently strapped under his shoes, holding excited debate with an offended Chinese priest evidently engaged in religious ceremonies. "A Chinese Girl," is plainly none other than a Japanese Girl. The sketch of Methodist Episcopal missions in China, is interesting and valuable.

Dr. S. L. Baldwin, formerly of Foochow, now of East Boston, Massachusetts, does yeoman service in the home lands for the Chinese. At a recent meeting of the Boston Evangelical Alliance, the subject was the Chinese Question. Dr. Baldwin maintained that there was no Chinese Problem—it was the American Problem. He met the argument regarding the Chinese emigrants being slaves, by the fact that there are no male slaves in China; the charge that they made labor cheap, by the statement that there never has been cheap labor on the Pacific coast; the fear from overwhelming numbers, by the fact that only 100,000 arrived in twenty-five years; the complaint that they sent their money back to China, by the fact of their leaving the products of their labor in America.

Our Book Table.

*Tien Tao Min Têng** is the title of a book by a Chinese Christian, now deceased, of the name of Wang I-hwa. Our attention was called to it by a note from the Rev. J. Crossett, who has printed the work, and desires subscriptions to defray the cost of publication. After examining it as carefully as our time would allow, we cannot say that in its present form we recommend its general circulation. The style is in some places almost fascinating, and the writer displays a thoroughly devout spirit; but there is much that is not clear, much that is mystical, and some that is, not to put too fine a point on it, nonsensical. So that while passages here and there are of real worth, and would profit the Christian pastor, the book as a whole needs very careful editing before it be given to the general, and especially the heathen reader. There are some grains of real gold in it, however; and they might profitably be picked out and preserved by those who have time for it. We may, perhaps, be considered Puritanical, but just here we wish to say, that we have grave scruples as to the use of 天子 by Christian writers, as a title of the Emperor of China. When we recollect that the Chinaman says 天上帝也, surely we are called upon to stop and think ere we speak of any save Him to whom that title belongs, as the 天子 (Son of God.) We are the more constrained to say this, as we have in the tract before us, and in another which we think best not to name, found this title thus used. R.

Studies in Japanese Kakkē, is a pamphlet on the disease elsewhere known as "Beriberi," by Wallace Taylor M. D. of Osaka. The method and the results are purely technical, and can only interest the medical student. Dr. Taylor has made most elaborate and remarkable studies of the disease with the Sphygmograph, which are illustrated by a large number of beautiful tracings, and by which he confirms the opinion, first maintained by Dr. Simmons, that the disease is not one of anœmia, but that the vascular phenomena are due to the action of the *materias morbi* of Kakkē upon different portions of the cerebro-spinal nerves and sympathetic system. What this morbid material is, Dr. Taylor does not here say—doubtless reserving that for a still more elaborate report.

The China Review for January and February, is largely taken up with an article of ten pages by E. H. Parker on "Chinese, Corean, and Japanese," and twelve pages from the same indefatigable pen of "Notes and Queries." Mr. G. Taylor continues his interesting paper on the "Aborigines of Formosa," which makes positive addition to our knowledge of them; and Mr. Mitchell-Innes and Dr. Macgowan give interesting facts about "Adoption" and "Infanticide."

行傳揭要. *A Commentary on the Acts of the Apostles*, By Rev. James Sadler, L. M. S., Amoy. This volume is constructed on a different principle from the ordinary line of commentaries. It is not a literal explanation of the text, but each chapter or part of it, is considered in reference to its own special subject, and its various lessons are given in detail.

* 天道明燈. See *Chinese Recorder* for March, 1886.

There is thus a large amount of matter brought out and fairly described under the several headings, and so far as we have seen, the whole is very suggestive and calculated to be most useful to native students. The Acts form an all-important portion of Holy Writ for the guidance and development of the Christian Church in China, and Mr. Sadler has done well in treating it as he has done. We are persuaded that the work will be most instructive to those for whom it is intended, and the analysis the author makes of the various chapters or subjects under discussion, will be very helpful to the careful reader. Altogether we regard the book as a valuable addition to our Christian literature, and heartily commend it to the use of those engaged in the education of young men for evangelistic work. WM. MUIRHEAD.

Editorial Notes and Missionary News.

NOTES OF THE MONTH.

In view of the pressure on our columns, due to the number and length of the articles, we add eight pages to our usual number. Our next number will be correspondingly diminished. The opportunity is too good a one to lose for again urging on all our valued correspondents and contributors the great advantage, both to themselves and to their readers, (as well as to us,) of condensation!

The superabundance of news for these columns requires us to postpone to next month our notices of The Tungchow Dispensary, The Hangchow Medical Mission, The Foochow Medical Hospital, and Dr. Daniel's Report of Medical Work in Swatow.

From Kiukiang we learn of the laying of the corner-stone of the new Methodist College building, within the city, early in April. The building is to contain seven recitation rooms, a chapel which will seat about four hundred, a reading room, and a museum. It is hoped during this year to erect a dormitory for the students.

We are pleased to see that the *Church Missionary Intelligencer*, in its February and March issues, rates Major Knollys' *English Life in China* at its true value. From its second notice we take the following lines:—"On one occasion the late Sir Charles Lyell, on an American steamer, was astonished at hearing a passenger declaiming against an excellent individual, branding him as an atheist. Sir Charles interposed, explaining that the party referred to was a Baptist. The prompt rejoinder was, 'Aye, Baptist or atheist, or something of that sort!' The Major's ideas of non-conformity seem to be about as hazy...It is quite clear that *English Life in China* is a random book of nonsense."

As a matter of course, we are always pleased when we see that items and facts from the *Recorder* find yet wider circulation in other periodicals; and usually full credit is given us. But we confess to some surprise at finding Rev. G. W. Woodall's article, which appeared in the *Recorder* for Oct., 1885—"A Land Purchase in Nankin"—reproduced entire in the *Manual of the Methodist Episcopal Church* for January, 1886, without a word of acknowledgment.

We learn from the home papers that it is proposed to erect a Hospital at Taiyuen Fu to the memory of Dr. Schofield who died there August, 1883. There could not be a more appropriate memorial of one of the most remarkable men

that ever came to China, and whose early removal was such a mysterious providence.

The *Temperance Union* has relieved our modesty from the necessity of saying that the foreign residents of Shanghai who, as we gather from the newspaper correspondents, are anxious to learn about missionary work in China, cannot do better than subscribe to the *Recorder!*

We note with interest a movement toward Co-operation in Foreign Missions, which took form at the meeting of the Alliance of the Reformed Churches of the Presbyterian System, at Belfast, Ireland, by the appointment of a large Committee in June and July, 1884. A public meeting, to bring the matter before the Christian community, was held in New York on the 12th of January, at which addresses were made by various eminent divines, among whom were Dr. Jacob Chamberlain of India, Dr. M. H. Houston, lately of Hangchow, and Dr. H. P. Happer of Canton. Dr. Happer is reported by the *New York Independent* as having echoed the strains of the previous addresses, but emphasizing the fact that, "while in China the ministers are working harmoniously and helpfully to each other, the principal difficulty in the way of union and co-operation in the mission field, is in the lack of union among the Churches at home!"

Divine service has been held in the Hall of Audience of the Palace at Mandalay, Burmah, where foreigners who wished to see the despotic King had to approach in abject humiliation, without shoes or hats.

The Japanese Government has forbidden the "Yaso Taiji," or Jesus opposers, to use the word "Taiji," which means to expel.

"We are authorized to say, with reference to a paragraph that has appeared in many English and American papers, stating that Mr. C. T. Studd had invested his fortune of £100,000 for the benefit of the China Inland Mission, that the statement is entirely incorrect. As to the amount of Mr. Studd's fortune or his disposal of it, the Mission are quite without information."—From the *Christian* of February 18th, 1886.

CHRISTIANITY ADVANCED BY ITS ANTAGONISMS.

Christianity is doubtless to win from the various forms of heathenism by its antagonisms to them, rather than by its affinities with them. In view of the recent discussions among us, and in the home lands, regarding the proper attitude of missionaries toward Confucianism, and Buddhism, a recent paper by Rev. C. C. Fenn, Secretary of the C. M. S., entitled "Some of the Lessons taught by Experience as to right modes of carrying on Missionary Work," is of special interest. Among several mistakes regarding the best mode of prosecuting Missionary Work he emphasizes "An error into which some early missionaries actually fell, and which is still held by a great many persons, especially perhaps persons of learning and culture, who have not actual missionary experience. It is the idea that the missionary ought not only to look out diligently for any thing good in the pre-existing beliefs of those to whom he is speaking, but that he ought almost always in his teachings to proceed from these as his basis, and to refrain from bringing forward the truths most opposed or dissimilar to their previous beliefs, until he has led them on to the truths that might seem almost to flow from those beliefs. For instance, all men have some notions of right and wrong and of retribution; they have, as Scripture tells us, the work of the law written in their hearts. Therefore, it was urged, not only begin by appealing

to this, but do not speak of the Atonement and of Christ's love, until by that appeal you have roused the conscience to action and produced in them a trembling sense of guilt. It is well known that Moravian missionaries in Greenland for some time adopted that plan.....Plausible as this will seem to several persons, experience has directly contradicted it, and proved its unwisdom and inefficacy... Nor is it difficult to explain why it is so, even by the ordinary laws of human nature. It is no slight thing for a man to forsake the religious creed or customs of his nation. He will not do so unless he is profoundly dissatisfied with them. This dissatisfaction is far more likely to be produced when his attention is called to that which is false in his religion than to that which is true in it. I have in Ceylon conversed with several converts from Buddhism, and heard of many more. What has attracted them to Christianity has not been those points in it which resembled the teaching of Sakya Muni, but those which were most diverse from it."

SEMI-CENTENNIAL OF THE HOSPITAL AT CANTON.

We receive from Hon. Gideon Nye in pamphlet form the report of "The Semi-Centennial Celebration of the Medical Missionary Society's Hospital at Canton," the newspaper report of which we noticed in our March number. The price of the pamphlet is but twenty-five cents, and it may be had of Kelly & Walsh, or of the Chinese Religious Tract Society, 18 Peking Road, Shanghai. Mr. Nye writes us, in correction of one of our own statements, as follows:—"Recurring to your kind notice of the celebration, in your March issue, I am impelled by a sense of the importance of checking an obvious general tendency to relaxed vigilance of a scrupulous exactitude of historical statement, to call your attention to an incidental lapse at the top of your page 121, in reference to the Preston Memorial Church, in the words, 'itself a gift to the Hospital by Dr. S. Wells Williams;' whereas his gift was but $1,500 toward a total cost for the edifice of $4,531. If you can utilize the last paragraph in the interest of historical accuracy, I shall be glad, as independently of my duty to correct the error of statement, I have long felt a moral obligation, to occasionally check the tendency to heedlessness in the journalism of the day, by pointing to errors of statements of historical importance, as subject to future citation as of indisputable authority."—Dr. Williams gave $1,500; the Chinese Second Presbyterian Church, Canton, $500; the Medical Missionary Society, $2,000; American Presbyterian Mission, Canton, $500; and Rev. B. C. Henry, $31.28.

Diary of Events in the Far East.

February, 1886.

27th.—Lord Dufferin receives a number of Chinese Merchants at Rangoon.

M. Giquel, founder of the Foochow Arsenal, dies at Cannes.

March, 1886.

2nd.—President Cleveland's Message to Congress regarding outrages on resident Chinese.

16th.—The Franco-Chinese Delimitation Commission resumes its labors, after interruptions.

22nd.—H. E. Li Hung Chang was received in audience by the Emperor.

25th.—The Chinese War Steamer Wanghae (No. 25) wrecked at the Pescadores.

26th.—Public dinner to M. Bert at Saigon, at which he intimates his future policy.

27th.—First civil marriage between an Annamite and a Frenchman.

26th.—Eight East India firms, signing themselves as "Opium Merchants," memorialize Lord Dufferin, stating that the Opium Trade is in danger of "death by inanition," from the high duties imposed by the governments of India and China, and from the native raised opium in China, and asking that the duty paid in India be reduced.

The joint Commission between China and Great Britain to prevent smuggling of Opium in China, and relieve the necessity for a so-called "blockade of Hongkong," met in Hongkong.

April, 1886.

1st.—The Tsung-li Yamen notifies Foreign Ministers that from the 1st to the 10th, the Emperor will worship the Ancestral Graves at Dung-ling, and foreigners must not intrude upon the streets.—The First Road-Palace, Hsing Kung, about 40 miles out from Peking, destroyed by fire, just before the Emperor reached there on his way to the Eastern Tombs.

3rd.—A Chinese passenger boat upset on the Canton River, and about 120 lives lost.

18th.—Several Buddhist priests arrive at Shanghai from Thibet.

25th.—Treaty reported as signed at Tientsin between the Plenipotentiaries of France and China regarding the Tonquin frontier.

Alarming insurrections in Western Kwangsi.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

On 27th January, at English Baptist Mission House, Chefoo, the wife of J. Russell Watson M. B. of a daughter.

At Taiku, Shansi, April 1st, the wife of Rev. M. L. Stimpson of a daughter.

At Chinkiang, April 16th, the wife of Rev. G. W. Woodall, of a daughter.

At Nankin, April 20th, the wife of Rev. R. E. Abbey of a son.

MARRIAGES.

At Peking, 17th March, by the Rt. Rev. Bishop Scott, Andrew Adamson of the British and Foreign Bible Society, to Helen Ada Yallop, youngest daughter of Samuel Yallop Esq., North Bow, London E.

At the Cathedral Shanghai, 5th April, by the Ven. Archdeacon Moule, B. D., J. A. Thomson, National Bible Society Scotland, Yokohama, to Ruth McCown M. D., American Baptist Mission, Shanghai,

DEATHS.

At Kiukiang, March 14th, the son of Rev. Mr. & Mrs. Kupfer, aged a year.

At Chungking, April 3rd, of Typhus fever, Thomas Jenkins of China Inland Mission.

At Wei Hien, Shantung April 8th, Sarah Archibald, aged 35 years, the beloved wife of Rev. R. M. Mateer, of Puerperal Convulsions.

At Shanghai, April 19th, J. H. Riley, of C. I. M.

Arrivals and Departures.

ARRIVALS.

At Shanghai, March 30th, Rev. S. E. Meech and family and—Prichard M. D., and wife, and Rev. John Wilson and wife, all of the London Missionary Society.

At Shanghai, April 1st. Mr. I. F. Broumpton and wife, Miss L. Davis, Miss J. Faussett, and Miss F. M. H. Tapscott, for China Inland Mission; also Miss Ward for Church Mission Society.

DEPARTURES.

From Shanghai, March 31st, Miss Mary H. Porter, of Pang Chia Chwang, for U. S. A.

From Shanghai, April 1st. Rev. J. Lees and wife, of Tientsin for England.

From Shanghai, April 7th, Rev. H. H. Lowry and family of Peking, for U.S.A.

From Canton, April 12th, Dr. Wenyon and family for England.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XVII. JUNE, 1886. No. 6

WHAT OUGHT TO BE THE POLICY OF MISSIONARIES IN REGARD TO THE ORDINATION OF NATIVE PASTORS.

BY REV. H. D. PORTER, M.D.

(Concluded from page 186.)

V.—THE NATIVE PASTORATE AS DETERMINED BY THESE PRINCIPLES.

HAVING been thus explicit in discovering what principles may guide us in the search for a wise policy, we are ready to ask how is the question of a native pastorate affected by them, either singly, or in combination.

Our first principle calls upon us, then, to institute a native pastorate. The highest and best condition of any Church can be none other than a fully organized one. The natural condition, by which we now mean the condition best suited to realize the aim of any Church organization, is only secured when it has an independent and acknowledged leader and guide. It is only when the native membership is small, and separated, that it is legitimate for the missionary to assume the pastorate. He is not and he can not be the pastor desired or needed. He may not have discovered his inadequacy. Whether he know it or not, that inadequacy is inherent in the nature of his relation to the people he would evangelize. It is an essential element in the ministry that the leader in spiritual matters should have a primary conviction of responsibility to God. The missionary from his training and experience, from his glad purpose to unfold God's love to men, may have this conviction deep and profound. But it is a no less necessary element of the pastorate, that the teacher and leader should have a sense of allegiance, and responsibility to his Church. Without such a sense he can not be in any natural way a pastor. The missionary can never have any other sense of such responsibility than that coming from his sense of indebtedness to proclaim the truth to men. Personal interest there may be, and should be. Such responsibility

as fills the ideal pastorate must be sought in another form. A divided responsibility, the larger part of which is assumed, perhaps necessarily, by the missionary, cannot tend toward healthful activity in the Church. We know so well, by the happy experiences of hundreds of flourishing, and effective Churches in the home lands, the charm and the influence attending the pastorate. We may accept it as an axiom that that influence, is due to the sense of personal leadership untrammelled by external interference, and enhanced by the thought of the mutual responsibility of pastor and people. We may accept it as equally evident that like conditions in the mission fields will produce like results. Unless this principle of an ideal to be early attained, assist in determining a policy, a great danger must attend missionary effort. It is the danger of attaching undue importance to the difficulties in the way. Those difficulties are indeed great. They may very easily increase, they may become all but insuperable. They must therefore be met at the outset. We can best meet them by trusting to the general rule that the ideal condition of a Church must be sought, despite the hindrances. These difficulties may present themselves in this way:—Want of adaptation to the pastoral office; lack of experience; imperfect conceptions of the Christian life; lack of traditional ideas of the importance of veracity and morality; lack of systematic study of the gospel themes; lack of natural gifts of leadership, especially spiritual leadership. It would be easy to accumulate hindrances, and to magnify each into undue prominence. In the face of all these real, or apprehensible difficulties we must turn toward the principle laid down. What is the ideal? What is the normal condition of Church life? What in reality tends to realize in its highest forms, a vigorous and expansive Christian development? Against the hindrances on the side of the native pastor, we may set, the separation of the missionary from the people; the necessary imperfection of his modes of approach to them; the lack of that deepest and personal sympathy which comes from similar tastes, habits of thought and manner of life; the danger of keeping in subjection a body of native preachers and the constant peril of holding up before the helpers, an imperfect ideal of Church expenditure, or Church life. It is at the turning point of this dilemma that we plant our principle of ideal Church development. "Have faith" said Francis Wayland "in general principles." The principle of the ideal condition of Christian life and growth, demands the native pastorate, it demands it at the earliest possible period. "The pastorate," says Dr. Anderson, "apprehended in its relations to the person and work of the Redeemer is far more

desirable and influential than that of 'reader,' 'catechist' or mere 'licentiate.'"

The conditions of normal, vigorous, continuous and expansive growth are to be found in the native pastorate, and in that alone.

If such be the demand of the first law of determinate growth, we shall find that demand supplemented and enforced by the second principle of normal growth. This demand is not merely enforced, it is securely guarded against mistake from an unnecessary haste toward securing the result desired. If it be indeed true that the "one controlling principle *is* the establishment of self-supporting self-governing and self-propagating institutions of the gospel," it is no less true that there must be some method of securing such a result with ease and success. I submit that such a result can be best secured by a native pastorate, nay more, that it can only be secured by a native pastor. We may maintain the principle without any leaning toward the idea of a priestly office, that a pastor is a divinely commissioned officer of the Church. The elements that combine to select and determine who may be called to be a pastor, while they may be common and successive human events, are nevertheless under the guidance of Him, in whom we live and move and have our mental and moral, no less than our physical, being. The pastor then, is the divinely appointed leader of any local community. We read, "As is the priest so is the people." The pastor is in reality the Church. The Church depends upon him for its thoughts, for its stimulus, for its activities. It may not be wholly the case in Christian lands where every individual Christian by his instincts and training is ready for a certain leadership. But it must be so in every place where Christian social life is built from the bottom. In a very interesting lecture on education in the Southern States, entitled "Building for the Children," the Rev. A. D. Mays lays down a great truth regarding education. "But *one* thing is absolutely necessary to a good school. That one absolute essential is a good teacher." Gen. Garfield once said, "If I were forced to select between a university without Dr. Hopkins, and Dr. Hopkins with only a shingle and a piece of chalk, under an apple tree, he on the end of an oak log and I on the other, I would say: 'My university shall be Dr. Hopkins, president and college in one.'" I paraphrase this principle and affirm, "One thing is absolutely necessary to a good Church. That one absolute essential is a good pastor." On heathen ground nothing can be more true. I paraphrase again and affirm that a good pastor carries his Church in himself. It is just at this point that our second principle guards and conserves the first. The first step towards the pastorate, if

there be one fitted to assume that office, is self-support. We can not secure an ideal Church life in any of its forms until this first step is taken. Self-support is the key note of the more recent missionary advances. Without this as a cardinal principle, a pauperized and lifeless body of uncertain believers, or half-hearted believers must be begotten. Without it only a new form of a "hireling ministry" can be developed. It is seeds of the Kingdom that we are to plant, not roots. The seed will grow of itself. The roots watered however so carefully, may sprout, but they will live a perishing life and finally must be plucked up to make room for seed that shall live and grow in normal ways of development.

We may take it as an axiom, that until a people are either able, or willing to attempt self-support, they are still infants, or children. They must remain under the tutelage of the missionary whose first hope and continuous aim, should be to awaken and urge to full development the idea of self-dependent self-support, first in the pastorate, second in Church building, and finally in schools and education. Thus guarded and saved from its first, perhaps its only peril, we may urge on the pastorate to its full development.

The native pastorate is demanded in order to complete the accomplishment of self-support. But the process of self-government demands more rigorously the native pastorate. "The responsibility of self-government," says Dr. Anderson,* "must be devolved upon the native Church as soon as it have a pastor." The Church in many cases has begun to learn that lesson before its organization is completed. Its mistakes, perplexities, anxieties, all will serve it well in the process of a healthful development. In order to carry on the work of self-government to its full conclusion the Church must have its own pastor, who accepts the leadership conscious of his responsibilities and full of purpose to secure for those who support him, all that building up in mental, moral, and spiritual life possible to a wise and sympathetic leadership.

In like manner, a Church can not awake to its responsibility of proclaiming the gospel, except under the incentives of a personal leader. The native Church, with all the outlying darkness around it must be taught its duty of evangelizing men. It must be self-propagating from the very first. Without such a motive and purpose it will be a useless branch in the vineyard. "There comes also," says Prof Ladd,† "to the local Church, as a Church, a command of Christ. This command is historic...It emphasizes the final purpose of the Church. It teaches the doctrine that the local Church is in

* Foreign Missions, p. 112.
† Sect. XI. Prin. Church Polity, p. 385.

its final purpose no longer a merely local affair. Self-existence, mere existence, is no worthy end, for even the poorest, weakest and smallest of Christian Churches. The poorest, weakest, smallest Church is to live pray and labor for the conversion of the world."

It is safe to submit this appeal, a Church without a personal head, (one with it in spirit, motive, and endeavor,) a Church without a sense of independent and manly self-control, will never rise to the effort of united action to spread the gospel; it will have existence without life. It will never know its own power, nor the joy that comes from the use of that power. Give to any Church a pastor, taught by the Holy Spirit, divinely appointed to lead his brethren, having the seed of the Kingdom in his heart, and that seed will surely unfold itself, first the blade then the ear, then the full corn in the ear. The blade is self-support; the ear will be self-reliant, efficient Church members; the full corn will show itself to be possessed of self-developing, self-propagating power.

We come at length to the third principle which must determine our policy:—The law of common experience emphasizes, while it illustrates, the demand for the native pastorate. The work of missions during the first half of the present century may be said to have been largely experimental and tentative. The efforts made under a score of great organizations were as great and noble, as in many cases they were signally successful. Through decades of experience and experiment, through failure and success, men and societies have wrought.

The period of experiment has passed. The period of determined and fixed methods begotten of all experience has come. The common experience points most signally to the native pastorate, guarded by the principle of self-support and self-reliance.

The experiment of foreign missionaries acting as pastors has failed most signally. Says Dr. Anderson, "A foreign missionary should not be the pastor of a native Church. His business is to plant Churches committing them as soon as possible to the care of native pastors."* During a period of nearly forty years in the Sandwich Islands the missionaries of the American Board were the pastors of large and undivided Churches. Great as were their individual and general successes, experience showed that that was an error. The native preachers were held in subordination to the missionaries, they were unable to show their capabilities. This error was not confined to a single mission nor a single society. After an experiment of thirty, forty and fifty years, in India, Africa,

* Foreign Missions, p. 113.

Syria and America, the missions of the American Board had but thirty-eight native pastors out of one hundred and seventy native Churches.* This peculiar result, did not arise from lack of men equal to the position. The very successes of the gospel showed this. There were not less than 400 educated, pious, faithful men in mission employ, many of them preachers, some of them licensed to proclaim the gospel. The difficulty continued because of no fixed principles regarding the development of the native Church, because of no clear purpose to assign Churches to the watch and care of pastors, and because the young men in the Churches were not avowedly educated with this great object in view.

These years of experience wrought out a clear, and well nigh universal change of view. The former secretary of the Church Missionary Society says,† "It may be said to have been only lately discovered in the science of missions that when the missionary is of another and superior race than his converts, he must not attempt to be their pastor. If he continues to act as their pastor they will not form a vigorous native Church, but as a general rule, will remain in a dependent condition. The same congregation, under competent native pastors would become more self-reliant, and their religion would be of a more manly, home character."

A second lesson of experience is, that the native Church must be released as early as possible from its stage of tutelage. Those decades of repression, and of lack of confidence, in the various mission fields served to increase the very ills that were so greatly deprecated. The vision of the old hymn was repeated in a more earthly and realistic fashion. "Sweet fields beyond the swelling flood, stand dressed in living green." The ideal of a vigorous and buoyant Christian life and of Churches full of aggressive power lay amid those "sweet fields." But timorous mortals start and shrink and fear to launch away. "There is danger" says Secretary Clark,‡ "of continuing the state of dependence too long, and of failing to impress upon every believer, the duty of work, of self-denial and personal sacrifices for Christ. The condition of dependence is liable to become chronic and pauperizing, and only vigorous efforts under the most favorable circumstances can prevent this."

A delay beyond a suitable period of development, has been found to cast aside the very opportunity sought for, it has successfully suppressed by repression that vigorous self-movement,

* Up till 1863, "The important discovery had scarcely been made that self-governed self-reliant Churches are scarcely a possibility among the heathen without pastors of the same race." *Sandwich Islands*, p. 171.

† Rev. Henry Venn, quoted in Dr. Anderson's Foreign Missions.

‡ "Annual Report 1864."

self-discipline and education, which it should be the fixed purpose of the new life begotten of the gospel to inspire and direct to new activities and successes.

Not to dwell longer upon the lesson of experience as to failures and misconceptions, let us notice more especially the cumulative testimony, giving us a widely illustrated, and now abundantly attested principle, that the native pastorate, wisely inaugurated upon a basis of self-support, and self-dependence, is the divinely appointed means to secure the best conditions of Church life and growth.

We may fitly study the success of the native pastorate in the Sandwich Islands. The successes of the gospel there still appear phenominal. During a period of twenty-six years from the first great spiritual awakening, the annual average increase was about 1,900, and the total was within a few hundred of 50,000 souls. And yet in 1863, there were but four native pastors, one of whom had gone as a foreign missionary to the Marquesas Islands. At that date there were twenty-one organized Churches. That number was speedily enlarged, until in 1870 there were fifty-eight Churches with thirty-nine native pastors, and nine ordained men in the foreign field. These native Churches had at that time contributed annually about $30,000 for the support of their Christian institutions. The support of thirteen laborers in the foreign field was a sign of the vigorous life of the native Church. The success of the native ministry upon these Islands was, and still is, a matter of inestimable importance.

The discovery of the need of a native pastorate, as distinct from a native ministry or agency, has been followed everywhere with great enlargement and success. The figures respecting the pastorate, are full of instruction to us. In 1854, forty years from the entrance of the America Board into India, not a single native had been ordained to the ministry. Still later, in 1863, when the new experiment of the native ministry was determined upon, there were but thirty-eight ordained, native pastors, in the care of the Board's missions, while the number of Churches had reached one hundred and seventy. In striking contrast we may place the reports for the year 1884, where out of 292 Churches connected with the American Board, 139 are given as self-supporting, the whole number of native pastors being 142. "If" says Dr. Clark, "we include the fifty-six Churches in the Hawaiian Islands set off as independent more than twenty years ago, we have 195, out of 348, as self-supporting. In the Turkish mission there are sixty native pastors to 105 Churches; in India 43 to 71, while in Japan the youngest and most vigorous of the successful missions of the Board, there are seventeen native pastors to twenty-two Churches.

A full justification of the change of relation is the interesting fact, that additions to the Churches and contributions to self-support, bear a direct relation to the increase in the native ministry.

The experience of the American Board is borne out in nearly every particular by that of other societies.

First long delay and hesitation, then a coincident discovery of the need and the imperative call for a native pastorate, and finally such progress and development as could have arisen in no other way, and which has occasioned as much surprise and gladness, as the discovery of some permanent law in the physical world. See what Dr. Tidman of the London Missionary Society says, respecting the native pastors of Tahiti. "They were called forth by the necessities of the situation. As soon as called they proved equal to it. There are now living under the influence of these native pastors a greater number of Church members, than they had aforetime." And so of Madagascar. "There, men have been raised up by God to take the oversight, and instead of tens of Christians under European pastors, there are now hundreds, nay thousands, under the teaching of these men." Such testimony to self-dependence and development is repeated unceasingly. Of Sierra Leone we read that in 1862 ten parishes undertook the support of their pastors, that they sent out into the regions about them six several missions, that in 1870 the nominal Christians of the colony were 80,000, and the missionary work was regarded as completed. The story of the Church in Madagascar, gives us a like lesson. Of that Church with its ninety-five Churches, and 101 native pastors in the space of four years, the number of communicants increased ten fold. At Harpoot in Eastern Turkey, a station was formed in 1856. Its first Church was gathered two years later, its first pastor ordained in 1860. At the end of ten years, there were connected with this Church thirteen others, with eleven native pastors, twenty-one native teachers and forty-one other helpers. This was the growth of a single Church in less than twelve years. At the present writing that station has twenty-two Churches. Its membership is 1,550. Its contributions last year were $5,200. This last is said to be the equivalent of $30,000, were it raised in the United States.*

It is a fair conformation of this theory of the early establishing a native pastorate, that its best results are seen where it has worked most freely and without the hindrance of a long experience in another direction. Two signal instances may serve us. The

* Canon Westcott said in June last, Native contributions rise year by year, and now amount to 50,000£. The native clergy are more in number, than Europeans. Spontaneous efforts are made to deepen their spiritual life. *Anniversary Sermon.*

vigorous Churches of the American Board in Japan where last year there was an increase of sixty per cent in membership, and where but three in a list of 1,800 were dropped from the list as unworthy, present us with striking illustrations of our principle. "Of the twenty-two Churches, fifteen are self-supporting. One of them has never received any money from the Board, and though not five years old, has 280 members. Moreover, all the native Churches have received during the year in aggregate less than $600 from the Board, while they have themselves contributed $7,000, to the Lord's treasury." To which is justly added;—"The native pastors have proved themselves to be men of zeal, courage sagacity, and upon their Churches seems to have descended an inspiration for the conversion of Japan."* Of the one Church mentioned above this note is to be added. Individual missionaries have rendered assistance privately but the results reached are the genuine fruit of self-denying labor on the part of the pastor, and of an efficient Church membership.

The final illustration shall be from that wonderful people, the devil worshippers of Burmah. Who has not read with a thrill of peculiar joy that romance of modern missions, the story of the Bassein-Karen mission? The theories of mission policy wrought side by side in Burmah for a score and more of years. One, that of excessive caution in putting native converts into the ministry. The other, of profound belief in the value of self-dependent, self-reliant pastors and Churches. The story of the Bassein-Karen mission is the history of this latter theory from its early inception a score and more of years, before its "discovery" by the secretaries of mission societies, until its consummate illustration, in the organization of its hundred and more Churches, each with a native pastor, giving tens and hundreds of thousands of dollars for the support and proclamation of the gospel. I am glad to quote from the London Mission *Chronicle*. "The Rev. E. L. Abbott, the father and founder of the mission, began with the principle that a mission should be made self-supporting. 'I hope in time,' he wrote in 1840, 'to succeed in introducing the system of each congregation supporting its own pastor...The Bassein-Karen Christians produce more evangelists and teachers, do more home mission work, support more Churches and schools, and contribute annually more per head than almost any equal number of native Christians anywhere.'" The reviewer adds, "This book, is a valuable contribution not only to the history, but the philosophy of missions."

* Annual Report, p. 35.

It is at this point we may rest our argument and fix for ourselves a policy. "The philosophy of missions." This is a careful phrase, and we like it. It would seem as if the demand for the ordination of native pastors, had been scientifically certified.

"God calls us," say Canon Westcott, "by calling out the characteristic expression of spiritual life in the native congregations: by steadily increasing the power and the responsibility of the native pastorate. The rapid organization of the native ministry in India and elsewhere, has brought the Gospel nearer to the hearts of the people." "With what gratitude to God" says Bishop Alford, "should we mention the fact that our native clergy outnumber our European staff. It is indeed a blessed testimony to the reality of our work that while our European ordained missionaries number 228, our native ordained clergy number 246, and our native Christian laborers above 4,000." (Sermon at St. Dunstairs June 6th, 1885.)

We have then a clearly outlined policy respecting the native ministry. The ideal state of any local Church demands a native pastor. That Church can rise to vigorous life and expansive spiritual energy only under the guidance of a leader of its own. The errors of forty years of experimenting illustrate the need of a native pastor. The crowning successes of the earlier, and the later experiences of Churches of every society in all the wide scope of missionary action show us the way. It is the voice of assured success that speaks to us. This is the way walk ye in it. The principles involved in this discussion if rightly conceived, lay upon us a great responsibility. We can not wisely doubt, that a self-supporting, self-dependent, self-extending Church, with a pastor equal to leadership in all of these great interests, is the divinely appointed ideal.

Whatever be our fears, or conservatisms, we have no longer any right to dwell upon them, or to trust them. Let us rather seek to put ourselves at once into the line of this discipline. The growth of the Churches we are organizing the life and vigor depends largely now upon us. Is it not a great duty and burden laid upon by all our love for the Kingdom of God, to develop as rapidly as possible well trained men, to whom can be given, without faltering the special guidance and leadership of the native Churches.

One word of our Master shall sustain and stimulate us to this great end. "I have chosen you and ordained you that ye should go and bring forth fruit, and *that your fruit remain.*"

CHINESE MISSION WORK IN SINGAPORE.

SHORTLY after the founding of Singapore as a colony in 1819 Singapore was fairly well-manned by Mission agencies, principally by the London Mission Society and A. B. C. F. M. But, on the opening up of China, it was as a mission field, though a British Colony, almost literally abandoned, as far as the Protestant Church was concerned. The Romanists, however, remained in full force, and are to-day numerous, influential and wealthy, possessing several fine Churches, large convents, schools, and much valuable property in houses and lands.

Of late years Singapore, so long culpably neglected, has again attracted somewhat the attention of the Protestant Church, and various agencies have been set into operation by different branches of that Church, in addition to those carried on so faithfully by the brave little band of Christian workers, who were all too long left to fight the battle alone on such unequal terms. I shall refer, only very briefly, to the different agencies at present in operation for the evangelization of the Chinese here.

1.—*The Chinese Girls' School*, now under the care of Miss S. Cooke and her efficient assistant, Miss Ryan, is the oldest existing Agency in the Colony. Taken over in 1843 by the Female Education Society from the London Mission Society, it has ever since been supported by that society working in connection with the English Episcopalian Church. Miss Grant was the first lady in charge; but in 1853, Miss Cooke arrived, and has ever since carried on this school. The training of the girls (who are almost without exception Chinese) is carried on in English and Malay. Many of the former pupils are married to Christian Chinese in the Straits, and not a few have gone to be wives to Chinese preachers connected with the C. M. S. in Foochow and elsewhere. There are, at present, about thirty-five girls in the school, who receive their training entirely free. Several of them are children rescued by the Police authorities from a life of sin. The expenses of the school amount to about £750 per annumn, £500 of which sum is provided by two yearly sales of useful and fancy articles sent out from England.

After the London Mission Society withdrew its agents, by sending them all on to China, the Rev. B. P. Keasberry, until his death in 1875, carried on mission work, among the Malays and Chinese, unconnected with any society, after the refusal of the London Mission Society to retain him as their agent in Singapore. He nobly

stood his post in his beloved field for thirty years "unconnected," but that by no fault of his own.

2.—*The St. Andrew's Mission,* (S. P. G.) was commenced some thirty years ago, by the resident chaplain persuading his English congregation to employ Chinese Catechists. This mission is still connected with, and partly supported by St. Andrew's Cathedral. The resident missionary, however, is under the S. P. G. The present occupant of that office, the Rev. W. H. Gomes, has kindly furnish me with the following interesting facts. "It is difficult for me to give statistics as regards my mission, seeing that it is for the Chinese (Chinese-speaking and Malay-speaking) and Tamils. Indeed the work done cannot be calculated numerically, as the people are always removing to other places in search of employment, while there are also fresh accessions from Christians who arrive here from China and India. Besides the Chinese-speaking Chinese, there are several members of our congregation from among the Straits-born Chinese with whom Malay is the language spoken at home. So that we have on a Sunday three services, in Chinese at 9 a.m., Tamil at 11 a.m., and Malay at 7.30 p.m. At the evening service all classes are expected to meet together, but some, who have come to one of the other services, do not come to it. Some Malay-speaking Eurasians also attend the Mission chapel. Our largest congregation at one service during the last year has been 157 and communicants 55, but this does not include the Christians at Jurong. At the service I held there on Sunday last, the congregation was 30. The Register records 261 baptisms by me since I took charge in September 1872, but this does not include the Christians, who are members of the congregation, baptised by my predecessors or others. The Tamil members are few, I should say 20 to 25 in all, so that excluding them you may be able to form a fair idea of the Chinese congregation. I may mention one instance of the liberality of our people, disinterested and unexpected, where their own interests were not concerned. They subscribed for the support of the local mission very liberally, but they were asked to contribute in addition towards the building of a Church in Thaipheng, Perak; and I was suprised to receive $100.23 towards this object, but what is more, it did not materially affect their usual contributions towards the local mission, which was made shortly after. Besides this amount for Perak Church, they contributed last year for general purposes and for the sick and needy $570.70." In addition to the mission work, carried on by the catechists and missionary of this mission in the two pretty little Churches at Singapore and Jurong, occasional services are held at the

Catechists' house, and a Chinese Boys' school is carried on in the Singapore Church, during the week, which about pays all expenses from class fees and grants-in-aid for the forty or more boys in attendance.

3.—*The "Chinese Gospel House,"* (Hok Im Kuan), Mission is the outcome of an effort to begin work in the Straits on the part of the English Presbyterian Mission. In 1862 the E. P. M. at Amoy sent down the Rev. Alex. Grant and Tan See Boo, one of Mr. W. C. Burn's early converts. Mr. Grant shortly after changed his views, and he together with See Boo carried on the work until See Boo's death, a year or so ago, and since them Mr. Grant, greatly to the regret of all who knew him, has been compelled to leave for home owing to ill health. Mr. Hocquard, who arrived in 1880, has now charge of this work. Messrs Grant and Hocquard in Singapore, and Mr. Macdonald in Penang, have been most devoted workers among the Chinese, but, owing to their reluctance to furnish statistics, we regret we cannot give as definite information about their work as we could desire. Suffice it to say that they are doing a good work, and we can bespeak for them, as for all the other workers, the earnest prayers of your readers.

4.—*The English Presbyterian Mission* having failed, in 1862, in its attempt to commence a branch in Singapore, has been long in renewing the experiment. The demand for workers in Amoy, Swatow and Fomosa, allowed little chance of a man for Singapore. For several year Mr. Keasberry carried on work at Buhit Timah with a Chinese Catechist. After his death this cause was, at the request of the Chinese themselves, taken under the care of the local Presbyterian minister, Rev. W. Aitkin, by whom it was transferred to the E. P. M. upon the arrival of the Rev. J. A. B. Cook in 1882, after a few months in Swatow and Amoy. This Mission now has four stations Buhit, Timah, Serangoon, Jahor, and Tek-kha. The three former are country stations, and Tek-kha is in town. This chapel has just been purchased from the London Mission Society. It was built in 1843, and for many years Mr. Keasberry carried on his work here. His congregation is now scattered, and may be found among the other missions in the Straits, though few Chinese were ever connected with his "Malay chapel." After his death, until last September, Mr. W. Young had charge of the Malay service, when the E. P. M. on Mr. Young's departure for England, took charge of the Chinese Baba (Malay-speaking) congregation, about sixteen or twenty in all. With the exception of two services a week in this chapel in Malay, all the other work of the mission is carried on in Chinese. The local Presbyterian Church aim at

helping the Chinese Mission to the extent of $1,000 a year; the other expenses of the mission are met by the general funds of the E. P. M. The statistics for last year are as follows:—

"We closed last year 1884 with a membership of 49 in communion, eleven suspended, and twenty-four children. This year (1885) we have added four children and thirty-three adults to the roll; of these, ten adults were baptized and twenty-three received into fellowship. On the other hand, ten of the suspended members and the old preacher have been "excommunicated," two have died, and nine have gone to China or elsewhere; thus leaving a membership of seventy-one members, twenty-eight children (not including the children of the Baba members) and one suspended, making one hundred in all, besides hearers and applicants. "During the year for chapel building, current expenses, and native preachers' fund, the Chinese themselves have raised $492.28. This does not include two chapel-keepers' wages, gas bill, funeral expenses and help to poor Chinese Christians, and other moneys given here, or sent to China." One of the cheering accounts of this mission is that, whereas only two men are at present *employed* to preach, there are about half-a-dozen *voluntary* helpers, who preach regularly every Sabbath in the chapels and prisons without even their traveling expenses. While speaking about the prisons, it may be as well to remark, that every Lord's Day from twelve noon to 2 p.m. preaching is carried on in the wards among all classes of prisoners. Several hundreds of Chinese thus hear the gospel. Mr. Hocquard, Mr. Cook & Mrs. Cook, have special classes on Saturday afternoon for enquirers. In each male class them are some thirty members. The preaching on Sabbaths is carried on by men from all the missions in Singapore.

4.—*The American Methodist Episcopal Mission*, the only other mission at work here, is just commencing. The Rev. W. F. Oldham arrived here about the beginning of 1885, and, in addition to services for Europeans and Eurasians, he has been employed in educational work among the wealthy Chinese and others desirous of learning English. Mission work among the Tamils has also been commenced. But this work among "the English-speaking people" as Mr. Oldham tell us, "is according to one theory, only a stepping-stone to reach the Chinese and Malays." We wish him and his fellow-workers every success in the Lord's work! He expects in the autumn two lady missionaries, our medical, and the other for educational and women's work among the homes of the Chinese. Our American friends are now busy building a Church and school. For their school, they have received most generous

support from the wealthy non-Christian Chinese in Singapore. From the *Indian Witness* we learn that "Mr. Oldham continues to have much encouragement in his work. The Chinese residents have already subscribed $3.725 in aid of his Mission (school) and it is expected the amount will be increased to $4.500"

There is, and has been for many years, a splendid field for Chinese missions in Singapore and the Straits generally, to say nothing of the Malay Peninsula; where there is not a single missionary. There is ample room for other workers, besides those already on the field, but the true interests of the cause will be, we think, best served by those "Societies" or "Churches," already represented on the field, sending more laborers as soon as possible. Singapore alone has more than 100,000 Chinese, the most of these speaking either Tie Chiu or Hok Kien, though there are also many Hakkas and Cantonese, besides the Babas, or Straits-born Chinese, who are the wealthy and influential class here. These all speak Malay, and more or less, English as well.

The British and Foreign Bible Society, though not a mission in the ordinary sense of the word, is yet doing efficient mission work among the Chinese and others. Mr. Haffenden, the agent here has kindly furnished a few facts as to sales of the Scriptures among the Chinese, during the last year. He has now two European colporteurs, one at Batavia and another, who only arrived by this mail, for the Straits. On an average during last year there were three native colporteurs working in the Straits. The whole of the sales (in Chinese only) in Malaysia for 1885, was 23,613; of these 13,622 volumns—the Bible or any portions of the same—were sold in the Straits Settlements and the native states. The sales in Netherlands India have been very considerable, but we are only writing of the Straits, and especially of Singapore. The British and Foreign Bible Society sent out Mr. J. Haffenden in 1882, when he took over the local Bible Society; since then the sales have greatly increased. In 1883 there were 3,527 volumns sold, and the yearly average of the former ten years was only 518.

Besides the work of the British and Foreign Bible Society, a considerable number of Chinese Scriptures are sold by the E. P. M. which has an honorary agency of the National Bible Society of Scotland.

Singapore, February 22nd, 1886.

SECULARIZATION IN KIANGSU.*

By Rev. H. C. Du Bose.

FOR forty years Missionaries have labored in this province, and though the number from the beginning, counting one by one, is not small, yet it has been far from sufficient to reach the great mass of the population. Thousands of children have been taught in the schools, tens of thousands of sermons delivered, and a million of Bible and tracts distributed. New cities have been opened, new stations planted, and in many places the Mission is a city set on a hill that cannot be hid. The brief limits of a paper like this, exclude reference to the firm foundation upon which the work is built, the rising of the temple walls and the bright future when the agencies now put forth shall accomplish their ends in establishing a glorious Church. The discussion must be limited to the spiritual nature of our work and the spiritual methods of performing that work.

Two things must be borne in mind; the one, that others are entitled to their opinions as well as we ourselves,—wisdom will not die with any one man;—the other, that our views change with varying circumstances.

Making however, due allowance, for these "variations," there are still principles underlying the evangelization of the nations which stand forth clearly amidst the changes of kingdoms and the mutations of time. There are clear directions in the New Testament, so that no one who reads his Commission may err. There are the practical examples of prominent evangelists so that we have only to follow them as they followed Christ. Let us solemnly address ourselves to the inquiry, Are men and money now used to the best advantage in evangelizing this province?

And what are the orders? Assembled on a Galilean Mountain the disciples received the parting instructions from their departing Lord; Go, go,—go ye,—go ye out, out into all the world and preach (or as we might hear it) preach to every man, woman and child in Kiangsu. None of us accept the Beecheric definition of preaching "Christ and Him crucified," as including "Geography, history, botany, science, or whatever would elevate and benefit mankind." We accept the words in their plain literal signification.

* Read before the Soochow Literary Society, March 12th, 1886. Abridged for the *Recorder*.

The disciple is not above His Lord, so his simple obligation is that of *obedience*. No bleating of sacrificial oxen and sheep, no deafening recitation of a Chinese school, can take the place of obeying the voice of the Lord. The Duke of Wellington said, "Let the Church obey her marching orders." Paul said to Agrippa, "I was not disobedient O King, to the Heavenly vision." A month before the surrender at Appomattox, in the third watch of the night, Gen. Lee summoned Lt. Gen. Gordon to his head quarters and leaning upon the mantle, told him sadly that his army was now 46,000 against 160,000; that his supplies were cut off and that sure defeat awaited them. "Go, then," said his Lieutenant, "to Richmond and urge Congress to make peace on the best terms it can get." Gen. Lee raised himself erect and said "Gen. Gordon, *I am a soldier*." Do we not sometimes feel that legislative functions pertain to our office and that we are a M. C. or a M. P., and forget that we are simply soldiers! Senator Evarts, the son of the great Missionary Secretary, is credited, with saying, "Brethren of the ministry, stick to your calling; preach the word; make full proof of your ministry."

In addition to the commission, "Go Preach," the Master gives the order, "Be Wise;" it is not advisory, not simply a suggestion, it is a command. There is a prevalent theory;—"A man may choose a line of action; if he works at it diligently and persistently, with faith and prayer, it must succeed; God will not let it fail." There is no greater falacy. Suppose, for example, a physician should follow this theory in administering medicine, what would be the result? The orders are that our chapels and all their services be after the exact pattern shown on the Mount,—i.e. the mountains in Arabia and Galilee,—and there is no discretion left us in the matter.

There is scarcely a more deceptive phrase than the term "Missionary Work;" it is used generically to embrace as many branches of labor as we may choose to add. Missionary work in this land may be defined, *The time spent in speaking to the Chinese, whether one or many, about Christianty*. This definition is strictly Scriptural. It is not held that this absolutely excludes everything else, but it is meant to state that preaching is the sum and substance of Missionary Work (though auxiliaries are admissible to a limited extent.)

The first auxiliary is the *school*. "Feed my lambs," said the resurrected Jesus. Surely the little multitude who in the evening time throng every street are not to be left alone with no effort to do them good. The second is the *High School or College*. "The same commit thou to faithful men who shall be able to teach others

also." A command embraces all that is necessary for its execution. An educated people demand an educated ministry. Native schools do not furnish an education; they are also idolatrous. The concensus of the Protestant Churches is for denominational schools. Not that all the boys are to be preachers, but it is a reasonable hope, that out of a number of men, well trained and thoroughly furnished God will call some to the ministry. It is not to be inferred that all who are "apt to teach," are to come from the schools, for men in middle life are frequently chosen for the work. A mission without a high school is like a tall man of fine physique, with a low sloping forehead and a thimble full of brains. The distinguished educator is one of the most useful of men. The third auxiliary is the *Hospital.* This stands specially before the heathen as an evidence of the truth of Christianity. The fourth is the *Press.* It must be borne in mind that the functions of these departments are secular, though there may be an earnest effort to win the souls committed to our charge. It is secular to teach geography and arithmetic; secular to print books; secular to administer medicine though this is specially commanded by our Lord;—"Heal the sick." These secular departments are admissible on the conditions; 1st, that in comparison with the sun of missions, Preaching, they are simply small planets; 2nd, that they revolve around the sun and do not like a comet fly off at a tangent.

The question now comes before us of the amount of secularization in Kiangsu. If the male missionaries be divided into three classes, Preachers, Semi-Preachers and General Missionaries, the latter class to embrace teachers, superintendents, agents, students, doctors and colporteurs, they will stand: Preachers, 14; Semi-Preachers, 6; General Missionaries, 23. If the Semi-Preachers were divided between the two classes, they would stand as 17 to 26. If five doctors and two colporteurs were deducted it would be seventeen Preachers to nineteen General Missionaries, i.e. fully one-half of the stream issuing from underneath the pulpit is diverted into other channels. As Shanghai is the general missionary depot, some of those located there are directing work throughout the eighteen provinces, and are not strictly local Missionaries, and others are student Missionaries who may join the preaching ranks. There is no question as to the conscientiousness of those otherwise employed, of the earnestness of their labors, of their devotion to our common Lord and of their heroic self-sacrifice in the midst of arduous toils. It is not the thing itself which is so much questioned as that such a large proportion of the force is not engaged in direct conflict with the foe.

For the ladies, the statistics given below are approximately correct. The thirty married ladies do some work among the women and some in the schools. Of the twenty-seven single ladies, five are doctresses, fifteen teachers, six preparing for work among the women, and one working among the women. The teaching ladies give a fraction of time to woman's work. Of the whole, certainly not 20 per cent is given to the heathen mothers. This is a province where besides visiting in the city, a lady may go from hamlet to hamlet and see hundreds of her benighted sisters in a day. How easy the field compared with Shantung.

Secularization in Kiangsu consists principally in the use of money for the extension of the cause. In considering this part of the subject we must look at the condition of the people. Poverty! poverty! what a fearful word. The wages of clerks in Soochow range usually from $1.00 to $4.00, with their food, which is equal to from $2.00 to $5.00 *per mensem*. The women at embroidery make as a general rule from 3 to 5 cents a day. Thousands are in the depths of poverty. In the country the rent of $2.00 *per mow* leaves the farmer only his rice-straw for his year's toil. The people are not beggars for money, they are beggars for work. We cannot remove the poverty of China. Our entire salaries spent on charity will not relieve the dire necessities of those within quarter mile of our doors.

The point to which I now call special attention is *the development of foreign support in the native Church*. In this province the increase in the last ten years has been in geometrical progression. Brethren who were the monied men ten years ago, are now left behind in the race just as a one-million millionaire would stand to Vanderbilt. I do not raise the cry, "rice Christians" for I have faith in my native brethren and count them as the saints of the Lord; it is the question now of "rice Missionaries." I do not say use no money at all; there may be a wise expenditure of funds, as when Mr. Corbett with $300.00 helps fifteen schools and thus *aids (not supports)* 200 boys. We believe in assisting a poor man, full of zeal and the Holy Ghost, if he gives evidence that he is called of God to the ministry. When we see the empty benches in the chapels of some who take extreme positions, and the blanks in their work, one is led to think that perhaps The Doctrine of the Mean, leaning towards the economical side, is the safest course. That money is lavished on the work in Kiangsu, it is only necessary to state that annually in current expenses not including building, there is spent about $150,000. It is impossible to give the exact figures though I have tried to obtain them. Suffice it to say that three Missions spend $90,000; if we add two more the sum will reach

from $110,000 to $120,000 for five missions, besides the weaker Missions (financial considered). The silver question is the ringing missionary question at this juncture. Though our work is only forty years old yet her hair is silvery!

The evil of much money would be lessened by scattering forces rather than concentrating. "Divide and conquer." Let there be several missionaries, male and female, at one post with schools assistants and servants for several homes, besides the sums that liberal souls expend in charity, and the amount is very large. Also by scattering forces, work is multiplied and there is never a need of division of labor."

The evils to our rising Church are many. We are not simply to preach as Whitfield, we are to organize as Wesley, and we have to look whether *grace* or *cash* is the chief stone of the corner. As the "Mission" to the natives is a business hong, they lose sight of the spiritual nature of the Kingdom. The hill of Zion is leveled down to a paddy-field. Our employment system, is nothing, more or less, than an *ecclesiastical heresy*. The patronage system may do good to the Pagan but it is bad for the Christian. By it, to send out native evangelists, Churches have been drafted away so that what might have been a vigorous society is now a withering plant. By it, the observance of the Sabbath is made to depend on employment by the mission. By it, discipline has lost its spiritual functions and means dismissal from secular employment. By it, the Lord's Supper is spread for those who day after day eat the King's meat.

Now let it be understood that the Chinese are not a busy people like the nations of the West. Time hangs on their hands, and a Christian, without specially interfering with his daily toil, can devote one-half of his time to religious work, so that he has abundant time and opportunity to glorify God. That our native brethren should delight in propagating the seed sown by the missionary is not surprising for they are men of generous natures, and to recommend a friend to a position and obtain for him a comfortable support is according to their ideas of propriety. They lose the distinction between what is spiritual and what is secular. Preacher or teacher, colporteur or compradore, assistant or cook, helper or table-boy, Bible-woman or Ahmah, sexton or mafoo,—it is all "the Lord's work," if the missionary is the Paymaster.

The hireling system is an incubus upon our work. Where is the mission that does not long to get rid of this preacher or that? He is not a bad man but gives no evidence of a divine call. Ah. yes, he was called by man. This is sadly the case where crowds of

heathen boys are collected in schools with the design of sending them forth as harvesters and where little efforts are put forth for the conversion of the heathen.

To carry the argument farther, some native assistants instead of being helpers are clogs to the work. They stand as a wall between the missionary and the heathen. There are missionaries of active labors and devoted piety whose life work has been sapped by a preacher who was a worlding; every convert by his influence has returned to the weak and beggarly elements.

Will not some charitable person put the papers of Dr. Nevius into the hands of every male and female missionary who arrives on this coast during the next ten years? He limits his discussion to preaching assistants, whereas it should be applied to every portion of mission work. A hospital may make the local Church sick; a Boarding school may put it in the infirmary; day-schools, the elastic rice bowl, may lay it in the grave. But why should Dr. Nevius call this the "new method"? It is 1800 years of age, whereas the plan of offering the gospel *with money and with price* is a new departure.

A writer in arguing that foreign support is unnecessary says, "With very rare exceptions, a body of converts, large or small, in any land will be able to support all of their number who give creditable evidence of a divine call to the exclusive work of the ministry, in comfort equal to their own average of support." The Christians are liberal. One of our converts in the country opens his shanty for service each Lord's day. Here in Soochow the native Church rents a hall for Sabbath worship. Some years ago a gentleman in the Northern States who read *The Missionary*, offered $8000.00 to build a Church in Soochow. The Secretary, an old African Missionary, replied that the brethren could not use so large an amount, and suggested that it go into the general treasury, to which he assented. Now suppose we had had the Rev. Dr. Gooseland at the helm, the eighteen members of the Central Presbyterian Church of Soochow, under such a pile of brick and mortar, would have been in the same condition as the eighteen lying beneath the fallen tower of Siloam.

Many do not appreciate the Chinese view that the employee must think like the employer. It is a most degrading form of slavery; not simply purchasing their labor but buying their souls. If one is doubtful of the truth of this statement, let him inquire and see!

A very serious personal question is, do I help my converts to grow in grace? Is it true, as is often said, that the native Church does not flourish near the missionary center? Is it possible that

there is a sense in which the missionary may act as thorns to choke the spiritual life of the young Christian? More than this, when one who has only handled copper and who is but a child, has hundreds of dollars to pass through his hands every year, the foreigner leads his brother in the path of temptation. If it be said, "I have not time to attend to minor details;" the answer is, "No man that warreth entangleth himself with the affairs of this life." The love of money is the root of all evil to our brethren and sisters. Their conversation is not in heaven but in *cash*. Just as the Yellow River, "China's sorrow," annually overflows its banks, causing so much suffering, so the floods of mission money weaken the foundations of the sacred temple. What more effectual method of suicide than by gold leaf? An English Baptist pronounces money used in misson work as *so much poison* to the native Church. A Kiangsu Baptist calls it *the bane* and *dry rot*.

The aim of this paper is to secure the most good with our grants of $150,000. One mission with $35,000 has four men preaching, at an average of $8,750. Allowing from $2,500 to $3,500 (an average of $3,000) for each station where there are two men, we might occupy fifty cities instead of six. This allows for auxilliary work on a moderate scale. The subject, in a nutshell is this—Is it wiser to continue our present system with twenty missionaries preaching, or to take the same money to pay the salaries of 100 English and Americans who will herald a risen Jesus in Kiangsu?

Is it desirable to teach English in our Mission schools? It is said that there is a loud call at this juncture for English and that the Church ought to take advantage of it in order to give the Chinese Christians English. The thought might be advanced, that if there is a call for English it ought to be a self-supporting call. If the Chinese will support men to teach English it would be wise for the Boards to pay the travelling expenses of a large number of Christian teachers who after arrival would be at their own charges. The principal difficulty heretofore experienced has been in the matter of time. In Tungchow Fu, students are retained eleven years, in Shanghai where the Church has furnished money with a princely hand and a fine corps of Professors, the average has been about eleven months. Out of 1,000 boys only 6, up to last fall, had remained long enough to begin advanced studies. If English-studying pupils would contract on a self-supporting basis for six years, the question would present a different aspect.

A second thought is the difficulty of obtaining a foreign tongue. We know what the labor is to obtain a speaking knowledge of Chinese. English is in an enemy's country. I have watched a class

of students taught English for three years. Can they carry on the simplest conversation? If you feed them with an English spoon they will swallow, but are they not too indolent in this department to put forth the necessary effort? Is there the slightest hope of bringing the work to perfection in a school in the interior?

Dr. Mateer takes the ground, and the argument cannot be gainsayed, that it unfits them for becoming good scholars in the native Classics, which is an absolute necessity if they are to be teachers among their own people. They will have a smattering of English and despise their own books; they will be "neither fish nor fowl."

It is said that Western translations are so limited, we have only to give them English, and it opens a mine of literary wealth. But it takes very accurate scholarship to be able to work that mine. Are translations so limited? Examine the catalogues with their hundreds of publications.

What is the aim and object of the training in our Mission Colleges? Let that be kept directly before the mind. To illustrate. In Japan by a seven years course in medicine the Japanese become fine German Surgeons, but I was told that their practice was not large because the people were too poor to pay for foreign medicines. Why should they not be taught to apply their own native remedies? So let our schools be built out of Chinese materials, without the importation of American brick. Mr. Wylie said at the Conference, "In educating, *we must not denationalize them.*" There can be no more dangerous experiment, especially looking at the subject in its moral and religious aspects. We take them out of their native waters and after the approved method of the Mongolian market, inflate them with foreign water.

We need mission schools, but the school must be so conducted as to promote the interests of the Kingdom of Christ. A school changed from Chinese to English, goes from the Church to the world. The students do not look forward to be evangelists to their own people, but evangelists to the foreigners at a port. There is also the question as to the commanding position of a mammoth school, where there is a coney Church. Will not the latter be so overshadowed that it will pine away and die for want of the sunlight of heaven?

Let us glance at the subject of teaching English to girls so ably discussed in Woman's Work May 1884. The writers say:—"Did we bestow this (English) upon them in the undeveloped state of their moral and spiritual nature, we should be putting dangerous weapons into weak, unskilled hands, and might hinder rather than advance

the elevation we so much desire." "To be able to read and write her own language would place a young Chinese woman intellectually far above ordinary Chinese women, and would fully satisfy almost any Chinaman who seeks an educated wife, while we all, who live at the open ports, know to what class a knowledge of English would render her most attractive."

The apostle James discusses the question of a pious and godly ministry. He calls the life of faith and prayer the body, and active labor the soul, the reverse of the way we would have said it, showing that it is an inspired illustration. A man may be full of the Holy Ghost and join in the daily prayer meeting, but unless he gives an active proof of his ministry he is a corpse. The body of faith without the soul of works is dead.

SEVERAL REPORTS OF MEDICAL WORK.

WOMAN'S MEDICAL WORK IN SWATOW.

Miss C. H. Daniells M.D. sends us the following report which we regret could not have appearedin our January number:—

MY medical work in Swatow began in 1879 in a small dispensary. Under the supervision of Rev. S. B. Partridge two small buildings were completed, and opened to Women and Children in January 1883.

It has been the intention of those interested, to maintain well a limited medical work, and not to allow its dimensions to exceed, or its character to pass beyond, that of a real evangelizing agency. This beginning of a Hospital for Women and Children is under the auspices of the Woman's Baptist Missionary Society of the West, which is auxiliary to the Missionary Union. The two buildings are well finished and fitted and finely located for ventilation and drainage, being on a side hill which is visited by the fresh sea breezes and drained perfectly by well constructed drains. At the foot of the hill a living stream furnishes the necessary abundance of pure water. The location provides for another building. The buildings as now arranged accommodate twenty-two patients, furnish a dispensing room, a waiting room, cook room and a bath room. It is one of the most delightful places in all China, and it makes my heart ache to tell you that when I had been but eight months in the enjoyment of that work which I had striven so hard to establish, when the building was well filled with patients and I was most happy in the work, I was attacked by Sciatica, which finally brought me home.

In my hospital I employed a Bible-woman and two nurses. The dispensary was open to out-patients three days of each week, and about 900 patients thus received attention during the eight months. Among the in-patients three were brought to Christ, two of whom He has since called to Himself, and others were greatly interested in the Gospel as presented by the faithful Bible-woman. I have never been ambitious to make my work appear great from a medical stand-point, but I have been extremely desirous to make it a means of bringing souls to Christ, and so I have endeavored to do an acceptable medical work.

It is the purpose of the Board to send another lady physician to Swatow in the Autumn, if possible, and if I am again able to do the work, I purpose to return to it. This temporary closing of the Hospital is one of the many perplexing experiences through which the Father teaches the children to take a firmer hold on Him, and while they work to do it with *His* honor in view, and to leave results to Him.

THE HANGCHOW MEDICAL MISSION.

The Third Annual Report of Dr. Main's work, in connection with the Church Missionary Society, speaks of having entered on a new stage of development. In September, 1884, the old Hospital was pulled down, and on the 14th of May, 1885, the new building was dedicated in the name of the "Great Physician." The statistics of patients treated during 1885, give us the following figures:— Out-patients (only one visit registered) male 5,899, female 2,032; In-patients, male 306, female 68; suicides, male 48, female 31; visited at their homes 180; seen in the country 1,460; Total 10,024. The average length of stay in Hospital of in-patients, thirty days; Daily average attendance, 89; number of visits by out-patients to the Dispensary, 13,040; Visits paid at their homes 1,216. The number of surgical operations was 761; of which 173 were on the eye, and 289 extraction of teeth.

Opium-smoking is illustrated by several cuts, copies of Chinese pictures. Of the 123 who were admitted, only six left the Hospital before a cure was effected. "As to what percentage of them remain steadfast after they leave us, I am not prepared to say; however, I can bear testimony to the fact that *all* do not return to the degrading pipe. Cured opium-smokers require to be rejoiced over with fear and trembling." Dr. Main bears unequivocal testimony to the terrible results of the habit, the concluding words of which are;—"Opium-smoking is sucking the life out of the people; it robs them of their funds, friends, and filial affection, unfits them for their work, and hurries them to destruction and the grave."

Fourteen medical students have been under training during the year, and a good deal of time has been devoted to them. "An efficient Native Medical Mission Agency is much wanted in China," says Dr. Main. Several pages of the report give facts regarding the riot on the 29th of July, and in regard to cases of Malingery and to native Superstitions. Regarding the religious work, Dr. Main says;—"During the year we have had much encouragement, and higher satisfaction than that derived from relieving human suffering. A few patients professed faith in Jesus Christ, and some few of them we trust are really hopefully converted. Our work has taken root, and its influence is being felt not only in the city but all over the province."

THE TUNGCHOW DISPENSARY.

Doctor Jas. B. Neal kindly sends us the First Annual Report of his Dispensary in Tungchow Fu, Shantung. Besides a well-situated and very convenient Dispensary, Dr. Neal had a room in a temple with a few beds. "The whole number of visits to the Dispensary during the year was 4,020, the whole number of days open 244, giving an average of somewhat over sixteen a day; besides which fifteen cases were treated in the Hospital." Diseases of the eye were of course very prominent, after which came skin diseases, but among general diseases, dyspepsia holds by far the most commanding position. "The Chinese here in North China all eat their heaviest meal late in the evening, and as their food is mostly vegetable, with a great deal of waste in it, they are compelled to eat enormously, until by constant abuse and stretching, their stomachs are outraged to the last degree. If there is any virtue in hot water certainly the Chinese should have healthy stomachs, for they consider it very bad indeed to drink any but hot water, especially at their meals. Notwithstanding their care in this respect, and despite the fact that they consider the stomach the very centre of life, they nevertheless are extremely disordered in that important organ." Dr. Neal finds it very hard, as others have done, "to make the Chinese understand that they owe anything to themselves, or that they are bound to second efforts that are being made to help them in sickness." Dr. Mills has helped in the religious work. "It is the earnest wish of all interested in the Medical Work in Tungchow, that it should be made a strong and helpful adjunct to the preaching of the Gospel. If it fails in accomplishing good for souls, the main object in our coming to China will also fail of its accomplishment."

THE MACKAY MISSION HOSPITAL.

The report before us covers 1884, and 1885. The Hospital is under the care of Dr. C. H. Johansen, and is in connection with Dr.

Mackay's Mission. The war with France prevented the earlier publication of the report for 1884. Assistance rendered wounded soldiers, "has somewhat contributed to mitigate the hostile feelings of the Chinese population against foreigners." One hundred and eight-five soldiers were received into the Hospital, and 1,500 more received treatment. Dr. Johansen intimates that he will be obliged to leave the work temporarily in other hands, and gives with well-grounded satisfaction the figures of increase of patients, from 738 in 1878, to 3,012 in 1884, and 2,806 in 1885.

Dr. Mackay reports of his Medical Work in the country, which was interrupted for a year. He was welcomed every where on his reappearance. Since the French left he has extracted 1,047 teeth, and with the assistance of his preachers has relieved 2,784 cases of suffering, some of which were rather grave cases. "Be the glory of iron-hearted warriors to shed blood and cause weeping and woe. Be it ours to 'heal the sick,' raise aloft the red cross, unfurl the white flag to the breeze, and proclaim *Peace* to a world full of misery and sorrow."

THE MEDICAL MISSIONARY HOSPITAL AT FATSHAN.

This Hospital is in connection with the Wesleyan Missionary Society, about fifteen miles from Canton, and the report before us is for 1885. The Hospital is under the care of Drs. Wenyon and Macdonald, with Mr. Anton Anderson as Apothecary. The circumstances of the work were not very favorable during 1885, owing to the hostilities with France, the fall of Langson, and the advance of the French forces upon the frontier of Kwansi, yet the five years of past work had so established the reputation of the Hospital that the patients were almost as numerous as ever. Out-patients, new cases, 4,131; old cases, 4,291; in-patients 499; patients visited at home, 85; total 9,006. Of Surgical cases there have been 306. A third of these patients were women. "The unwillingness of Chinese women to consult male physicians must have been very much exaggerated," says the report, "or social opinion here differs considerably from that of other parts of China. There is of course, a wide-spread prejudice against foreigners, and therefore against foreign physicians, in all sections of society, and timid women are more likely to be affected by this prejudice than men, but we have never had any lack of female patients, and among them have been members of the aristocratic families, the wives or mothers of some of the high mandarins whose homes are in Fatshan." The floods of 1885, were more disastrous than usual. Frequent aid has been sought in cases of attempted suicide. Pulmonary consumption is spoken of as a common disease in that part of China. Fifty cases of chronic Opium Poisoning were treated. Sixteen days of complete abstinence from opium is enforced. Neither opium nor its alcaloids are used, but the first few days of abstinence are with the majority days of intense misery. It is feared that few have strength of will enough to resist the lure, when they again return to their old associations. Dr. Wenyon and Mr. Anderson went by request of the Chinese Government, in April, to Lungchow, where they rendered

important medical and surgical assistance. Six patients in the Hospital at Fatshan (one man and five women) have been received by baptism into the Church.

THE FOOCHOW MEDICAL MISSIONARY HOSPITAL.

This institution is in connection with the A. B. C. F. M. Mission, and is under the care of Dr. Whitney. It is the Fourteenth Annual Report that is before us. During the greater part of 1885 the Hospital was under the care of Dr. T. B. Adam, and of Dr. T. Rennie, until Dr. Whitney's return from the United States, in November. The number of in-patients was 604; dispensary patients, new 2,615; old 645; making a total of 3,864. The number of Surgical Operations was 425. The number of in-patients was greatly increased over former years by the increase of soldiers in Foochow, and the favorable impression made upon Chinese Military Officers by the skill and help of the native assistants; a subscription of $300.00 having been received from the officials through Mr. Wingate, the United States Consul. Two of the assistants received the fifth and sixth Degrees of Military Honors, the text and translation of which are given at the end of the Report. Five cases are mentioned as having become interested in the truth, regarding which Dr. Whitney says;—"While it is pleasant to do so much that is purely philanthropic, it is gratifying also to see some of it crystalizing into that which is Christian."

Echoes from Other Lands.

The Rev. J. R. Goddard, reports to the *Baptist Missionary Magazine* that the Churches of their connection in the Chekiang Province, "Are advancing well in the line of self-support; i.e., they are learning how to govern themselves, and to transact business. The Church at the West Gate, Ningpo, has since February, [1885], paid half the salary of its pastor. Next year, I think, they will raise three-fourths. They are very poor, and have not yet learned the blessedness of giving, but I think they are doing very well, and are willing to do all they can."

The *Missionary Herald* for April has a letter from Dr. Blodget, which reports that the Peking College, under the Government, has recently received an impulse in its forward movement. There have been 500 candidates for entrance, of whom 100 or more will probably be received, of more learning and ability than those admitted in previous years. "The President of the college and two of the older professors have recently been decorated with the rank of Chinese magistrates of the third and fourth grades respectively, which fact will have its influence in elevating the institution in the estimate of the Chinese."

The Church Missionary Intelligencer for April, gives the Annual Reports of Right Rev. Bishop Moule, Archdeacon Moule, and Rev. J. C. Hoare. Archdeacon Moule reports the baptism at Shanghai during the year 1885 of five adults, which with accretions from Ningpo and Hongkong, carries the membership up from thirty-seven to forty-nine. The Cathedral congregation collected on Advent Sunday $330.00 for the C. M. S. work in Shanghai. Mr. Hoare gives full accounts of his evangelistic efforts and those of his theological students during the summer, which have before been noticed in *the Recorder*. He says:—"I hope that in this work we have the commencement of a native itinerant band. Half a dozen such men carrying the Gospel to places where Christ is not known would, through God's grace, be a power in the province; and I see no reason why such a band should not be set on foot before twelve months are over. With the Society's consent and the necessary funds, we might set it on foot at once." Mr. Hoare closes his report as follows:—"Men and women, old and young, are now eager, and working hard for the spread of the Gospel. Above all, they are praying. The spirit of prayer has been deepened of late; and in all sections of our mission, amongst men and amongst women, amongst the boys and amongst the girls in the schools, prayer meetings are frequent. May we not therefore look for an outpouring of the Spirit of God upon this place?"

Rev. G. W. Woodall of Chinkiang writes to the *Gospel in all Lands* about one of their native preachers, appointed at the Annual Meeting to their district, who arrived late Saturday night, too late to make preparations for meals on the Sabbath, and who with his wife and daughter had decided to fast for the day rather than go to the shops to purchase any thing on the Sabbath.

The *Church Missionary Intelligencer* for March contains a short letter from Messrs Smith and Studd of the China Inland Mission, Ping Yang Fu, to "Intending Missionaries," giving first a number of "warnings and hints," as sensible as they are Scriptural, and closing with a few facts regarding possibilities of work in China; stating that in three or four months of ordinary study, a man can do most useful work; and giving a favorable estimate of Chinese diet, dress, and traveling facilities, and of the opening for work. Their last sentence is, "We want *laborers* who know God, and believe in the Holy Ghost."

Editorial Notes and Missionary News.

NOTES OF THE MONTH.

It is stated that arrangements have been made between the French and Chinese Governments in consequence of which the so-called North Cathedral, in Peking, which overlooks the Imperial Palace, is to be removed to another site at the expense of the Chinese Government, who also are to provide the new site.

Dr. J. C. Thomson and Mr. Hager recently returned from a long and thorough tour in the South Western part of the Kwang-tung Province, visiting many places not before seen by foreigners. They made large sales of books, and dispensed medicine also, though their rapid passage from place to place prevented much Medical Work.

We learn that Dr. E. G. Horder, of the C. M. S. Mission, is preparing to build a Hospital at Pakhoi.

The Rev. Ernest Faber, lately of Canton, has removed to Shanghai, where he will act as editor in connection with the Book and Tract Society of China. We welcome him, as a great addition to the working missionary force in Central China.

The Gospel by Mark in Mandarin, for the blind, after Mr. Moon's system, has just been published in England, the romanization having as we understand been done by Mr. Hudson Taylor. A few copies have been received, and can be had by application to the China Inland Mission. An introductory note mentions the fact that this is the 250th language in which the Scriptures have been printed after the so-called "Moon System." We learn also that the Gospel of Matthew and the Acts of the Apostles have been stereotyped by Mr. W. H. Murray, in Peking, on the Braille System of points and lines.

The following statistics are reported from Japan for December 31st, 1885. Number of Churches 151 (31 more than in 1884, and 63 more than in 1882); Members 11,604 (2,925 more than in 1884, and 7,835 more than in 1882;) Contributions $23,406.97 ($6,415.37 more than in 1884, and $10,949.90 more than in 1882).

We are rejoiced to hear that at last a purchase of land has been effected at Paoting-fu for the houses of the mission at that station.

The American Bible Society, in advance of the application from Peking published in our last issue, (which has not yet reached them) have authorized the publication of a tentative edition of a gospel of Dr. Blodget's and Bishop Burdon's Easy Wenli version, founded on the Northern Mandarin, and the Gospel of Matthew is now being sent to missionaries and friends of the Bible, for critical study.

A missionary from China, at a recent meeting in Providence, Rhode Island, United States America, said :—"I favor the anti-Chinese movement, for California is too corrupt a place for the Chinaman to be in. Let him stay at home until a purer Christianity may meet him than that now offered on the Pacific Coast.

At the last Annual Meeting of the Methodist Mission in North China, it was resolved that, to the Boarding School at Peking, a school shall be annexed for the children of missionaries and other foreigners, the school to be called the Wiley Institute; but we are informed that the development of this project is a matter of the future.

We learn from *Nature*, of the death of Prof. Zakharow, of the University at St. Petersburgh. He came to China as a Russian missionary nearly thirty years ago, and became eminent for his philological learning. He was the author of a Manchu-Russian Dictionary published in 1875, and he left a Chinese-Manchu-Russian Dictionary almost completed. He was also the author of a Grammar of the Manchu language.

We learn from the *Athenæum* that the Prince of Wales, as President of the Health Exhibition, has presented to the British Museum the collection of 600 books in Chinese, (being translations of European works into that language,) which was exhibited by the Chinese Government at South Kensington last year.

Numbers five and six of the *Journal of the China Branch of the Royal Asiatic Society*, published in one, make a very valuable pamphlet. The symposium on "The Chinese Theatricals" would have furnished illustrations to Mr. Posnett in his recent volume on "Comparative Literature." "The Seaports of India and Canton described by Chinese Voyagers of the Fifteenth Century" interesting as it is, is less attractive than Dr. Hirth's invaluable, "List of Books and Papers on China published since 1st January, 1884." It is evident that this Society has entered on a stage of increased activity and usefulness.

THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.

We have received a copy of a Petition of the World's Woman's Christian Temperance Union to the Governments of the World, collectively and severally, beseeching them, "To strip away the safeguards and sanctions of the law from the Drink Traffic and the Opium Trade, and to protect our Homes by the *Total Prohibition* of this two-fold curse of civilization." For the entire text of the Petition with the accompanying Explanation, we must refer to *The Temperance Union*. It is to be signed only by women. That this is no mere paper-movement, is shown by the fact that Mrs. Mary Clement Leavitt is now making the tour of the world under the auspices of the Branch of the above-mentioned society in the United States of America, which is simply a Preliminary Committee for the organization of a World's Union. She has recently visited and organized the work in the Sandwich Islands, New Zealand, and a large part of Australia. It is supposed that it may take at least five years to work up the petition, and secure the perfect organization of the World's Union, and whatever time and expense it may involve, the women who have already taken hold of this movement are prepared to devote to it. In due time Mrs. Leavitt may be expected in China, when we can assure her of a warm welcome from all Total Abstinence men as well as women. Perchance she will give this cause among us the impulse it just now so much needs.

THE AMERICAN MEDICAL MISSIONARY ASSOCIATION.

On the 19th day of March, 1885, a society with the above name was organized in Chicago. It follows the example of the Edinburgh Medical Missionary Society, and proposes to aid young men and women in acquiring a thorough medical training, and to furnish the various Missionary Boards with Medical Missionaries, and also to establish, either independently or in co-operation with other Societies, Medical Mission Stations and free Dispensaries among the heathen. It does not yet seem to have done more than to organize and commence the publication of a quarterly magazine

called *The Medical Missionary*, the first number of which, for January, 1886, is before us. Its terms are $1.00 a year, with a reduction of fifty per cent to Foreign Missionaries. Notwithstanding the number of missionary magazines, we shall rejoice if there is found room for yet another without denominational connections. We also note with interest that the New York Medical Society for local Missionary Work, has now become also a Foreign Missionary society, with a training medical institute attached.

Diary of Events in the Far East.

April, 1886.

A massacre of 442 Roman Catholics reported at Quang Bang, Annam.

21st.—Uprising against the English at Mandalay.

25th.—Liu-Jung-Fu, the Black Flag Leader, appointed Colonel of Namoa, by Imperial decree.

29th.—A great fire at Singapore.—Volcanic eruption at Smeroe, Java.

May, 1886.

1st.—The newly laid-out Garden in front of the old French Consulate Buildings at Shanghai, opened.—Mr. C. A. Sinclair retires from the English Consular service, after forty-three years in China, the last twenty-five of which were spent at Ningpo.

12th.—H. E. Teng Chên-shin arrives at Canton from labor on the frontier of Tonquin in the Delimitation Commission.

17th.—Prince Ch'un receives all the Consuls and the Commissioner of Customs, at Tientsin.

19th.—Col. Denby, United States Minister to China, arrives at Shanghai from a visit to the southern ports.—Sir John Walsham, British Minister to China arrives at Shanghai from England, *en route* for Peking.

23rd.—Prince Ch'un received at Chefoo by thirty men-of-war of various nationalities.

Missionary Journal.

Births, Marriages & Deaths.

MARRIAGES.

At the English Consulate Newchwang, April 21st, by the Rev. John Macintyre, (United Presbyterian Mission) Rev. Thomas C. Fulton M. A. (Irish Presbyterian Mission) to Miss Barbara M. Prittz (United Presbyterian Mission.)

BIRTHS.

At Lawrence, Otago, New Zealand, February 1st, the wife of Mr. A. Don, (of the Otago and Southland Presbyterian Chinese Mission) of a son.

At 142 Ingleby Drive, Glasgow, 20th February, the wife of Thomas Paton, of the B. and F. Bible Society, of a son.

At Nankin, May 3rd, the wife of Rev. J. Jackson of Wuhu, of a son.

DEATHS.

At St. John's Shanghai, Monday, 3rd May, Charlotte Irene, beloved wife of Rev. Sidney C. Partridge.

Arrivals and Departures.

ARRIVALS.

At Shanghai, May 10th, Mrs. A. Dowsley and three children, from England for Ichang.

At Shanghai, May 21st, Miss Nellie R. Green, for M. E. Mission North China.

DEPARTURES.

From Hongkong, April 28th, for Honolulu, Rev. R. Lechler and wife.

From Shanghai, May 1st, Rt. Rev. Bishop Boone, for Europe.

From Shanghai, May 5th, for United States America, D. E. Osborne M. D. wife and child of Taiku; and Mrs. A. P. Parker of Soochow.

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RELIGIOUS SECTS IN NORTH CHINA.

BY REV. J. EDKINS, D.D.

THE tenth century was in China a remarkable period of change, and had an immense influence on the two centuries following. The appearance of a great Tauist Ch'en tw'an at that time, and his friendship with the emperor Sung tai tsu, gave an impulse to the Confucian literati which they much needed. They had been devoting their energies to poetry and Buddhist studies. But from this time they turned to the contemplation of philosophy. Tauism and Confucianism were destined to come into combination and modern Chinese thought was to be greatly influenced by this union and by the effect of Buddhist philosophy.

In the common school edition of the Yi king a diagram of the sixty-four kwa is given in the introduction in the form of a square inscribed in a circle. Another contains the eight kwa, the four figures, the two spheres and the great extreme, in a diagram. Another diagram has the eight kwa in a circle, and a fourth contains the sixty-four kwa, the eight kwa, the figures, the spheres and the great extreme. These four diagrams are all inscribed with the name Fu hi as the author, but they really came from Ch'en tw'an, from whom they were transmitted through two generations of pupils to Shau yau fu, in whose writings they constitute what is called the doctrine of the former heaven 先天之學. In accepting Tauist help in interpreting the Yi king, Confucianism formed a junction with Tauism. At the same time aid was not refused from the Buddhists. The whole field of Confucian doctrine as gathered from the classics was gone over carefully by a long succession of able scholars and the result was the voluminous series of works usually known as those of the Sung philosophers. The work of this school is the

direct result of the comparative study of the three religions made accessible by the new art of printing. During the 11th century Shau yau fu's system of the Sien T'ien, 先天, obtained great currency. It spread so much faster that he was fond of numbers, and instituted a numerical philosophy of an astrological nature. Contemporary with him was Ch'eng yi who gained great fame as founder of a new school of Yi king philosophy called 理學, Li hio. He made or tried to make the Yi king moral only, but he accepted Shau yau fu's diagrams for his edition of the Yi king, so that the principles of the Li hio and of the Shu hio, 數學, live together in this book. Not only did Ch'eng yi accept the diagrams, to place at the beginning of the work, to be conned by teachers and scholars all over China wherever the book is used; he also accepted the idea of 京房, King fang, of the early Han dynasty with regard to the arrangement of the sixty-four kwa among the months and the periods of five days each called Hen. No one then may claim for Ch'eng yi that his philosophy was purely and exclusively moral. So far from its being so, it is tinged throughout with the very old fashioned and extremely one-sided physical theory of the Han ju. Still on account of his own predominantly moral tendency in his way of explaining the Yi king, his system is called the ethical school (Li hio) of the Yi king. In the 12th century came Chu hi, who accepted Ch'eng yi's work on the Yi king as satisfactory, but being himself realistic in tendency he spoke a powerful word for divination as the prominent aim in the Yi king. The consequence is that Shau, Ch'eng and Chu, have all had a share in placing the Yi king in the position it has since held in education and literature. At the same time Chu hi bent his energies to make the Four Books fundamental and essential, and through the work he expended on these works and on the Odes, he has had more to do than any other man in moulding education and literature to its present shape.

Several schools sprang up in the Ming dynasty and among the founders of these 王守仁, Wang sheu jen,* was the most eminent. There was something mystical in his ideas. He felt that man was the soul of the world and insisted that there is nothing so high or deep as man's intellectual and spiritual nature. The work of the sage he says is to persuade men to think quietly about the light and energy of the soul, and to make this their instrument in searching into philosophy. He pointed out to his pupils how in taking this course he differed from Chu hi, who said it was his aim to comprehend and teach the external rather than the internal.

* See 王陽明集.

Wang sheu jen made in the quiet times of the Ming dynasty quite a breeze in the homes and schoolrooms of the literati of those days, who wondered that he should dare to differ from Chu fu tsze. His influence was great and doubtless had no little to do in moving the people to think for themselves, as they soon after did when they proceeded to found the secret sects of Shantung and the adjacent provinces.

I feel very much indebted to Dr. Porter of Te cheu in Shantung for the account he has given of the Pa kwa sect.* My object in this paper is to build up a theory, based very much on his facts, to account for the growth of these numerous sects. From what has been said it will be seen that among the causes at work in producing these sects one powerful one is the Yi king, another is the union of Tauism with Confucianism in the theories of Shau yau fu. A third is the reaction of a mystical philosophy introduced by Wang sheu jen against and rendered inevitable by the realism of Chu hi.

The idea of Shau yau fu in making current the term 先天之學, sien t'ien chī hio, was to teach a philosophy of the Yi king anterior to that of Wen wang and Cheu kung. I suppose he looked upon the Li ki and Cheu li as containing a superabundance of detail and observance, and wished to reduce the doctrine of the sages to its primeval simplicity. But whatever his motives, he succeeded in making the phrase 先天, Sien T'ien, quite popular. It is this name which we find attributed to the founder of the Pa kwa sect described by Dr. Porter, who was called Li sien tien, 李先天, and who lived a little after the time of Wang sheu jen in the 17th century. Probably the name may be fictitious.† Li means 老子, Lau tsï, and Sien T'ien is the primeval teaching of Fu hi. The Pa kwa sect may be regarded as a school of mystics searching for and finding the cause of all things by contemplation, and regarding the inward light of the soul as a better guide than that supplied by those books which men so much admire. It is a form of teaching, which is, as the name Pa kwa shows, professedly based on the Yi king.

Dr. Porter conjectures a political origin for the sect. I should rather imagine that it grew up as a mystic religion. Its organization may have afforded a temptation to revolutionists who may have sought to enlist the people belonging to it in their schemes. Their brotherhood and night meetings would induce

* *Chinese Recorder* for January and February in the present year.

† The books of these sects are compiled on the model of Buddhist fictitious works, Tauist works and novels. They may be treated as fictitious literature.

revolutionists to desire their help. On this matter facts are needed.

For the origin of the phrase 無生, Wu sheng, as the cause of all things, we must go back to the Yi king and the earliest Tauist books. The Yi-king phrase is 太極, Tai ki, the great extreme. But the Yi king is a realistic book, as are the Cheu li and Li ki, and there is in the term Tai ki no notion of a soul of the world or inward light or a creating principle. It speaks only of a beginning out of which all forms and beings sprang. Lau tsï's thinking is different from this. He is bold and suggestive and very fond of speculating on the fundamental nature of the Universe. The phrase Wu sheng may very well come from his 有生於無, yeu sheng yü wu. The actual has sprung from the non-actual. When he says that nothing is the source of things, he means so far as we can judge, a producer after all, for he uses the term mother in more than one place, and this was not simply because he was endued with a loftiness of imagination which made his pregnant sentences more captivating, but because he found it impossible to escape from the necessity of a first great cause.* He was the first to set the example of resting the universe upon nothing on the one hand, and attributing to that nothing the attributes of a personal divinity on the other. There is nothing therefore so important as the Tau te king in the whole history of Tauism and the successive developments of this religion repeat over and over again the union of a divinity or divinities that may be worshipped, with philosophical dogmas stating that all nature rests ultimately on a primeval nothing. This then is what we find in the 無生, Wu sheng, of the Pa kwa sect.

If these small sects however never attain to the dignified abstruseness of phrase that belongs to a writer like Lau tsï, we do not wonder. The name chosen for their conception by the Pa kwa sect is 無生老母, wu sheng lau mu, the aged mother who herself was not born, that is; the creator without beginning. Let us compare it with the terms used by Lie tsï, 生物者不生,化物者不化, "that which produces is not produced. That which changes is not changed." This he says at the beginning of his book in his account of creation. It seems to embrace exactly the idea of the Pa kwa sect, but adds to it. He also says "that which "is not produced can and must produce. That which is not "liable to change can change other things and cannot but do so. "The unborn is always producing and renovating. We see this

*有物混成先天地生可以爲天下母.

"in light and darkness (yin yang) and in the four seasons." Lie tsï seems here to have the Yi king in his mind. He proceeds to quote the Tau te king, 谷神不死,是爲玄牝, "The spirit of "the valley does not die. It is the dark (female) mother." 玄牝之門是謂天地根. "The gate of the dark mother is the root of heaven and earth." The valley in this passage is an allusion to the emptiness and impalpable nature of soul. The word 玄 means the obscure and dark. While the original spirit is producing it is also unseen. Lau tsï aims at immateriality and freedom from all realistic conception, and yet he uses words which imply colour and form in effecting his object, as; hiuen, "dark;" men, "gate;" mu, "mother."

Thus it appears, that the idea of mu, mother, the conception of all things resting upon and being derived from the unborn, and the absence of mythological personages, are obtained from Lau tsï and his immediate followers, while the notion of the former heaven of Fu hi and the denial of the philosophy of Wen wang, are taken from Shau yau fu's speculations upon the use of the Pa kwa.

It might naturally be expected that the influence of Buddhism would also be visible in the Pa kwa sect. They have the phrase 參禪打坐, ts'an c'han ta tso, sitting in meditation, the judgment after death by Yen wang, the phrase 渡化, tu hwa, to convert by instruction. Frequently also the name Buddha is introduced in the books of this sect.

In the Wu wei kiau we have a sect based on Buddhism, as the Pa kwa men is upon Tauism. There is an account of it in my work in Chinese Buddhism.

At Tsi'ng cheu fu in Shantung there is a sect called the 金丹門, religion of the golden elixir. Last year Rev. Timothy Richard shewed me a book of this sect. The reputed author was Lü tsu, or Lü chun yang, of the Tang dynasty. It was dated in the 8th year of Kanghi, 1669. The book was called 呂祖指玄篇秘註, secret explanation of the treatise by Lü tsu on pointing out the mysterious. We are prepared to understand the word Hiuen by what has proceeded. It is the dark hidden principle or cause of the world. The book purports to have been given at a spiritualistic seance such as the Tauists have been accustomed to hold ever since the time of K'eu c'hien chï, 寇謙之, of the 6th century, to bring down the noted Tauist teachers to hold conference with worshippers. Lü tsu appeared and announced that he came in mercy to the deceived ones who did not know how to seek life and were not aware of the dark principle, 玄機, which would help them. As they could not otherwise be saved he had prepared this book and left it in a cave in the vicinity of T'sing cheu. Whoeve

should obtain this book, must put his hat and robe straight, burn incense and provide lamp and water in the still night. Facing the Great Bear he must specially thank that god. This done he must in a secret spot each day after dawn, with water and fire and drugs according to measure, prepare the elixir of the dragon and tiger. Releasing it from its covering (ch'iau) he must take it into his mouth and receive long life as his reward. He will be able to drive away demons, obtain 3,000 years of merit and be suddenly commanded to fly upward to heaven where he will live and never grow old as I do.

This is signed by Lü chun yang of the Tang dynasty.

From this introduction it may be concluded that the anonymous founder of the Kin tan sect now flourishing in the prefecture of Ts'ing cheu completed his book A. D. 1669, and founded his society at the same time.

In another book which my friend Mr. Richard lent me, the god Wen chang ti chiun in the great Bear is brought down in the same manner, in the year 1744, to give instruction in the Tsing she, 精舍, or pure well-provided chamber of the Chen ju monastery. On this occasion the god said that in the Sung dynasty all the true men met on a desert plain, and five bearing the marks of age discoursed in succession. Orders were given that wise men should be born into the world. In consequence several of the genii became incarnate in the most celebrated scholars of the period. They are Ch'en tw'an, the brothers C'heng yi chwen and Ming tau, Su tung po and Shau yau fu. These were in consequence all inspired by the genii that dwelt in them, to teach their doctrines. It was in this way that the Sing li philosophy was produced. But the principle of the Sing li needed to be made clear, and hence this book was compiled in pursuance of the intimation of the god.

In the year 1674 the god Kwan ti is represented as coming down to give instruction. This is in the same book as the last. He announces that there is a great want in the classics. They do not teach the dragon and tiger, mercury and lead, the great art of the seething caldron with its purifying effects, the self-training method by washing, and other means. He insists on purity of heart and diminution of the desires, on sending away the principle of darkness and holding fast the principle of light, on the meritorious efficacy, 功化, of the wise and mighty, 聖神, laboring for the good of men, in order to attain the point of release from the shell, 脫胎, and the end of effort 了手.

In addition to these two statements serving as prefaces, there is another, consisting of an announcement by Lü tsu in the year 1793.

Mencius comes down to state his opinion in the year 1740, and the old man of the sun in 1787. These five statements have all an oracular look. By this device a sort of divine authority is imparted to the pretensions of the real bookmaker, and his followers please themselves with the idea that in obeying him they are obeying a divine behest.

These sects are spread in Chili quite as much apparently as in Shantung. Years ago I baptized a man from Teng jun hien, east from Peking, since lost sight of. He belonged to the Hung yang men. He was a strong vegetarian. His feelings were very easily touched, and he would weep when praying so that his words would be choked by his weeping. South and east of Peking we have the Yi chu hiang sect. A convert tried hard to persuade a man of this sect who desired to be a Christian, to abandon the habit of worshipping a stick of incense when at prayer. He could not be persuaded and continued in his old religion, preferring this one thing to the gospel which required him to abandon it.

The White Lily sect still exists as a religion without any political importance whatever. The followers of this religion, once so famous, live quietly without proselyting, two or three families together. They may be found in the neighbourhood of Te cheu in Shantung.

Dr. Porter has observed that the Pa kwa sect will not admit the identity of Shangti with the supreme spirit whom they call Wu sheng. This is what might be expected, and I do not see that it has any bearing on the claims of Shangti to be the best Chinese term for God. The Pa kwa men, with the eleven other sects mentioned in page three of Dr. Porter's paper, and in addition to these, the Wu wei, the Sheng hien, the Tai shang, the Kin tan, the Tsai li, the Hiau hau, 學好, and probably many more, are all mystic sects, following an inward light and denying all exoteric views. They dispute the benefit of all books, images, and aids to worship except their own. They are like a man looking through a telescope at some distant star which becomes magnified to his view. He sees only that and the sky near it. In some respects Christianity is mystic too for it has an inward voice, and it delights to gaze on the infinite; but its out-look is world-wide, and it aims to embrace all nations, all history, and all time within its field. It is the only religion that has ever undertaken to translate its sacred books into all the languages of the world. Christianity must therefore in China go back in its inquiries beyond the rise of all the sects and learn what in the ages nearest to the time of Noah, Abraham and Moses was the amount of light on God and his law possessed then by the

wisest among the Chinese people. In this important labor, to know the usage of a sectary in our time residing in the plains of Shantung or Chili and confining his reading and thinking to one or two modern books, may be worth something, but to know what the whole nation thinks, and what the books say, is worth much more.

METHODS OF MISSION WORK.

LETTER VII.

By Rev. J. L. Nevius, D.D.

BEGINNING WORK.

TO missionaries beginning their work *de novo*, without native converts or enquirers, and without a knowledge of the language, many questions arise of the first importance, which have not been touched upon in the preceding letters. As the beginnings of work contain the seeds of future growth and development both for good and for evil, every step should be taken with deliberation and prayer. In addressing my younger brethren I take it for granted that they will not be unwilling I should use a degree of freedom in detailing some of my own observations and experiences.

The study of the Language. It may well be a matter of congratulation that the newly arrived missionary is exempt, for the first year or two, from the pressure and responsibility of deciding the many questions of mission policy upon which he must form an opinion at a later period. Whatever department of work he may devote himself to in the future, there is no room for doubt that his first duty is to give his time and energies to the thorough acquisition of the language as a necessary prerequisite to usefulness in work of any kind. For this, it is of the greatest advantage to be free, as far as possible, from cares and interruptions of every description.

It is very desirable to obtain the occasional assistance of some foreigner well versed in the language in guarding against mistakes which are almost sure to be made in pronunciation, tones, aspirates and idioms. None of these should be neglected. It is well to know from the first that the ear has to be trained as well as the vocal organs, and that in this one's own senses are not to be depended upon. It often happens, as two or three persons listen

to the same vocal utterance that each hears it differently, according to his individual habit or preconception. Of course all cannot be right. Where acknowledged authorities agree, if the learner follows his own ear in opposition to them, he will probably go astray in ninety-nine cases out of a hundred. Where authorities differ, it will generally be on comparatively unimportant points with reference to which it makes little difference whether you follow one or the other. Even the sounds of an intelligent native accurately heard and reproduced, are not as sure a guide as a thoroughly elaborated and consistent classification of sounds like that found in Williams' Dictionary, or Wade's Syllabary, or the dictionaries and phrase books representing the southern dialects of China. Variations of individual teachers from the standard pronunciation will probably be found to be localisms or personal peculiarities. The systems of pronunciation referred to are the result of the consensus of opinions of many foreigners, who may be regarded as experts, and of numerous trained natives, during a succession of many years or generations. A person may choose between Wade's system and Williams', in accordance with his purpose to speak the pure Peking Mandarin or a more general Mandarin. Either system is excellent and the differences between them are practically of little importance. They are much less than exist between the languages of many Chinese officials who can converse with one another without difficulty. While it is no doubt desirable sooner or later to become acquainted with localisms, it is perhaps better at first to master the standard form of the dialect spoken, whether the Mandarin or any of the southern dialects. Localisms will be easily and almost unconsciously acquired afterwards as they are needed. Taking this course will secure a man's being generally intelligible; while those with whom he is constantly associated in his home, where his dialect may not be spoken in its purest form, will prefer to hear him speak without localisms rather than with them; and will understand him almost if not quite as well. By adopting this course, Church members would gradually become acquainted with, and be able to use the standard form of their dialect: and thus indirectly the diffusion of Christianity would promote uniformity in the language of the people, and as a necessary consequence facilitate general intercourse.

A young missionary in acquiring the language should eagerly avail himself of all the "helps' at his command. Phrase books, grammars, dictionaries, a careful and well trained native teacher, and the assistance and criticism of some foreigner, are all important. The native teacher should be made to understand that giving

satisfaction to his employer and retaining his place, depend on his laying aside Chinese ideas of deference and politeness, so far as they would prevent his correcting the same mistake of his foreign employer fifty times if necessary, as it probably will be. It is a fact, as common as it is unfortunate, that a teacher sometimes learns foreignized or individualized Chinese of the foreigner, who is led to suppose from the ease with which he is able to communicate with his teacher, that he is making rapid progress in the acquisition of the language; while he has unconsciously been playing a game with the Chinese teacher of "give and take." The result of this process is a kind of compromise between the English and the Chinese languages, made up of Chinese words with an admixture to a greater or less degree of foreign idioms, pronunciations, inflections, emphases, and aspirates or want of aspirates. The extreme result of a similar process is found in the "Pidgin English."

Frequent changes in methods of study are sometimes desirable in order to break up monotony and avoid weariness. Each individual will learn by experience the particular way of prosecuting his studies which suits him best. Most persons find that from one to three hours a day with a Chinese teacher in getting correct sounds from his lips, is as much as can be spent profitably at first. The great work, that of memorizing words and sentences, can be done better quietly by one's self. When a good beginning has been made in pronunciation and tones and aspirates, only the occasional help of a foreigner is required. In the course of from six months to a year most persons will find it very helpful to spend a good deal of time mainly or exclusively with natives, so as to force themselves to speak Chinese. At this period a tour into the country, or living for a time in the country without a foreigner, making a companion of one's personal teacher or a native preacher, is very useful. In the course of a year or more, when one is able to converse with some freedom, it is generally desirable to change the teacher, as facility of communication with him will be partly the result and that unavoidably, of a mutual adaptation to each other. A change of teachers, or talking a good deal with natives generally, will enlarge the learner's vocabulary, and show him how far he has got on in acquiring the tongue of the people as it is spoken. With all the helps which can be obtained a man must depend mainly on regular, persistent, hard study. If he has a natural gift for languages it will of course be invaluable, but even this must not be trusted to as the chief dependence.

In the course of two or three years or more, the missionary may form a permanent or general plan of study for his life time. Some

think it best to confine their attention to the Chinese spoken language, and regard an attempt to learn the written language or *wen-li*, (with probably a very imperfect and unsatisfactory result,) a useless waste of time, which might better be spent in mastering the vernacular and fitting themselves for effective preaching. One might indeed in this way save much time, and also find a sphere of great usefulness; as a large proportion of the population of China is only acquainted with the spoken language. To reach all classes however, and especially the influential classes, the knowledge of the *wen-li* is of immense advantage. It may be acquired, without any great loss of time, if the study of it is prosecuted methodically and persistently, and the missionary avoids burdening himself with so much and so many kinds of work as to make it impossible. I should strongly recommend from the first a regular exercise in writing characters, and in memorizing select passages of the classics.

Beginning Work. Here, if I mistake not, we are apt to be too hasty. After years of preparation at home we are anxious to commence our life work at once. We hardly realize that, aside from the study of the language, other special preparation for the work before us is still necessary. If a man has come from home designated to a particular department of work, or the exigencies of his field on his arrival constitute a call to some special work, the case is quite different. If there is no such call, I should as a rule, advise him to keep clear from the responsibilities and distractions of an *independent, personal, work* for *three, four*, or more years. One ought not to allow himself to be troubled with the thought that he is holding back and not taking his full share of labor, or with the fear that he may lay himself open to such imputations from others. I recommend this plan as the best course for securing the greatest usefulness. In the mean time while the young missionary may not be able to point to any tangible results of work of his own, he may have the satisfaction of doing good from the first, and that in many ways. He may bring a cheering gleam of sunshine from the home-land to those who are worn and weary, and perhaps disheartened by the pressure of accumulated and exhausting toil. In leisure hours he can relieve other missionaries of some kinds of secular work which he can probably do as well as they, leaving them free to devote more time to work for which a knowledge of the language is a necessity. In a godly, unselfish, Christ-like walk, he may produce deep and lasting impressions for good, both on natives and foreigners, before he can begin to speak in the native language. As he advances in his knowledge of Chinese he can

help his brethren in many ways, such as chapel preaching, teaching a class in a school, or accompanying and assisting older missionaries on itinerating tours. These kinds of work, and all kinds of work, while they will be a help to others and the common cause, will be a still greater help to himself;—just the preparation and training which he needs. I should advise a young missionary when he has acquired the language, or while he is still acquiring it, to visit different stations connected with his own mission, and stations of other missions, to acquaint himself by personal observation, as well as by a special course of reading, with the diverse methods employed, and not to be hasty in forming opinions and acting upon them until he has gathered sufficient materials upon which to found these opinions.

The opposite course is liable to many objections. Confining one's self to the place where he is located, subject to one set of personal and local influences, forming opinions and acting on them at an early period, is apt to make a man narrow in the beginning, and then confirm him in his narrowness. In taking up an individual work at an early period, he meets with difficulties and responsibilities which he had not anticipated; a great deal of time is wasted in the laborious and imperfect performance of work, which a few years later might be attended to with ease and success. Plans for continued study, for which it was supposed plenty of leisure would be afforded, have to be given up, in consequence of pressure of engagements, pre-occupation of mind, or exhaustion of body. By undertaking work which one is incompetent to, and the difficulties of which one cannot anticipate, important interests are imperilled; injurious impressions produced which it is difficult to efface; and health and even life may be sacrificed. It has been to me a matter of constant regret that a portion of time was not strictly reserved, especially during my first five or ten years in China, for laying a broader and deeper foundation for future usefulness, by a more extensive and methodical reading and memorizing of Mandarin and Classic literature. Suitable and adequate plans were made for such study, but other occupations in the form of direct missionary work, promising immediate results, were allowed to interfere with and set aside those plans. In this way, as in many others, we are too easily induced to sacrifice a greater future good to a less present one.

Independent individual work. Though the time of preparation for individual work may have been somewhat protracted, the missionary will feel at its close that he is all too imperfectly fitted for the task before him. He must now, however, without unneccessary delay take his full share of labor and responsibility.

Before this point is reached, providential circumstances, and personal tastes and proclivities, will probably have indicated clearly his department of labor. This, while it should not be desultory, should not be too much specialized. A variety of work promotes physical and intellectual health. Employments may be so arranged and affiliated that, instead of interfering with each other, they may be mutually helpful. This is specially true of study, teaching, preaching, itinerating and book-making. Each of these in the above order, is a preparation for that which follows; and the succeeding ones, by their reflex influence, stimulate and assist those that precede. Missionary life must begin with study, but it should not end there. All study or no study—too much study or too little—are extremes equally to be avoided. The results of study can only be assimilated and utilized by constant, familiar, and sympathetic intercourse with the people, and people of all sorts.

If I were asked, what in my opinion is the most important of all departments of mission work in China, I should not be able to answer categorically. All are important. The most important work for each man is undoubtedly that for which he is best fitted and to which he is specially called.

Book-making is the ripest and richest fruit of all. Its influence extends over nations and continents, and goes down to successive generations. To consider the different departments of missionary work in detail would far transcend the limits assigned to these papers. One branch, however, Itineration, claims our special attention, as particularly connected with the subject of the previous letters.

Itinerating. In engaging in this department of work we may certainly have the satisfaction of feeling that we are in complete accord with the great commission, "Go ye into all the world and preach the Gospel to every creature," and also with the example of the great Apostle to the Gentiles.

While the active labors of this Apostle were largely made up of teaching, preaching, and writing, itinerating may perhaps be regarded as their distinguishing feature, and that to which he was specially set apart by the Holy Ghost. The great centres where he spent most of his time, were apparently not selected by him in accordance with a predetermined plan, but were providentially indicated to him in the ordinary course of his Apostolic tours. But most missionaries, however much they may itinerate, will require a fixed place of residence, that is, a home, in selecting which the chief consideration should be health, facilities for acquiring the language, and a place which is an influential centre in itself, and affords easy access to the

unevangelized regions about it. Such a home the Apostle Paul had at Antioch, where he spent the intervals between his itinerating tours. When the time comes for practically answering the question, "How shall I make a beginning"? I should say as the Apostle did, "Go every where preaching the Gospel." You can not know where there may be some one waiting for you, and some one to whom you have been sent. Ask for direction. Christ's sheep will hear His voice. How shall we find them? Go every where, and wherever there are "Christ's sheep" they will respond to His call. Then you will have a beginning from which to work, and one of God's own choosing.

Assistants or Helpers. Our Saviour sent out his disciples on evangelistic tours two by two. There are many special advantages to be gained in a foreigner's being accompanied by a well-trained native helper, if such an one is to be had, the foreigner attracting an audience while the Chinese may possibly do most of the talking. Constant intercourse with a native is not only, as has been remarked before, the best way to acquire a familiar and practical knowledge of the language and native character, customs, and modes of thought, but it is also the best way for the foreigner to communicate to his assisant practical instruction, to develop his Christian character, and influence him for good. It is not easy, however, to find just such men as one would like, even in the older stations, and the young missionary may feel himself specially fortunate if he is able to obtain one. Still the work may be begun and prosecuted successfully without such a helper, and far better without one than with a person who is not a sincere and earnest Christian. Before the missionary is ready for itinerating he will probably have had in his employ for many months a personal servant who though he may not be a convert, if he is in sympathy with his employer, may be very serviceable on an itinerating tour. He will everywhere be the person applied to by the curious villagers to obtain all sorts of information about the character, mode of life, and aims and purposes of the foreign visitor. Indeed the fact that your attendant is not a professed Christian makes his countrymen all the more free in communicating with him, and gives additional weight to his testimony.

If your servant has been brought to Christ while in your employ, the fullness and warmth of his testimony will more than compensate for the want of credence consequent on being a co-religionist, and as such pledged to speak for you. In an early period of my work in Ningpo, I had a Christian servant who was to me invaluable. He was originally a servant of Dr. Martin. He was a tailor by trade, and learned to be a good washerman and cook. After becoming a Christian he accompanied me on

He was a tailor by trade, and learned to be a good washerman and cook. After becoming a Christian he accompanied me on my tours, attended to my washing, mending and cooking, and made himself generally useful, and at the same time was earnest and judicious in bearing witness to Christianity when opportunity offered. Most of those whom he met with were more easily reached by him than they could have been by a scholar, as they were nearer to him on the social scale and more in sympathy with him. I then felt with the other members of the Ningpo mission that he was too valuable a man to be employed as a servant, and he was induced to change his position in life, and was employed successively as chapel-keeper, colporteur, assistant, &c. I now think we made a mistake in not leaving him in the position of servant, and fear that he has never been as happy or useful since as he was in his original sphere of life.

Boatmen, cartmen, muleteers, and wheel-barrow men in our employ, and inn-keepers with whom we stop, though not Christians, may be of great service to us, if their relations and dispositions towards us are such as to incline them to throw their influence in our favor. On the other hand if they are prejudiced against Christianity or cherishing a feeling of resentment on account of real or fancied injuries, they may do us much harm. In fact, by their fault finding, exaggerating real wrongs, and repeating idle rumors, they may neutralize all our preaching. I once employed a muleteer who was an ill-tempered man and strongly prejudiced against Christianity. He, as I afterwards learned, reported wherever I went that the Chinese helper accompanying me was a cheat and a deceiver; and that morever most of those who entered our religion soon became insane! That this trip was not a very satisfactory one in its results need not be a matter of surprise. I am glad to be able to say that my experiences have not always been of this kind.

About six years ago, I was detained in a small country inn by a severe case of persecution which was exciting a great deal of interest in the neighborhood. At the close of a busy day one of my wheel-barrow men came to me and said, "There is a man here who lives near my home about twenty miles away, whom you would better have a good talk with. He stopped here for lunch at noon, became interested in what is going on, and has questioned me the whole afternoon about you and what you are doing. He has remained so long that he cannot reach home to-day, and will stay in the inn over night." In less than two years from that time this new acquaintance made a public profession of his faith in Christ. All the members of his family, which is a large one, are now

Christians; his home has become an important Christian centre, and eight or ten stations have sprung up near his native town, mainly through his influence. These two wheel-barrow men are persons constantly in my employ whether at home or on country tours. They are not as yet baptized, and at that time were not specially inclined to become Christians; I often obtain from them important information respecting the villages through which I travel, and also hear from them faults and irregularities in my stations; some of which even the native helper has failed to discover.

JAMES CHAPTER V, VERSE 5.

(*See page* 148.)

By Herbert, A. Giles.

I beg leave to join the Rev. W. W. Royall in protesting against the mistranslation of a part of the above cited verse as given in the Delegates', in the Mandarin, and in Mr. Griffith John's versions.

I go farther than Mr. Royall. He says that the "turn" given by these three versions "may pass as a good commentary." I venture to think it is a wholly inaccurate, and therefore very bad, commentary.

The Greek text has undoubtedly been rendered correctly in the Revised version, as opposed to the incorrectness of the version of 1611. That is to say, the Revisers have ignored the misplaced ὡς, and have followed the Vulgate with their, *Ye have nourished your hearts in a day of slaughter.*

The meaning of this is simple enough, when read with the context. Yet the following "turns" have been given to it in Chinese:—

Delegates' Bible. "You have given way to wanton pleasure in order to delight your hearts, as do sacrificial oxen and fat pigs while awaiting slaughter."

Mandarin. (Blends the two clauses which make up the whole verse into one.) "You, in this life, think only of extravagance and feasting, like animals which when the time comes for their slaughter are still gratifying their hearts."

Mr. John's. (Is identical with the last, except that the style is faulty. Will any Chinese scholar justify 如牲在被宰之日 for "like animals on the day of slaughter.)" A change of 被 to 備 would give the reader a better chance.

No wonder Mr. Royall asked, with unnecessary modesty, "Is this a translation of what the Apostle said?"

On the other hand, I think Mr. Royall himself has quite missed the point of the half verse under note. He says "As a day of sacrifice, and consequently of slaughter, was generally a feast, it seems only fair to presume that the Apostle considers wicked men here, not as oxen awaiting the slaughter, but as men feasting to repletion and caring for naught else."

Surely what St. James meant was this:—"Go to ye rich men. Ye have been oppressing the poor and battening upon the good things of this earth etc. You have nourished your hearts, *i.e. you have taken care of yourselves,* in a day of slaughter, *i.e. when others were perishing around you.*" The insertion of "own" would bring out the meaning better:—"You have nourished your own hearts in a day of slaughter (for others)."

PICTORIAL REPRESENTATIONS OF CHRIST OF QUESTIONABLE PROPRIETY.

By Rev. Jas. H. Johnson.

IT is a matter of surprise and sorrow to some, that many of the books, tracts, and papers printed for general distribution among the Chinese are illustrated in such a way as all evangelical Christians cannot approve. Judging from recent circulars, we may now expect illustrations to be employed more than ever before in China. But while the products of the Fine Arts are in the main admirable and useful, still their sphere is not unlimited; and it may be well to consider a few objections against pictorial or other representations of the Lord Jesus Christ.

There are those who reason on the subject as follows:—

The Second Commandment forbids us to represent God by any image; Jesus Christ is God; therefore the Second Commandment forbids us to represent Jesus Christ by any image.

This view is not new, nor without the support of high authority. For instance; Kurtz (a Lutheran) tells us, that Eusebius of Cæsarea seriously reproved Constantia, the Emperor Constantine's sister, for expressing a desire to possess a likeness of Christ, and called her attention to the Second Commandment. See Church History vol. 1, sect. 57. In John Allen's English translation of Calvin's Institutes, Book 2, chapter 8, we read; "This precept consists of

two parts. The first restrains us from licentiously daring to make God who is incomprehensible, the subject of our senses, or to represent him under any visible form. The second prohibits us from paying religious adoration to any images." Also in Turretin, Locus 11, Questio 10; we read; "Precepts secondo duo prohibentur, tum *facere Imagines* religionis ergo, tum *eas colere*." The italics are Turretin's. And in the Westminster Assembly's Larger Catechism, which by the way is subscribed by a large body of Christians, we are taught, that among the sins forbidden in the Second Commandment is, "the making any representation of God, of all, or any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever." In short, it may be said, that the major premise of the syllogism given above, was maintained by the Reformed in opposition to the Papists and the Lutherans. And it seems to have been the opinion of many of the Fathers. The minor premise will not be disputed by missionaries, we suppose.

There are also those who contend that in the illustrations referred to, it is not God, but the man Jesus who is represented; and therefore such illustrations are not objectionable. There remains this difficulty, however; we know that our Saviour was "*God* manifest in the flesh," 1 Tim. 3: 26. And does it not savor too much of a forbidden thing, if even granting the possibility, we thus try to put asunder the two natures which God has joined together in that mysterious Person?

Moreover it is said, The Second Commandment does not forbid the mere making of images of God, but the making in order to use them in worship. Well, grant this too; and still we find that those who speak thus have a feeling, that the one use made even of the representations approved of must be carefully guarded. And why? Because the History of the Church abundantly proves that the tendencies of images are dangerous. Beside, many of this class would at once reject a statue of Christ as idolatrous. But is a statue any more an image than a picture? Already the Church of God has suffered—who can tell how much?—from a baptized idolatry. Then, shall we tempt History to repeat itself here in China? By multiplying the representations of our Lord Jesus, we may put stumbling-blocks in the way of those we would rescue from idolatry; we may give occasion to the heathen to cast in our teeth that we too have our images; we may induce that familiarity which breeds contempt even for what is sacred. There certainly are lines of prohibition which ought to be observed. Let us seek them till we find them, and having found, let us observe them.

One more consideration ought not to be passed by. The fact is, that we are without any authentic description of the personal appearance of our Lord. It is not uncommon for biographers to tell how their heroes looked; but the Gospels give us nothing of the sort, so that their silence at once precludes and condemns the attempts of painters to gives us a true likeness of the God-man.

We may say, then, of every such representation of Jesus, that it is merely a creature of the imagination; and the probability is, that it is a lie. What if one were to make an image, graven or painted, of an ideal English lady well advanced in years, and say this is a likeness of her majesty Queen Victoria? We would think it rather dishonest, would we not? Yet the difference between this case and the one specially before us, so far as right is concerned, is slight, if there be a difference at all.

So then, on grounds of Scripture, on grounds of expediency, and on grounds of common honesty, representations of our Saviour are of questionable propriety. Is it right for us to encourage them?

Hangchow, April 5th, 1886.

FEBRUARY 21ST, 1866—86.

By Rev. Mark Williams.

In China, one can plainly see
Should China Weddings always be.
Unnoticed hitherto have been
Our weddings, wooden, crystal, tin;
Assemble, Friends, around our board,
List to the tale in memory stored.
This natal and this wedding day
Marks a new milestone in Life's way.

To-day, just twenty years ago,
We glided o'er the crispy snow;
The great Church bell with clangor loud,
Had summoned swift an eager crowd.
Silent they sat, and did us scan,
As we the Church-aisle gauntlet ran.
Then we before the pastor stood,
In prime of man and womanhood,
Repeated each the solemn vow,
('Twas binding then, 'tis binding now,)
To cherish, keep, protect, and love,
Till death remove our souls above.

Of those who in that crowd were found,
To-day, some stand on mission ground;
Perhaps to them our silent deed
Was like a grain of goodly seed,
Which, in their hearts, then taking root,
Grew, and produced, thereafter, fruit.

It was but twenty years ago;
The scars of war were healing slow;
We bade our native land fare well,
And ventured on the billow's swell,
In slender, graceful, clipper ship,
That promised us a speedy trip.
One hundred days had passed away,
Ere we caught sight of Old Cathay.
We slowly crept along the coast,
The hot air stifled us almost;
At length, slow Peiho's stream within,
We anchor cast at Tsz Chu Lin.
Here we would stop, nor longer roam;
This place we planned should be our home.

At journey's end, with gratitude
We turned us to our "Daily Food;"
And courage filled us as we read
The portion for the day, which said
"If thou do good and trust God's hand,
Thou shalt dwell safely in the land;
In time of famine shalt be fed,
And always by His eye be led."

We struggled hard, with inward groans,
To speak correctly all the tones;
To get the Northern Mandarin
Clear cut, as spoken at Tientsin.
In broken China was our talk;
Slow we progressed, with many a balk.
But now uprose the pillar cloud,
And spoke a voice in accents loud,
"Tarry ye not in all the plain."

Not heedless of the high behest,
We turned our footsteps to the West;
Zigzagging o'er the mountains tall,
We saw the famous Chinese Wall.
Through rocky gap, brisk commerce flows,
Men flock for wealth—a city grows,
Where Mongols come their goods to barter,
And shopmen strive to catch a Tartar.

Here we have dwelt a score of years,
And memory the place endears.
Young olive plants around us stand,
In number half of Jacob's band;
On shorter Catechism bred,
On healthful, highland oatmeal fed;
Shall it be said of them when grown,
That Kalgan children lack back bone?

When wilting in the summer heat,
The Peking pilgrim turns his feet
To cooler climes, we stop his quest,
And welcome give the weary guest.
He, from Mt. Williams' lofty seat,
May see the city at his feet.
Then he should form a well-fixed plan
To quaff the spring at T'sz Er Shan;
His fainting strength he will review
Beneath the shade at Yung Fêng Bu.

If tired of the haunts of men,
Let him retreat to Gulick's Glen,
The place of all the world the best
To picnic with invited guest,
In shadow of the mountains tall,
Beside the gorge's mossy wall.
Amidst the craggy rocks we view
The lily red, the larkspur blue.
If food and rest our strength restore,
We can mysterious caves explore;

A home for bandits fierce to dwell,
Or fitting place for hermit cell.

Ascending now to Mongol land,
On Hannor's signal mounds we stand,
Made by some lost mysterious race,
Whose warlike habits here we trace.
The column tall, of signal smoke,
Full five score miles the danger spoke.

Lo what a scene of grandeur wild!
Bleak mountain on bleak mountain piled,
And stretching in a billowy maze,
Far as bewildered eye can gaze.

But come we now to Mongol plains
Refreshed by timely summer rains,
And covered o'er with verdure green,
Where countless flocks and herds are seen.
The Mongol, on his hardy steed,
Rides swift around at break-neck speed.
Within the fold, the vast herds go,
And rest secure from prowling foe.

Then we, who have a curious bent,
Will want to see the nomad's tent;
So nearing, with a loud "Mêndu,"
We bring the host his guests to view,
Who barking dogs sends to the rear,
And bids us lay aside our fear.
The traveller will thirsty be,
And drink with relish poor brick tea,
Or take instead, if thus he please,
A cup of milk, and fresh made cheese.

The guest who all these sights has seen,
Will not forget our mountains green,
But joyfully will he repeat
His visit to our cool retreat.
Loved parents, since our marriage day,
To higher realms have passed away.
We often, walking through the street,
Old faces miss, new faces meet.
Men quickly come, they quickly go,
Probation's short to all below.
The harvest fields are fully white,
Fast flies the day, quick comes the night.

* * *

To us 'twas given to respond
To call from regions far beyond;
The thought that most our spirit cheers,
Is that we're Gospel pioneers.
On Mission field we've spent life's prime,
To us remains brief space of time;
Onward we'll go as we've begun,
Immortal till our work is done.

Kalgan, North China.

A VISIT TO THE "DOGHEADED BARBARIANS" OR HILL PEOPLE, 山宅, NEAR FOOCHOW.

By Rev. F. Ohlinger.

VILLAGES of several hundred families of this peculiar people are located among the less accessible hills just beyond the "North Range," fifteen miles from the East gate of Foochow. A visit to them need not occupy more than a day and a half, and might be planned as follows:—Leave Foochow (Nantai) at 12 M. sharp and go up the large Pehling road. Four miles from the summit of Pehling is a small village (consisting entirely of inns) called Muiliang. Here one can spend the night in comparative comfort, provided it is not in the tea season when every corner is occupied by tea carriers. The next morning after breakfast, Uong-tu-gaung or Lieng-bah-yong can be reached by an hour's walk, and the whole forenoon spent in the very homes of the "*Sia Bo*." Leaving them at 12 M. sharp, one can reach Nantai before dark. By this arrangement the traveller avoids the offensive buckets which make his recreation a torture if he is found anywhere on the road between the city and the mountains during the forenoon. May the first one who follows this *itinerary* meet with as kindly treatment and as much grandeur of natural scenery as fell to the good fortune of the writer; may he meet fewer buckets, and *more* communicative aborigines; finally, may he like myself have a traveling companion whose interest in everything that is to be seen and learned never wavers under the hardships of traveling in Fuhkien. He will not fail to give the readers of the *Recorder* fuller "notes" with less introduction, than I can offer this time.

1.—We saw those of the surnames Loi (shell) and Lang (basket) only. They told us at many places that the Bwang (plate) family had "not yet arrived" but did not explain the delay. Their Chinese neighbours say that they have been granted an additional surname by imperial rescript for matrimonial convenience, but of this the Sia themselves said nothing.

2.—The men dress in all respects like the common Chinese, but the women no more so than the Japanese or Lew Chew islanders. The remarkable head-dress of the latter constitutes a real focus of curiosity and consists of a tin or silver tube from one-half to two inches in diameter and from four to six inches in length. This is laid lengthwise on the crown of the head and the hair packed in and around it. It is pierced by the beam of a miniature anchor made of wood, silver, or horn, the head of which extends to

the shoulder blades. It is pierced at the other end by a plain piece of metal that extends about a foot in front of the eyes. From this point are suspended bright colored tassels and strings of beads that extend over the shoulders to the head of the anchor. The tassels and strings of beads together hide the face almost as effectually as the veil worn by Turkish women, and must be highly injurious to the eye-sight. It is also a badge of matrimony, the girls wearing their hair like the Chinese. Noticing some exceptionally pretty head-ornaments, we were told that the wearer had just been married. We tried to buy a set and offered a high price but the price demanded was always much beyond our figure, or they would declare that if they sold their head-ornaments they could not do up their hair next day as they had but the one set. When seen in crowds, as on one occasion while I was preaching, these women present a most picturesque appearance.

3.—The young women and the males have milder features than the Chinese; the old women remind one of the Indian squaw. The women do the hardest work and seem cheerful and happy. They gave us a serenade, and when asked what the subject of their song was, they replied: "When we gather wood on the mountains we sing of gathering wood, when reaping in harvest we sing of reaping, when hoeing in the garden we sing of hoeing. We usually sing at our work." Their singing had all the sweetness, trills, and long even strains characteristic of impromptu composition. It bore little resemblance to the Foochow singing, but a great deal to the Cantonese I have heard.

4.—They intermarry to some extent with the Chinese, the women concerned being obliged to change their costume with their name. The Chinese took pride in saying: "We take their daughters in marriage but do not give them ours." The Sia admitted that they rarely marry Chinese girls. Their marriage ceremonies &c. are in all respects the same as those of the Chinese with the exception that the bridal robe is of imperial yellow instead of red.

5.—On the 15th of the 8th moon they worship their ancestor Gó Sing Dá in the ancestral hall. There was no image of him in the house where we spent the night. Our inn-keeper at Muiliang told us that the Sia have an image of their dogheaded ancestor which they hang on the wall on the last day of the year and worship it on the first day of the new year. "After this it is kept locked up as they are ashamed to let others see it." The common people among them converse freely on their peculiar history and customs, but the higher classes are distant and reticent. We found them

cordial and ready to talk in the secluded hamlets, but exactly the opposite in the large village where we stopped longest. We soon discovered by the suspicious look they gave each other when we asked a question that they had been cautioned. Two of them carried me eight miles on our departure homeward and entertained me with their ready and intelligent answers to my endless queries. Approaching the subject warily I asked: "So you claim to be the descendants of an emperor, do you?" There was an ominous silence and then: "How can we common, working people know this; the literary men know all about it." Then *sotto voce* to each other: "The *people* have told him about this, else how should *he* know?" Their frequent allusion to the "*people*" as they call the Chinese is quite surprising, and shows how fully they realize that they are a separate and superior class or even race. They speak of themselves as the ruling family "and dislike to be called *Sia Bó*. Ordinarily however they call themselves the "hill inhabitants."

6.—They occupy the least accessible regions in the hills. We could not get reliable information on the question whether their fields are exempt from taxation or not. From conflicting reports we inferred that their older and more valuable fields are taxed, while the newer or less valuable are exempt for a period of years.

7.—They are almost exclusively devoted to agriculture and the more indispensable trades, such as tailors, carpenters, blacksmiths, &c. Our host who entertained us so hospitably is a graduate of the First degree and the only one we could hear of. They have had their great men among them of whom they speak with pardonable pride, but scholarship seems to be at ebb tide just now among them.

8.—I did not fail to study the Sia from a missionary point of view, but do not feel qualified to answer the question; What of a mission among them? The above notes show how they look upon themselves and tell plainly that a break in their ranks religiously would cause great agitation, to say the least, for a while among them. After the first break however I should be inclined to consider them more teachable than the Chinese.

9.—They have a dialect of their own, though they also speak the Foochow fluently. As they claim to have come here from the Canton province, and inasmuch as they have been compared with the Hakkas, I add a list of common words which I trust may prove more than an object of curiosity merely. I may say in conclusion that whenever we took up this philological (!) investigation, we always found ready and even enthusiastic assistants, every question calling out a round ringing chorus of answers.

LIST OF COMMON WORDS.

	Foochow.	*Sia.*	*Hakka.*
Tea	Da	Ch'ó	Ts'a
Water	Jui	Ssü	Shui
House	Ch'io	Lau	Wuk
Tree	Cheu	Shü	Shu
Earth	De	T'i	T'i
Heaven	T'ieng	T'ang	T'en
Man	Nëng	Nging	Ngin
Sit	Sói	Ch'ó	T'só
Sedan	Gieu	K'ieu	Yi
Pen	Bek	Bik	Jut
Paper	Jai	Ji	Tshi
Word	Je	Ch'i	S
Wheat	Mah	Ma	Mak
Cow (or ox)	Ngu	Ngaou	Ngu
Hat	Mó	Mo	Mau
Hand	Ch'iu	Ssiu	Shu
Foot	K'a	Giok	Kyok
Mouth	Ch'oi	Joi	Tsoi
Field	Ch'eng	T'ang	T'en
Rice	Mi	Mei	Mi
Bridge	Gio	K'iu	K'yau
Stone	Sioh	Sshiah	Shak
Vegetable	Ch'ai	Ch'oi	Ts'oi
Boat	Sung	Sshiong	T'yang

GIRL.	
Foochow.	Jü-niong-giang.
Sia.	Bung-ngük-jói.
Hakka.	A-tsyau-moi.
BOY.	
Foochow.	Diong-buo-giang.
Sia.	Ch'iong-bu-jói.
Hakka.	A-tsyau.

NUMERALS.	
Foochow.	*Sia.*
Sioh	Ek
Lang	Yong
Sang	Sang
Se	Si
Ngo	Ng
Lek	Lük
Ch'ek	Ch'ik
Biak	Bah
Gau	Giu
Sek	Hsik

THE INTRODUCTION OF MAHOMETANISM INTO CHINA.

By Rev. Geo. W. Clarke.

THE following questions I have put to Mahometans in several provinces, "When was your religion first propagated in China?" "Where did your first teachers enter China?" The answer to the first question is, "During the T'ang Dynasty;" to the second, "We do not know." My enquiries were at last rewarded by a Mahometan friend who lent me a small book, called the 西來宗譜. The following is a free translation of it.

The entrance of Mahometans into China was on this wise. In the second year of the Emperor Chen-kwan, 貞觀, (A. D. 629,) during the night of the eighteenth of the third moon, his Majesty had a dream, in which he saw a strange looking rat, and also a man whose hair was wound into a knot on his head, who drove it away. He awoke greatly astonished, musing whether it was a good or an evil omen. Early the next morning, the Astronomer Royal reported to the Emperor that, during the previous night, he had observed a remarkable sight, an evil cloud enter the Imperial constellation; this doubtless portends calamity. About the same time, I saw in the west, a light of great magnitude preserving the royal stars; this I presume indicates the appearance of a sage in that direction, who is able to suppress fiends and imps. I humbly suggest, that your Majesty should send an officer to this direction to enquire if a sage has appeared. The Emperor said, "Last night I had another dream, in which I saw a dreadful looking being; it had a dark face, red hair, and teeth projecting out of its mouth; it frightened me. The man whose hair was twisted in a knot appeared in a gorgeous robe, his countenance and demeanour were most imposing. He chanted the 天經, (Koran) and drove away the demon who fled in haste, pursued by the man chanting in higher tones. At last the demon cried aloud to be forgiven, his request was granted and he left the precincts of the Palace. The man after this quickly departed towards the West. I am really perplexed about the meaning of this dream." The Astronomer said, "The man your Majesty saw in your dreams, is the holy prince Mo Ha Meh Teh, whose country (天國) is beyond the 嘉峪關, Kia Ku Kwan. (The passage at the extreme west of the great wall leading to Bar-Koul.) This sage was to appear before the end of the world; his doctrine is lofty, his dominions are of vast wealth, and his soldiers are very valiant. At the time of his birth (or incarnation 降世), many wonderful things occurred." At this point of the conversation, the Grand Secretary came in. He said, "The Mahometans are upright, true, honest and thorough in what

ever they do. Then the West is allied to gold, and that is a tough and true metal, therefore the people of that section must be loyal and just. I advise that your Majesty invite some of these people to come and assist to protect, and to restore tranquility in the Empire."

The Emperor commissioned officer 石堂, Shïh T'ang, to carry a royal invitation and search for the sage. Shïh T'ang promptly obeyed. The first Kingdom he reached beyond the frontier of China, was 哈密國, Ha-Mi-Kwoh, i.e. Hamil or Khamil, (a town near Barkoul, in the west of Kan Suh; it was once the capital of a Kingdom of the Turks.) After a time he arrived in 補河樂國, Pu-ho-lo-kuoh, and in an inn he met a merchant from Man-K'eh, i.e. Mecca. In reply to Shïh-T'ang's enquiries about the sage, the merchant replied, "He is in Man-K'eh, which is the cradle of the human race; he is Heaven's Ambassador, and he has received the true classic from Heaven; he is to reform the world, marvellous signs prove this, therefore he is called a Sheng-Ren (Sage). As you have such an important mission, continue your journey, and I will conduct you to Mecca." In due time Shïh T'ang arrived in Mecca, and presented the Imperial letter to Mahomet, and fully explained his errand. Mahomet explained to Shïh T'ang the reasons why he could not visit China; he said, "The True Lord has given me a great work; constantly heavenly messengers visit me with important communications; every day I receive some portion of the heavenly classic; I have to expound the Ko-ro-ni, i.e. Koran, and conduct the worship of the True Son, morning and evening. I cannot leave my home, but I will send with you some able teachers, who will be able to clear away the evil spirit." Mahomet appointed three Su-ha-pa, i.e. teachers, to accompany Shïh T'ang; these were men of learning and of exemplary behaviour, named, Kai Sï, Wu-Wai-Sï and Wan-Ko Sï. Mahomet said to Shïh T'ang, "Take my likeness and present it to your Emperor; he will certainly recognize it. The sage took a large sheet of paper, and fastened it on a wall, and stood before it, and in a short time an exact likeness appeared. He gave it to Shïh T'ang, with this injunction, "Tell your prince, that he must not worship it." Shïh T'ang received and made obeisance. Mahomet said privately to his three missionaries, "When you arrive in China, you will find the language difficult, you must dig up some earth and smell it, then you will be able to speak, and you will have a proof of my power." (!!)

Shïh T'ang left Mecca with the three preachers. Kai Sï and Wu Wai Sï fell sick on the journey and died. Shï T'ang and Wan Ko Sï were well received by the Emperor, who gladly accepted Mahomet's likeness; and he recognised it to be like the man

who appeared in his dreams. Shïh T'ang forgot to tell the Emperor not to worship it. Emperor Chen Kwan had it hung up in his Palace, and bowed before it; when he arose, the likeness had disappeared, leaving only a white sheet, which was an evidence to him of Mahomet's power.

The Emperor, during his first conversation with Wan Ko Sï, found that his teaching agreed in many points with the doctrine of Confucius and Mencius. He said; "I desire you to live in my country, and to assist me in the government, I will give you a high position, are you willing to accept this offer?" Wan Ko Sï replied, "I am a stranger from a great distance, and I have no experience in such matters." His majesty said, "If you agree, I will give you a liberal allowance." Wan Ko answered, "I never had a thought of such honours or wealth, but only to escape the misery of the bitter sea of the future life, this has been my ambition." His majesty was greatly surprised, and said, "Then I wish you to remain and teach your classic, propagate the pure, true and correct Religion, 清眞正教, and perform your daily worship of the True Lord; doubtless this will be agreeable for you." Wan Ko answered, "I am a foreign legate, a single individual, my strength is not sufficient for such a work." The Emperor, replied, "I will send three thousand soldiers to Mecca, in exchange for the same number of Mahometan troops, to come and help you spread your religion." Wan Ko, made obeisance and replied, "Your Majesty's soldiers have home ties, the separation of which would entail great suffering, the thought is repulsive. I would suggest that your Majesty should write clearly to my Prince, to send some soldiers who have no home ties. If they are sent, provision could be made for them, and the result would prove advantageous to all concerned." This proposal greatly pleased Chen Kwan, and he ordered Wan Ko to write a letter in his name and forward it with haste to Mecca.

When Mahomet received the letter he was greatly pleased, he held a consultation with his ministers, and eight hundred men without any family incumbrances were selected. Upon the eve of their departure, Mahomet addressed them, impressing the duty of faithful obedience to Wan Ko Sï's orders. In due time they arrived at Si Ngan Fu, the captital of Shen-Si. Emperor Chen-Kwan, upon their arrival, ordered officer Kin Teh to build a large mosque (Li Pai-Sï) and houses adjoining it for the soldiers, which is situated in the Seo-Sï-Hang (lane). The above mosque and a tablet is preserved, a testimony to Wan Ko Sï's mission and the establishment of Mahometanism in China. Wan Ko left Si Ngan Fu, (date not given) and resided in Canton, from there he made three sea voyages to Arabia.

(*To be concluded.*)

Correspondence.

THE UNION EASY WENLI VERSION.

To the Editor of *The Recorder*,

From the expressed desire to secure a single version of the Bible in Easy Wenli, in which the missionary body can cordially unite, there has been, so far as I know, no dissentient voice. But some writers have said or assumed that there was "an unfortunate complication" which would tend to defeat this desirable object, namely the fact that two versions were already practically in the field. To me this fact does not seem necessarily a hindrance to a Union Version. Supposing it were not a fact, and a Committee should be appointed to produce a Union Version, what would be the most desirable method of proceedure? I think, were it not for considerations of time and expense, it would be best for each member of the Committee to independently translate the whole Bible, and have these versions compared verse by verse, and select the best rendering or perhaps some combination or modification suggested. If this be true, how fortunate that we have these two independent versions already at hand. The "combination" cannot be "unfortunate" unless one or more of these translators should be unwilling to unite his work with that of others, for what, I feel assured seems to most of us, the good of the common cause.

From the note appended to the Gospel of Matthew by Dr. Blodget, in the version lately issued by him, it is evident he is ready cordially to contribute his work to a Union Version. If Mr. John is willing to do the same, the only thing wanting to make the "combination" as perfect as could be hoped for, is that a Committee should be appointed, two or three of whose members besides those who have produced these translations, already in hand, should be qualified to make independent versions, and have the time to do so, and that all these versions should be cast into the common treasury from which to select the excellences of them all. To one who carefully examines the versions of Mr. John and Dr. Blodget, it will be evident, I think, that a combination of the two can be made, which would be superior to either of them. Is it not also true that there would still be room for independent work?

X.

THE MURDER OF MR. JOHNSON IN 1869.

Dear Sir,

Among the traditions of the elders in China is the disappearance of Mr. Johnson, of the British and Foreign Bible Society, in 1869, place and circumstances unknown. I have had a solution of the problem in a manner which carries the impress of truth with it. As the details may be interesting to many of your readers, I hope you will find a corner for my information.

In the course of a boating journey from Chinkiang across the province of Nganhwui to the Honan border, it was our lot at 4 P. M., on the 8th of May, to cast anchor at a small town commonly called Hwui Lung Ki, though on the map it is marked as Hwui Liu Wo, (回流窩). Any who wish to mark the spot where Johnson died the death of a martyr will find it on the Hwai River between the cities of Ying shang Hsien, (潁上), and Ying Chow Fu, (潁州) being some forty *li*, by water, from the latter city. The people almost immediately showed an unfriendly spirit. At first books were purchased, but ere long were taken by force. Stones fortunately were not at hand, but we were pelted with wet clay from the river side, until some of us appeared as if brick making was our business. Eventually the demi-god of the place, a "Wai wei" they styled him, thought he had better have the mob dispersed before it brought his button into danger. A despatch from Ying shang hsien was handed to him which converted this would-be Gallio into a "having heard that he was a Roman" sort of man.

I apologize for obtruding myself at all, but it is necessary for the elucidation of the facts. At night one of my crew went ashore to smoke opium. In the opium den the topic of conversation was the attack on the "devil." The keeper of the shop an old man stated as follows :—

"Twenty years ago there was another foreigner here selling books. During the day a fire broke out and burned a large part of the place. The people attributed this fire to the evil influences of the foreigner. At dead of night a body of men went on board the boat and killed the foreigner, his assistants, and all on board. The boat likewise was destroyed."

From another source I was informed that a lad, over ten years, escaped by dropping into the river, floating down, and then begging his way home.

I am, Sir, Yours truly,

ROBT. BURNET.

Chinkiang, June 9th, 1886.

PROPER USE OF THE WORD "HEATHEN."

Dear Mr. Editor,

I see that the Editor of the *North China Daily News* takes exception to the use of the word "heathen" as applied to the Chinese. He seems to think it inappropriate when applied to a people so highly civilized as the Chinese.

An inquiry into the meaning of the word will show that it has no reference to civilization whatever, or to the want of it. Its equivalent ἔθνη in the N. T. is applied to all nations outside of the Jews. It included the Greeks and Romans and all the most highly civilized nations of antiquity; some of them much more highly civilized than the Chinese.

I find that Webster defines the word to mean simply; "Those who worship idols, and do not acknowledge the true God," and the note is appended that it is "now used of all nations except Christians and Mohammedans." Z.

SHEET TRACTS WHOLLY BIBLICAL.

Dear Sir,

Would it not be well that missionaries should endeavor to influence the Bible Societies to publish "sheet tracts" composed of the most suitable portions of Scripture for general distribution to the heathen? They might be sold at a cash each, and contain in each, most important passages of the Bible. Their comparative brevity would ensure their being read, while the bulk of the Gospels, and especially whole New Testaments or Bibles sold by colporteurs, is a barrier to their being more than casually looked into by the purchasers. Some portions as e. g., Isaiah 44th Chapter, 6th to 20th verses, or Isaiah 40. 9–31; Psalm 19, Psalms 8, 41, 90, 93; Psalms 104, 111, 115, 139, 145, 146, 147, 148, 2 Chron. 6. 18–39, Matt. 5th, &c. would be complete in themselves; or shorter passages might be formed into one. I trust that these "Tracts wholly Biblical" may soon be brought out by some enterprising Society. These, formed into a small book would become what I have for years wished to see, extracts from the Bible chronologically and systematically arranged. While the whole of the information and instruction contained in the Bible is doubtless useful, the more salient points can be none the worse for being first and most strongly insisted on.

Yours Truly,

GEO. KING.

Fanchung, N. W., Hupeh.

Echoes from Other Lands.

THE ISLAND OF HAINAN.

From a letter by Rev. B. C. Henry to the *New York Evangelist*, we gather a few facts about mission work on the island of Hainan, commenced by Mr. Jeremaiassen. About eighty miles inland, at Nadoa, where nine persons were baptized last year, there are now fifty names on the roll of inquirers. A chapel has been requested at Namfung, twelve miles further inland, and in many other places the people are anxious for the missionary to come. The coast and the northern half of the island are occupied by Chinese, while the uncivilized aborigines of Malay origin occupy the southern interior. These aborigines "are exceedingly friendly, treating the missionary with great consideration, and urging him to open schools in their towns." The American Presbyterian Board (North) has sent out Dr. H. M. McCavaliss and Mr. & Mrs. Gilman for work in Hainan.

TESTIMONY TO MISSIONARIES IN NORTH SIAM.

The following generous words come from Mr. Holt S. Hallett, in a paper published in the January *Proceedings of the Royal Geographical Soceity*, London:—"During the first part of my explorations I was accompanied by Dr. Cushing, of the American Baptist Mission, who had previously travelled through some of the Shan States, and is known as the best Shan scholar and the highest authority upon the Burmese Shans. Afterwards our party was joined by Dr. McGilvary, of the Presbyterian Mission, and still later by Mr. Martin, of the same mission. I most gratefully acknowledge the assistance that I received from these gentlemen as interpreters, and was highly pleased at seeing the esteem that Dr. McGilvary, Mr. Wilson, Dr. Cheek, Dr. Peoples, Mr. Martin, and the lady missionaries were held in, by not only their converts, but by the princes and people throughout the country. Their influence in eradicating the most deleterious superstition of the people was evinced by many of the princes and chief men in cases of illness calling in their aid, instead of that of witch finders and conjurors. By their having checked the ravages of small-pox through bringing vaccination into the country, and by their open protection of so-called witches and wizards who had had their homesteads ravaged and had been driven from their villages, by their unwavering kindness, unselfishness, conciliation, and by their tact, they had gained the goodwill of all, and were looked upon as benefactors by many people outside their own flock."

BIBLE WORK BEARING FRUIT.

The following facts are reported to us from Soochow:—During the week of prayer at China New Year, the topic for the day was Colportage. One aged preacher said, "When I was a young man, old Dr. Medhurst and Mr. Edkins, who had a very boyish appearance, visited the Great Lake and gave me both the Old and New Testaments. I read them closely clear through and this was the first thing that led me to become a Christian." Another said, "Recently I have known of two men who became inquirers by reading the Gospels. One of them, a gentleman from Changsoh, was here attending the examinations. He came to Church, knelt at prayers, and behaved so well I thought he was a teacher in some other Mission. He told me he had purchased some portions of the Bible in his own city and had diligently studied them and these were the only Christian books he had seen. He came to see me often when he was in Soochow."

The British and Foreign Bible Society's *Monthly Reporter* for February, publishes the following lines from Rev. W. F. Shaw, of the Irish Presbyterian Mission, Newchwang, regarding Djin-djow:—"Lately two colporteurs under Mr. Harmon, of the Bible Society, have been working there, and the result is that fourteen men have received the Christian faith, and desire baptism. I saw all but one or two who were away up country, and was greatly pleased with these men. The majority were what is called 'reading men,' that is scholars, and two of the fourteen had been Mohammedans. Fancy the joy of finding fourteen men waiting to be baptized, although no missionary had ever been in the place, all resulting from the sale of Scriptures."

STRICTURES ON MR. CARPENTER.

Dr. W. Ashmore, continues his strictures on Mr. Carpenter's "Tracts" in *The Watchman* of Boston. He insists with force that Carpenter's method of dividing the expenditures of a Mission by the number of foreign missionaries, without reference also to the work in hand, is not a fair method of reaching the real expensiveness of a mission. Dr. Ashmore would also discriminate between the "legitimate problems," and the "parasitic evils," in missions, as he thinks Mr. Carpenter does not. The *Watchman* itself fears that Mr. Carpenter is actuated, in part at least, by motives not of the highest kind toward the Baptist Missionary Society—The Union—and gives some evidences of the statement, but very wisely remarks that among the matters brought up by Mr. Carpenter are some that are eminently worthy of the attention of missionaries and their supporters at home, and hopes that the Board of Managers and the Executive Committee may look with candor at such questions raised, "overlooking any infelicities in their presentations." It is gratifying that the discussion raised by these tracts has resulted in an increase of interest rather than diminution, in foreign missions among the Baptists of the United States, and in an increase of contributions to their foreign Missionary Board. Mr. Ashmore has an article in *The Standard* on Self-support in Swatow, which we may yet notice more fully.

Our Book Table.

For the Western Scholar, the *Grammar of the Modern Written Style** is the gate by which he can gain the most profitable introduction to the Japanese language; and for the resident in Japan, who has learned to speak the language, it is equally necessary before he can comprehend the grammatical forms used in newspapers and books. Our author has we think greatly enhanced the value of his work, by limiting himself to this one definite purpose. By carefully excluding all obsolete forms, he has rendered important aid to the scholar who is simply seeking acquaintance with the modern forms of the language; and by leaving the widely divergent colloquial forms for separate treatment, he has avoided much confusion.

He builds upon the foundations laid by previous grammarians, and, in his preface, gives special praise to Mr. Aston, who he says brought "light and order" into every part of Japanese Grammar. He has, however, introduced some changes in the names by which the forms of the adjective and verb are designated, and in the methods by which these forms are presented to the eye and impressed on the memory. He gains much in the method of presentation by making a larger use of paradigms in regular tabular form. Of special interest is his paradigm of the adjective, with forms corresponding to nearly all the moods and tenses of the verb. What Mr. Aston sometimes calls the root form of the verb and sometimes the adverbial form, our author has well designated the indefinite form; for in its most frequent use "it stands at the end of each member of a set of clauses excepting the final member; and the tense or mood by which it should be rendered, can only be known when the verb or adjective of that final clause is reached."

He calls attention to the fact that the so-called present and future tenses of the Japanese verb may be used to express action in the past, present, or future; and that the latter "indicates not so much futurity as uncertainty." Such being the case, would it not be better to abandon the misleading nomenclature, and call one the dubitative, and the other the indubitative form of the verb? It still remains for some grammatical genius to show how far distinctions of time are indicated in the Japanese language, and by what methods such distinctions are made.

Another problem on which light is much needed for the guidance of beginners is the method of determining the subject of the verb. There are many ways in which the person of the verb may be revealed to the Japanese reader, which are not at all apparent to the uninitiated; and the writers on Japanese grammar have as yet done little to unravel this class of puzzles for the student.

Again our author tells us that the same form of the verb may be used to express the passive voice, the potential mood, or respect for the person who is the subject of the verb; but he gives no indication as to how one is to determine which of these meanings is intended in any given case. He does not even raise the question as to whether the different particles used throw any light on the subject. These desiderata are referred to simply as an indication that there are problems waiting a solution from any scholar who has time and skill to explore.

Two deficiencies of the book, greatly impairing its usefulness, are the lack of a Table of Contents, and

* A Simplified Grammar of the Japanese Language (Modern Written Style) by Basil Hall Chamberlain of the Imperial Naval Department, Tokyo. London, Trubner & Co.; Yokohama, Kelly & Walsh.

of indications of the chapter and section at the top of each page. Such helps will be especially needed to facilitate references from the Romanized Japanese Reader by the same author, announced as in press.

J. T. G.

*Foot Binding** is a small pamphlet by Rev. Bau Kwang Hie of Ningpo. The pastor is evidently a very pious man; and his paper, which is well written, is an argument against the practice of foot binding, more especially for Church members.

He says, "The body was wonderfully made and completed. But some, during the T'ang dynasty considered that it needed improvement; and lacing themselves, their waists became very small." "They took long bandages and bound their feet to resemble those of sheep." The description Mr. Bau gives of the pain and cries of a girl having her feet bound is extremely pitiable. Three of the greatest evils attending foot binding are I. Injuring God's workmanship; II. Ruining the conscience; III. Rousing men's vicious passions. We would recommend the wide distribution of this little book both among native Christians and also among intelligent outsiders.

J. W.

Fifty pages of *The China Review* for March and April are filled with an article by Mr. H. A. Giles on the Remains of Lao Tzŭ, in which he argues against the authenticity of the Tao Têh King, pronouncing it "beyond all doubt a forgery." We need hardly say that Mr. Giles is very aggressive in his criticisms on previous western translators and commentators on the book. The Editor of the *China Review*, in a note, does not give in his adhesion to the new theory, and announces that, "Dr. Chalmers declines making any reply to Mr. Giles' strictures." Mr. E. H. Parker gives us another article on "Chinese Relations with Tartar Tribes;" Mr. G. Taylor gives further interesting facts about the "Aborigines of Formosa;" and Dr. D. J. Macgowan gives additional items regarding "Volcanic Phenomena." Dr. Legge advertises a new edition of the first and second volumes of "The Chinese Classics," and asks friends and Sinologists to "kindly send to him notes of passages which they think should be corrected or may be altered with advantage."

We notice with pleasure Mr. Giles' *Glossary of Reference*,† a copy having just been sent us by the author. The Preface informs us that, "It is partly as a key to the shibboleth of Anglo-Chinese Society that this Glossary has been prepared." In its first edition it was a useful book to persons newly arrived in these parts of the world, and this second edition is still more extended and readable. It is difficult to see on what principle many words and subjects are expounded while many others are omitted; but it is safe to say that there is a great deal of information, alphabetically arranged, in these two hundred and eight-three pages, which is very helpful even to one long resident in the East. A minute examination would reveal a number of points regarding which there might be differences of opinion, yet we cannot but think this one of the most creditable and useful products of Mr. Giles' discursive pen—not excepting his last criticism on the authenticity of the Tao Têh King in the last *China Review!*

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* 纏足論 American Presbyterian Mission Press Shanghai. Price 25 cents for 50 copies.

† A Glossary of Reference on Subjects connected with the Far East, by Herbert A. Giles, H. B. M. Vice Consul, Shanghai. Second Edition. Shanghai: Kelly and Walsh; 1886.

Editorial Notes and Missionary News.

NOTES OF THE MONTH.

On the 4th of June, the Boarding School connected with the American Methodist Mission at Peking, held its closing exercises. A correspondent of the *North China Daily News* thus reports:—"The course of study, consists of a primary department of three years, a preparatory department of four years, and a collegiate department of four years; and in connection with this is a training school for native preachers, and a medical school. A reference library in both English and Chinese, and a museum giving the natural history of China and other countries, and apparatus for illustrating the sciences, have been projected."

We hope in a future number to give our readers a notice of Dr. Legge's translation of the *Li-ki* or the *Book of Ceremonies*, worthy of the author and the book. It appears as the twenty-eighth volume of Max Muller's *Sacred Books of The East.*

Seventy-two baptisms of native converts have taken place in Ping Yang Fu, Shansi, in connection with the China Inland Mission, as the result of labors of Chinese not supported by foreign mission money.

From a correspondent in Kalgan we learn that there are twenty banished Chinese officials there. One of them recently gave a handsome donation toward the mission Chapel and is a constant attendant on public worship. Among these officials is Capt Lew Buah, "The only one of the eleven who saved his boat in the naval fight at Foochow. He afterward ran the blockade from the mainland to Formosa, landing 20,000 Chinese troops there, and thus saving the island for China. But he is sentenced to three years banishment."

"Mr. W. Young was born at Batavia and was employed so far back as 1828, by Dr. Medhurst, as a catechist in connection with the London Missionary Society. He worked for some years under the above Society in Batavia and the Straits. On the opening up of China he went to Amoy, where he did good service in translating English hymns into the Colloquial (some of which are still in use) and in introducing the Romanized system, and also in School work. After several years of labor there, he was compelled, through the ill-health of his wife, to leave Amoy for Australia, where he lived and labored in the mission field till about twelve years ago, when he returned to Singapore, where he was employed by government in teaching Chinese to cadets and others. After the death of the Rev. B. P. Keasberry, in 1875, he took up his work in the Mission chapel in Punsip Street (now the Chinese Baba chapel of the Presbyterian Church of England) and carried it on gratuitously till he left for Jersey about a year ago. He died very suddenly in London on the 10th of April last." *Singapore Free Press.*

Rev. Mark Williams writes from Kalgan:—"Miss Dr. Murdock has bought a new Dispensary in a good position, and has numerous patients. For the last two years we have been disturbed at this time of the year by war rumours, but all is tranquil this year."

From the secular papers we learn of the dedication at Nanking, on the 27th of May, of the Philander Smith Medical Hospital, when a number of high Mandarins were present, and the newly-arrived American Minister, Col. Denby, made a happy address. This is an auspicious termination of much labor and anxiety on the part of the Methodist Mission under the superintendence of Rev. C. V. Hart; and we warmly congratulate Dr. Beebee on the grand prospect of usefulness before him.

THE TROUBLES AT KWAI PING.

The Rev. H. V. Noyes kindly sends us the following:—Mr. Fulton and his family have returned from Kwai Ping having been driven away by a mob. They lost everything they had at the station, and the houses occupied by them were burned. A new hospital not yet completed was also destroyed and all the material carried away. The disturbance occurred at the time of the literary examinations and the literati were probably the fomentors of it. Placards had been posted in the city several days previous, naming May 7th as the day for the looting and burning. The outbreak was however one day earlier. Soldiers who had been sent from the city, and were near to Mr. Fulton's residence, to meet the Tonquin Boundary Commission on their return down the West River, began quite early in the morning, to behave very impudently. They even went so far as to pile up fagots against the house, as if intending to burn it. Other rough looking characters made their appearance, encouraged by well dressed men, apparently students. About the middle of the forenoon Mr. Fulton went into the city to ask for protection. Before he reached the Yamen he was followed by a large crowd and stoned. He was detained at the Yamen, the officials saying he would be killed if he went again on the streets, and promising to send at once for his family. After an hour or more of anxious suspense the medical assistant appeared, saying that the ladies had been driven from their residence and were surrounded by a great crowd and unprotected, Mr. Fulton was still detained but three or four soldiers were sent with the medical assistant who returned with the ladies to the Yamen, just three hours after Mr. Fulton's arrival there. Chinese who saw what was done say that all the furniture and goods were deliberately carried out of the houses before the burning—that some of the goods were carried to neighboring villages, but by far the greater part, were put in boats lying near. Several wounded soldiers, under treatment, were rudely dragged from the small hospital where they were lying, their beds stolen and the building fired, while they lay suffering on the bare ground.

Up till nine o'clock at night the looters were still carrying away the wood and bricks of the new hospital. After remaining one day at the Yamen, Mr. Fulton and his family returned to Canton in boats sent by the officials, where they arrived several days later.

RULES OF CHINESE ETIQUETTE.

One of our "Mothers in Israel," makes unnecessary apologies for troubling us, as she calls it, with the following valuable remarks:—

"For some time I have been convinced of the desirability of having the ordinary rules of Chinese Etiquette written and printed in a form accessible to new missionaries, so that they may be learned at the

same time the language is acquired. In a port like Shanghai, where there are many Europeans, and where the natives learn to some extent to conform to foreign ways, this may not be of great importance, but in the interior, one's influence depends considerably upon the manner in which he approaches the people at the beginning. We are sufficiently unlovable to the Chinese at best, and why should we increase it tenfold by a disregard or ignorance of their ordinary rules for polite intercourse? A few days ago I heard an intelligent native Christian, in addressing a body of brethren, urge them to a kind, conciliating manner towards each other and towards the heathen. Naming a certain missionary, not residing here, he said, 'Why, the very way he bows when he meets you, captures you immediately—you would then listen to anything he has to say.' A neglect or ignorance of even such small things as a bow, where it is expected, sometimes produces a dislike that requires years of kindness to remove."

LONDON MAY ANNIVERSARIES.

By the kindness of a friend we have received reports of some of the Missionary Anniversaries of May in London. The Rev. W. Scarborough spoke at the Annual Meeting of the Wesleyan Missionary Society. He claimed that there are, reckoning communicants and adherents, something like 60,000 or 70,000 persons connected with Christian Missions in China. Rev. E. Jenkins, whose visit to China two years ago is remembered here with interest, speaking against starting new missions, said, "China and India are new fields." Rev. C. H. Spurgeon preached the Annual Sermon.

Mrs. Swallow read a vigorous paper before the United Methodist Free Churches' Missionary Conference, which was followed by an interesting debate. We regret the mistaken statement that the wife of Prince Kung has been baptized, and that several ladies in the Emperor's palace have Christian service on Sabbath within its walls. The facts of the case were briefly given in *The Recorder* for 1885, page 271. Rev. R. Swallow made an address that seems to have been very well received at the Annual Meeting of the Missionary Society of the asme denomination.

At the forty-first Annual Meeting of the Young Men's Christian Association, Messrs Orr Ewing, Dr. J. Stewart, J. S. Graham-Brown, E. E. Sares, and A. Wright (whose arrival here we announce in our "Journal") received each from the Chairman, a present of a Chinese New Testament, and Mr. Orr Ewing made an address on "The Claims of Christ," which had special significance coming from one who has given up so much for Christ and the foreign missionary cause.

THE BOOK AND TRACT SOCIETY OF CHINA.

The Report of this Society for the year ending December 31st, 1885, with the Proceedings at the Annual Meetings of Members held on the 10th of March, 1886, tells of having raised a little more than £1,106. Of this sum £520 were spent for Printing Press &c; £98 for Printed Matter, Printing and Advertising; £117 for Wages, Travelling etc; £260 for Literature for Women and Children; £50 Remitted to Dr. Williamson; £53 for Sundries, Freight, etc. The Constitution adopted December 8th, 1884, at the Annual Meeting, March 10th, 1886, received further important modifications, which, we understand to be final. The importance of these changes will be gathered from the 7th Section of Article VI. The Board of Directors shall have power "To carry out the objects of the Society by making grants of money, books, pamphlets, periodicals, tracts or leaflets

to Societies or individuals engaged in missionary or educational work amongst the Chinese, and to make grants of money to assist societies or individuals engaged in the preparation, translation, printing or circulation of Christian and educational literature amongst the Chinese; but the Board of Directors shall not have power to commit the Society to pecuniary obligations which the funds on hand are insufficient to meet."

It is stated in the Annual Report which submitted this new Constitution to the Annual Meeting of members, that "Should this constitution be adopted, the plant already referred to will no longer be required by the Society; and steps will be taken for its disposal, and for arranging with Mr. McIntosh for the termination or transfer of his agreement."

The radical nature of these changes, by which the Society ceases to be a Society *in* China, but only *for* China, and by which it ceases to have a Foreign Committee or even an officially representative individual in China, and by which it becomes an auxiliary to any existing societies in China whom it may choose to assist, will be further gathered from the following extracts from addresses at the Annual Meeting. Prof. Kendrick, one of the Honorary Secretaries, in his address which is officially reported by the Society, spoke of the Society as now, "Entirely a home society (with no foreign committee) for the purpose originally intended, namely to collect money and to assist missionaries in China in the diffusion of this particular class of literature. We may be able to give them grants of money, to send them out parcels of books, and to get from publishers here the electrotypes suitable for the illustration of books in China. We will send them what we can, but we are not to be responsible for any liabilities contracted there. We simply want to assist them, and no pecuniary obligations which they may undertake can possibly come back upon the friends at home."

The Rev. J. Corbett, D.D. spoke of rendering "help to almost every kind of society in China which claims our aid, and would be the better for it, no matter to what denomination it may belong." Dr. Corbett further spoke very sensibly about the pictures sent out by the Society as "a little glaring;" but he thinks that very fact will draw "the attention of the Chinese people to them, and lead them to inquire what they are about!" Rev. William Boyd, LL.D. fell very naturally into the exaggerated statement which we have before criticised, that the women of China "are not accessible to the missionaries," and that it is only through illustrated books that they can be reached—an assertion daily disproved by the experience of many missionaries in China, though well-adapted pictures may of course assist.

It appears distinctly from these statements that there is no organization among us which may be called the Book and Tract Society of China, nor an Agent representing it; in view of which we learn with the greater pleasure, as will the body of missionaries in China, that the "School and Tract Book Series Committee," appointed by the Conference of Missionaries in 1876, have not allowed themselves to be stultified by the ill-advised attempt to merge them into the Book and Tract Society. They have, we understand, taken on more complete organization, on their original basis, and very wisely propose to take the missionary public into their confidence by frequent publication of the minutes of their meetings.

THE HEATHEN CHINESE AND CHRISTIAN AMERICANS.

"A picture that preaches such a sermon as ought to touch the heart

of the whole country was presented in a recent number of *Puck*. It represented the Chinese Minister seeking an audience with Secretary of State Bayard. In the back-ground were two former Secretaries, Evarts and Blaine, who held the same views as to indemnifying the Chinese that Secretary Bayard has recently promulgated. The picture made it evident that as the Chinese have no votes, it makes little difference in the view of these statesmen how they are treated. The Chinese Minister calls to the attention of Mr. Bayard the fact that his Government had paid upwards of $700,000 indemnity for outrages upon Americans, and he quotes the words. "As ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Secretary yawningly replies, "That's some nonsense of that old Confucius of yours, I suppose." *The Illustrated Christian Weekly.*

KIDNAPPING OF CHILDREN BY FOREIGNERS.

We learn that the *Futai* of Soochow, Governor of the province of Chekiang, has issued a proclamation against the kidnapping of children by foreigners. A translation of the most important of the proclamation has been sent us, from copies posted up at the residences of the two principal magistrates of Nanking on the 23rd of May. It will be seen, from the following extracts, that the charges are very adroitly put in such a way that all foreigners are implicated in the outrages. That such false accusations should be made over his own signature, by the highest official in this province, is certainly very extraordinary, and merits the attention of all representatives of foreign interests. The Governor should be made publicly to withdraw, or qualify, his unqualifiedly sweeping statements. And it should be remembered that the implications which a Chinaman reads between the lines, are more atrocious even than the direct charges. We regret not having space for larger extracts from the Proclamation.

"About the kidnapping and selling of young boys and girls, even those from the womb, to foreign lands:—The law against such is decapitation. If any use medicine, and by wicked, magical, arts kidnap children, they must be beheaded as robbers. Why establish such severity? How can we allow such a set who continually in this way seek gain? This kidnapping is not yet stopped, either taking little children, kidnapping them away, cutting off their hands and feet, turning them into cripples, and making a show of them for money. This is a new and strange thing! Or they are carried to the outsiders, and sold unto the ends of every Kingdom, making them miserable, and naming them "little pigs"—the girls for prostitutes and slaves. This is an intolerable device.

"But turning to the source of all this;—it is just for that reason that to every seaport the trading steamer comes. Communication is thus very convenient for the aforesaid kidnappers to take the young children and steal them away from one foreigner to another, to distant places, not leaving a trace behind. No matter from what family they are taken, they have no means of searching. Even getting a warrant, it is very hard for the Yamen-runners to arrest them."

All *Taotais*, particularly those of Shanghai and Chinkiang, are instructed to "put up proclamations in all places," and to "inform all the Consuls that they give notice to the Captains of the steamers," so that "thorough and complete search" may be instituted, in order "to make gradual end of kidnapping."

Diary of Events in the Far East.

May, 1886.

6th.—Ratifications exchanged in London of the late Chefoo Convention between China and Great Britain.

16th.—The first number of the *Shek Pao* (*The Times*), a Chinese Daily, appears in Tientsin.

19th.—Sir Robt. Hart leaves Peking to visit the Central and Southern ports of China.

21st.—Explosion at the Gun Powder Mills east of Tientsin; five men killed.

22nd.—The Foochow Native Hospital, sustained by the Foreign Community, destroyed by fire.

25th.—Memorial from East India Opium Merchants of Shanghai to Sir John Walsham, British Minister to China, against the Opium Clauses in the late Convention between England and China.

27th.—Opening of the Philander Smith Memorial Hospital at Nanking; Col. Denby the United States Minister, and many Mandarins, present.

June, 1886.

2nd.—An Imperial Decree bestowing various decorations on Chinese and Foreigners, in connection with Prince Ch'un's visit to Tientsin, Port Arthur, and Chefoo.

3rd.—The Foundation Stone of the Alice Memorial Hospital laid at Hongkong.

4th.—Treaty between France and Corea signed at Seoul, virtually granting, among other things, liberty to Roman Catholic Missionaries to live and teach in Corea.

9th.—The first Typhoon of the season, off Luzon.

11th.—Hon. J. D. Kennedy, United States Consul-General, arrives at Shanghai.

15th.—Great fire in Canton; 200 shops burned.

23rd.—Mr. Tsai Yee Yuen takes over the seals as Magistrate of the Mixed Court, Shanghai.

Missionary Journal.

Births, Marriages & Deaths.

MARRIAGES.

At Canton, June 9th, by Rev. H. V. Noyes, assisted by Rev. B. C. Henry, John G. Kerr M. D., to Martha F. Noyes, both of the American Presbyterian Mission.

BIRTHS.

At Mookden, June 3rd, the wife of Dr. Christie, of a son.

DEATHS.

At Chungking, 24th May, second daughter of Mr. A. Copp, of American Bible Society.

Arrivals and Departures.

ARRIVALS.

At Shanghai, June 6th, Messrs. A. Orr Ewing, G. Gordon Brown, E. S. Sayere, Andrew Wright, and Dr. J. C. Stewart, for China Inland Mission.

At Shanghai, 24th May, Misses C. Littler, and H. A. Say, for China Inland Mission.

DEPARTURES.

From Chefoo, May 13th, for United States America, Mrs. Leyenberger and two children.

From Canton, June 21st, Miss H. Noyes and Miss Kerr, for United States America.

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NEW TESTAMENT PARALLELS IN THE FOUR BOOKS.

By Rev. George Owen, Peking.

THE works which the Chinese call the Four Books, or the Books of the Four Philosophers, are the Ta-Hsio or Great Learning, the Chung Yung or Invariable Mean, the Lung Yü or Analects, and Meng-tsz or works of Mencius.

The Great Learning is a small work consisting of only a few pages and is supposed to have been compiled by Tseng-tsz, a celebrated disciple of Confucius. The Invariable Mean, according to general acceptance, was written by Tsz-sz or K'ung chi, the grandson of Confucius. It contains only thirty-three short chapters or sections, we may almost say verses. The Analects are mostly a record of the sayings and doings of Confucius with occasional notices of his disciples. The work seems to have been compiled by some unknown hand or hands from the notes and oral teachings of the disciples. The Works of Mencius consist of seven books which were composed either by Mencius himself during his later years and subsequently edited by his disciples, or by a few of his disciples after his death.

Roughly speaking these books were written between the years 470—280 B. C.

These four works treat almost exclusively of morals, ethics and politics. The Chinese sum up their contents in two words 倫常, *lun ch'ang*, or the five social relations, and the five constant virtues, and we may accept the summary.

Such being the contents of the Four Books, there can be no very deep parallel between them and the New Testament. God is the central thought of the Christian Scriptures, but God is almost entirely absent from the books of China's four great philosophers. The grand theme of the New Testament is salvation from sin and death, or eternal life through Our Lord Jesus Christ. There is not a hint about salvation or life in the Four Books. Christianity is a religion. Confucianism is only a philosophy.

The central figures are equally unlike. Jesus of Nazareth, standing by the sea of Galilee, preaching to Galilean fishermen and peasants, is a striking contrast to the Man of Tsou passing from court to court, the honoured guest and counsellor of Kings, and followed by a train of wealthy official and courtly disciples. Christ and Confucius may be contrasted, they can hardly be compared.

Paul and Mencius are equally unlike. Read Paul's brief, but terribly vivid autobiography. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day, I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the Churches!" (II Cor. XI. 23–28.) Contrast this heroic sufferer with Mencius, travelling from state to state followed by a retinue of a hundred carriages, declining the visits of princes, because not paid with sufficient ceremony, accepting or refusing their munificent gifts according as they were or were not presented with due etiquette, meeting princes on more than equal terms, and treating them with proud philosophic complacency.

The style too of the New Testament and the Four Books is altogether different. The Four Books are written in terse classical form, intelligible only to the learned. The New Testament is in the vulgar tongue and easily understood by all. The style in each case is characteristic and suggestive. The Four Books are intended for princes and scholars. The New Testament is the book of the common people. To the poor the Gospel is preached.

The Four Books contain no parallels to the higher truths of the New Testament. They only touch it along its lower lines.

In tracing the following parallels, therefore, I have had to pass over large portions of the New Testament altogether, and those its most important portions. Some also of the parallels given are more apparent than real. The context and the commentators destroy much of the parallelism. But on the other hand it also happens that where the thought is close, difference of idiom weakens the force of the comparison.

But let us dip into the Four Books and see what pearls we can find there to hang around the pearl of great price, the New Testament of Our Lord and Saviour Jesus Christ.

God.—"Hear O Israel the Lord thy God is one Lord"—The divine unity is the fundamental truth of the Old and New Testaments. We find no such clear utterance in the Four Books, though there runs through those books the idea of one supreme ruling power, generally designated Heaven, and in a few places Shangti.

Christ said, "God is a Spirit;" and John says, "No man hath seen God at any time." Paul says, "Whom no man hath seen or can see." Neither Confucius not Mencius made any such plain declaration and the only passage in the Four Books seeming to contain such a thought is the expression in the concluding chapter of the Chung Yung. (1)* "The doings of supreme Heaven have neither sound nor smell." But probably this means nothing more than that the course of Providence is silent and unseen.

Throughout the Old and New Testaments God is repeatedly spoken of as the Creator of heaven and earth and all things—"For of Him, and through Him and to Him are all things." In the opening passage of the Chung Yung we read (2) "That which Heaven ordains is called nature." Commenting on this passage, Chu Hsi says, (3) "Heaven by means of the dual ether and the five elementary substances produced all things," which comes very near to asserting creation though in a vague and unsatisfactory form. Quoting from the Book of History, Mencius speaks of (4) "Heaven producing the inferior people," and quoting from the Book of Poetry speaks of (5) "Heaven producing mankind." But the idea underlying these and similar passages seems to be production rather than creation.

The Christian Scriptures throughout, imply and assert the universal Providence of God. The Four Books speak constantly of T'ien ming. Christ speaking of the sparrows says, "One of them shall not fall to the ground without your Father." Mencius

* See Chinese Text at the end of the article, corresponding to the numbers in parentheses.

says, (6) "There is nothing that is not ordained." Empire is the gift of God and kings rule by His decree. Paul says, "There is no power but of God, and the powers that be are ordained of God. For he is the Minister of God to thee for good." Quoting from the Book of History, Mencius says, (7) "Heaven having produced the inferior people, appointed for them rulers and teachers, simply that they might be assisting to God." Paul in his sermon on Mars' Hill said, "He giveth to all life and breath, and all things." Tsz Hsia said to a sorrowing friend, I have heard that (8) "Death and life are ordained, that wealth and honour are from Heaven." When Our Lord heard that Herod threatened to kill Him, He said, "Go tell that fox, behold, I cast out devils and perform cures to-day and to-morrow and the third day I am perfected." It is recorded of Confucius that when assailed by the emissaries of Huan-t'ui an officer of Sung, he said, (9) "Heaven produced the virtue that is in me. Huan-t'ui what can he do to me?"

And again when secretly opposed by an officer named Liao, Confucius said; (10) "If my doctrines are to spread, that is ordained, and if my doctrines are to perish, that is ordained." The statement forcibly reminds us of the wise words of the scholarly Gamaliel; "If this counsel or work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Christ said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." There is a remarkably similar saying in Mencius. When the prince of Lu was prevented by a favourite from attending to the counsels of Mencius, Mencius said, (11) "A man may possibly be helped forward by others and may possibly be kept back by others. Really, however, a man's advancing or stopping is beyond the power of other men. My not finding in the prince Lu (the ruler I am seeking) is from Heaven. How could a scion of the Tsang family cause me not to meet (the ruler I seek?")

The Lord said of Paul, "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." A frontier officer on coming out from an interview with Confucius said to the disciples, (12) "My friends, why grieve at your Master's loss of office? The empire has long been without right principles. Heaven is going to use your master as a bell clapper (to awake the world)." Christ came to his own and his own received Him not—not recognizing who he was. Confucius mournfully complained, (13) "No one knows me, He who knows me is Heaven." In the Epistle to the Hebrews it is said, "All things are naked and open unto the eyes of Him with whom we have to do." In the

Great Learning, Tseng-tsz speaking of the impossibility of concealment says, (14) "What ten eyes see and ten fingers point to is solemn indeed!" "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" is the first and great commandment. A Chinese scholar to whom I quoted the words, replied that Mencius meant the same thing when he said: (15) To preserve the heart and cherish the moral nature is the way to serve Heaven." Paul writes to the Romans, "Present your bodies a living sacrifice," that is, keep every part and power pure for the service of God. Confucius explaining to his favourite disciple Yen Yuan the way to attain perfect virtue said, (16) "Do not look on what is improper; do not listen to what is improper; do not speak what is improper; do not make an improper movement." Though these words do not reach the height of Paul's great thought, they touch it pretty closely and run along the same lines.

"Repent," said Peter, to Simon the sorcerer, "of this thy wickedness and pray God, if perhaps the thought of thy heart may be forgiven thee." The words have an echo in the words of Mencius, (17) "Though a man be wicked, if he purify (his heart) and cleanse (his body), he may sacrifice to God."

Idolatry.—John concludes his first epistle with these words: "Little children keep yourselves from idols." Paul writes to the Corinthians, "My dearly beloved, flee from idolatry." Confucius says, (18) "Reverence the spirits (or gods) but keep at a distance from them." In another place he says, (19) "To sacrifice to any but one's own family ghosts is flattery." The latter sentence, while it leaves ancestral worship, makes a clean sweep of idolatry and demon worship.

From the foregoing we see that the teaching of the Four Books regarding God, while extremely defective, touches the teaching of the New Testament on certain important points.

Man.—In his sermon on Mars' Hill Paul said, "God hath made of one blood all nations of men that dwell upon the earth." Tsz Hsia, a disciple of Confucius, said, (20) "All within in the Four Seas are brethren." Chang Heng-ch'ü a celebrated scholar of the Sung dynasty, in his work the 西銘, Hsi Ming, repeats the statement in an emphasized form saying, (21) "Mankind are my uterine brothers." In his notes on this passage Chu Hsi quotes the common saying that (22) "All under heaven are one family and China one man."

The Golden Rule.—"Whatsoever," says Christ, "ye would that men should do unto you do ye even so unto them, for this is the

law and the prophets." In the 13th chapter of the Chung Yung, Confucius is recorded as having said, (23) "What you do not like when done to yourself, do not do to others." The same great principle is expressed by the disciple Tsz Kung, and in a slightly more positive form. (24) "What I do not wish men to do to me, I also wish not to do to them." But Confucius told him he had not yet attained that great moral height. The same disciple is recorded as asking Confucius if there was one word which could be made a rule of life, and Confucius replied, (25) "Is not reciprocity such a word? What you would not that others should do unto you, do you not unto them." The same words occur again in answer to a question by Chung Kung regarding benevolence. In all four cases the maxim occurs in its negative form though the Sung commentators regard the maxim as stated by Tsz Kung (the second instance given) as being of a fuller and more positive character than the other three. They say that Confucius would probably have allowed that Tsz Kung had attained the negative, or as they call it, the reciprocal (恕) virtue, but would not allow he had attained the positive, which they say implies benevolence or love. But much cannot be made of the distinction of positive and negative, for the commentators define 恕, *shu*, reciprocity, as being the extension of our love of self to our fellow men. It is thus equivalent to the second great commandment, "Thou shall love thy neighbour as thyself."

Love.—Paul says, that all the commands are briefly comprehended in the one great law "Thou shall love thy neighbour as thyself." And that "Love is the fulfilling of the law." In like manner Confucius in a passage just quoted from the Analects says 恕, *shu*, or reciprocity—treating others as myself—is the all-sufficient rule of life, for it comprehends all duties. On another occasion Confucius said, (26) that his doctrine was an all pervading unity, which his disciple Tseng explained as meaning that the (27) Master's teaching was all comprehended in the two words 忠恕, *chung shu*, which I may translate somewhat freely as true-heartedness and brotherly love. Peter says, "To brotherly kindness add charity" or the love of all men. Confucius says, (28) "Love all men," When asked what was benevolence he replied (29) "It is to love men." I cannot find however a parallel to our Lord's divinely beautiful and creative words, "A new commandment give I unto you that ye love one another," Nor is there anything like that exquisite prose poem on love I Cor. XIII, to be found in the Four Books.

Human nature.—In the seventh chapter to the Romans we have from the pen of Paul a brief exposition of the Christian doctrine of human nature. According to Paul's statement, man has a moral nature, or a law of the mind, approving of the law of God, assenting to the law that it is good, delighting in it and desiring to obey it. But there is another nature or law, said to be in the members or body, opposed to and warring against the law of the mind or the higher nature. The result of this conflict is the subjection of the higher to the lower nature so that the good we would do we do not, while the evil we would not that we do, leading to deep sense of sin and distress of conscience. This is the Pauline or Christian view of human nature, let us see what the Four Books say on the subject.

Confucius said but little regarding human nature and that little is vague, so we will pass it by. But Mencius has a great deal to say, and says it clearly. He maintained against Kao-tsz and all comers, that "human nature is good 性善, *hsing shan*." But by this statement he simply meant that man has a moral nature. That man's moral faculties or instincts are inherent in his nature, are born with him, and are not after acquirements as his opponents maintained. In his notes on the passage in question Chu Hsi says, (30) "By human nature is meant the moral and rational principle which man has received from heaven." The scholar Ch'eng says, (31) "Human nature means moral principle."

That this is the meaning of Mencius is clear from his own statements as given in the section immediately following his refutation of Kao-tsz. Mencius says: (32) "Judging from its emotions (human) nature may be regarded as good, and that is what I mean by saying it is good," He then goes on to illustrate his statement thus: (33) "All men have a sense of pity, all men have a sense of shame and dislike, all men have a sense of reverence, and all have a sense of right and wrong. The sense of pity implies benevolence, the sense of shame and dislike implies righteousness, the sense of reverence implies propriety, the sense of right and wrong implies knowledge (or discretion)." But these four things constitute the bases of moral goodness, and if man possessed them naturally, his nature must be good. Mencius then quotes from an ode in the Book of Poetry which says,

(34) "Heaven in producing mankind,
Gave them faculties and laws;
These constitute man's natural and constant rules;
Hence all love this excellent virtue."

This leaves no room for doubt that in calling human nature good, Mencius simply meant that man is a moral being, that his moral and virtuous actions are natural to him not an acquired varnish. The teaching of Mencius, therefore, regarding human nature, so far as it goes, is the same as the teaching of the Christian Scriptures. The Bible says that man was made in the image of God and Mencius maintains, as shown in the ode just quoted, that man has a heaven-derived moral nature. Paul says, "I delight in the law of God after the inner man;" and Mencius quoting an ancient ode says, "Hence all love this excellent virtue." The parallelism is very close both in sentiment and language. But Mencius in limiting man's nature to his moral and rational faculties was doing violence to the term, giving a defective view and leaving this important doctrine open to attack.

Man Sinful.—Man's nature may be good, but man himself is not good. Paul quoting from the Psalms says, "There is none righteous, no not one." Confucius lamenting the degeneracy of mankind said, (35) "A good man I have never had the luck to see; could I see one possessed of constancy, that would satisfy me." And again, (36) "I have not seen a person who loved virtue or one who hated what was not virtuous." Still more decidedly, (37) "I have never seen a person who loved virtue as he loved beauty." This statement Confucius repeated on a subsequent occasion with an added sigh. Paul speaks of those whose God is their belly† who mind earthly things. Confucius says, there are those who (38) "filled with food, think of nothing else all day long." Mencius speaks (39) of "men who live only to eat," or in Paul's word "men serve their bellies." Passages of this kind might be multiplied. But the Four Books contain no such terribly graphic picture of human depravity as is given in the first chapter of the Epistle to the Romans. While the ignorance and perversity of men are bewailed, their sinfulness is but faintly apprehended and but feebly expressed. In a passage in the Sixth Book Mencius makes error to be mere want of thought!

† The Confucian scholars of the Sung dynasty felt the difficulty of thus limiting the word nature, and tried to remedy the defect. They made a two-fold division. Nature in the sense in which Mencius used the word, they called 義理之性, the moral and rational nature; and they invented the term 氣質之性, the animal and material nature, to cover the lower side of man's being. The moral and rational nature is alike in all men, and is always good. But the animal and material nature of men often differs widely. Moral evil springs from the defects of this lower nature and its action on the higher. This reminds us forcibly of Paul's words: "I delight in the law of God after the inner man: but I see another law in my members, &c.

(1)上天之載無聲無臭 (2)天命之謂性 (3)天以陰陽五行化生萬物 (4)天降下民 (5)天生蒸民 (6)莫非命也 (7)天降下民、作之君、作之師、惟曰、其助上帝、 (8)死生有命富貴在天、 (9)天生德於予、桓魋其如予何、 (10)道之將行也與命也、道之將廢也命也、 (11)行或使之止或尼之、行非人所能也、吾之不遇魯侯天也、臧氏之子、焉能使予不遇哉、 (12)二三子何患於喪乎天下之無道也久矣天將以夫子爲木鐸 (13)莫我知也夫〇〇知我者其天乎 (14)十目所視十手所指其嚴乎 (15)存其心養其性所以事天也 (16)非禮勿視非禮勿聽非禮勿言非禮勿動 (17)雖有惡人齊戒沐浴則可以祀上帝 (18)敬鬼神而遠之 (19)非其鬼而祭之諂也 (20)四海之內皆兄弟也 (21)民吾同胞 (22)天下爲一家中國爲一人 (23)施諸己而不願亦勿施於人 (24)我不欲人之加諸我也吾亦欲無加諸人 (25)其恕乎己所不欲勿施於人 (26)吾道一以貫之 (27)夫子之道中恕而已矣 (28)汎愛衆 (29)樊遲問仁子曰愛人 (30)性者人之所得於天於之理也 (31)程子曰性即理也 (32)乃若其情則可以爲善矣乃所謂善也 (33)惻隱之心人皆有之羞惡之心人皆有之恭敬之心人皆有之是非之心人皆有之惻隱之心仁也羞惡之心義也恭敬之心禮也是非之心智也 (34)詩曰天生蒸民有物有則民之秉夷好是懿德 (35)善人吾不得而見之得見有恒者斯可矣 (36)我未見好仁者惡不仁者未見好德如好色者也 (37)吾 (38)飽食終日無所用心 (39)飲食之人

(To be concluded.)

THE INTRODUCTION OF MAHOMETANISM INTO CHINA.

By Rev. Geo. W. Clarke.

(*Concluded from page* 271.)

IN the reign of the Emperor Shang-Üien, A. D. 674, An Lu Shan, raised a rebellion in Shen Si; the Chinese troops were not able to subdue him; the Emperor consulted with the Mahometan Minister, to ask for three thousand soldiers to be sent from Mecca, to assist in suppressing the rebellion. When the Caliph received the letter, he knew that it was from one of Wan Ko Sï's descendants, and sent without delay the troops requested. When they arrived at Si Ngan, the Chinese braves were well nigh defeated. The Mahometan soldiers, without delay attacked the rebels, and scattered them. An Lu Shan fled to Honan, and the Mahometans pursued him with great success; after a time the rebellion was crushed and peace restored. Upon their return to Si Ngan, the Emperor was greatly pleased with their brilliant victory, and he ordered an officer to build several Mosques, and a sufficient number of houses adjoining them for the soldiers. His Majesty ordered a Commission, to enquire and report the officers and men who had distinguished themselves by acts of bravery, for reward and distinction; and perpetual offices to their descendants if they would agree to remain in China. The Mahometans agreed to these offers. The Emperor, knowing that they were unmarried men, promised to give them wives. An official was entrusted with the mission to select virtuous and intelligent women, and in due time they were found in the province of Kiang Si, escorted to Si Ngan Fu, and given in marriage. The Mahometan soldiers acquired a great reputation for daring bravery and use of arms, and proved themselves valuable to the Government; at various periods, their services were required in different provinces. After the army was disbanded, many preferred to remain, and from these two reasons, is the cause of the Mahometans being scattered throughout the Empire.

The author of this book has done well by giving us an account of Wan Ko Sï's labors in and for China; he says:—

Wan Ko Sï returned three times to Arabia, (the dates of his journeys are not given). The first time, was for an Arabic Dictionary for the use of his students. The second voyage, was for the Ko-Ro-Ni, i.e. Koran, for his disciples to study and chant, for he said,

"I cannot always continue with you." Mahomet gave him what was written, and promised to forward other portions when ready; and he returned without delay. The prophet appointed the place of his death; he took a bow and arrow and shot towards the East, in the twinkling of an eye it disappeared. Mahomet said, "Where you find that arrow, there is the place of your decease." Wan Ko, took a ship to Canton, he had a quick voyage, upon his arrival, he found the arrow in a wall on the North side of the Liu-Hwa-Ch'iao (bridge)!! He knew that according to Mahomet's prediction, that this was the place for his grave. He had the spot enclosed as a garden. The cause of Wan Ko's, third journey, was a dream, in which he saw a tall man, who said, "The sage is about to leave the world, you must haste to Arabia, if you wish to see him before his death." This alarmed him, he made necessary preparations and left the next day. A short time before he reached Mi-Ti-Na, i.e. Medina, Mahomet died.

A note by the Author:—When Mahomet was forty years old, he became a Sage, (聖人), this was in the sixth year of the Emperor Wu Teh, (A. D. 624). In his forty-fifth year, which corresponds to the second year of Chen Kwan, (A. D. 629), his religion entered China. He died in his sixty-third year, which was the twentieth year of the Emperor Chen Kwan, (A. D. 647). (The Author is wrong, in comparison of his dates. Mahomet was born about the year (A. D. 570), his fortieth year would be in A. D. 610, or the fifth year of the Emperor Ta Yie, 大業, of the 隋 Dynasty. The entrance of his religion into China five years later would be the tenth year of the Emperor Ta Yie. Mahomet, died about noon of Monday the 8th June, 632, in his sixty-third year; this corresponds to the fifth year of the Emperor Chen Kwan.) Wan Ko wept aloud among his brethren saying, "I have come many thousand of miles without delay, alas! too late for a parting word." Upon the day of burial, he removed the lid of the coffin, to take his farewell look at Mahomet, and wept much. He enquired if the Prophet had left any request for him. He was told that Mahomet desired him to establish the religion in China, and had left for him a complete copy of the Koran. The Koroni, is bound in 36 books, containing 114 chapters, and 6666 verses. Wan Ko returned to Canton, delivered the Koran to his disciples, and commanded them to preserve it for ever. Within a short time after his return he died, and was buried by his students within the grounds of the Mosque. They erected a tomb like those used in Arabia, with a table before it, for the purposes of sacrificing and worship.

The Mahometans petitioned the Emperor to be permitted to build a Mosque to his memory; the request was granted, the Li Pai Sï built, and called Hwai Sheng Sï. (A Mosque of this name still remains in Canton.) His Majesty also gave them some land inside the Long-Men-Ts'en-Ch'en (city). A tablet was erected on the ground, with the inscription, 回 回. During the lapse of centuries the tablet has been destroyed and the exact spot is now difficult to ascertain. Inside the grounds of the Mosque, was a pagoda one hundred and sixty feet high; upon the spire was a gold fowl vane. Within the Pagoda, were rooms reached by a spiral staircase, these rooms were used for the purpose of morning and evening worship. Every seven days a large flag was hoisted, which could be seen a long distance; by this sign the people knew that it was worship day. This Mosque was situated to the North West of the Pi-Shan, formerly a busy jetty, the present name is Wu-Shien-Kwan. Once Mahomet sent forty men with a complete copy of the Koran to Si Ngan, for the use of the students; the bearers wishing to visit Wan Ko, returned via Canton. When they were within sight of the Mosque, it was time for evening worship, they knelt, and were so absorbed in devotion, that neither sight nor sound could distract them. A robber came to them whilst thus engaged and spoke to them; they took not the slightest notice of him; this vexed him, so he murdered the whole party and stole their goods. After a time some members of his band arrived, and he explained how he secured the property; they vehemently cursed him for murdering such resolute and benevolent men, whose hearts were like iron, and said, "You deserve to die." The robber repented saying, "To have killed such men, was neither brave nor righteous, there is no forgiveness for this crime, I will take my own life." The grave of the forty men and the robber was made near the Mosque.

Wan Ko Sï's grave was much dilapidated. In A. D. 1341, Generalissimo Tsen Kia Lu, a native of Chen-Nan Cheo, Yün-nan, and other Mahometan notables, repaired Wan Ko Sï's grave and from this period there was a revival of Mahometanism.

METHODS OF MISSION WORK.

LETTER VIII.

By Rev. J. L. Nevius, D.D.

BEGINNING WORK—(*Continued.*)

How shall we reach the people? When places in the interior are visited for the first time, there are opportunities to preach to crowds such as will probably never occur again. The whole population moved by curiosity, comes out to see the foreigner, eagerly intent to hear what he has to say. In preaching under these circumstances, even when well acquainted with the language, we must not expect the people to understand more than a moiety of what we say. There is too much curiosity, excitement, and noise, to admit of connected discourse or continued attention. Besides, the people are so unaccustomed to religious subjects, that language fails to communicate the ideas intended. This kind of preaching, though for the reasons above stated, very ineffectual as regards its main object, is still very important. We may at least leave the impression behind us that we have kindly intentions, that we are not barbarians, and may also give some general idea of our character and work as religious teachers; thus preparing the way for a more lengthened visit and more detailed teaching in the future. We may also hope and pray that in the crowd which gathers around us as we pass from village to village there may be some person prepared to receive our message; or that the good seed may find a permanent lodgment in some heart and bring forth fruit in God's own time. A few tracts are very useful at such a time, to convey to the people as they are read afterwards better ideas of our object than we have been able under the circumstances to give orally.

There are many advantages in visiting the regular *fairs* which are so striking a feature of country life in most parts of China. Here crowds of country people are gathered, and an excellent opportunity is afforded for addressing a constantly changing audience, representing many surrounding villages and distant cities. If there are those listening who wish fuller instruction, or whose curiosity is not satisfied, they will probably seek out the missionary in his inn.

In the inn there is an opportunity for more or less lengthened conversation, adapting instruction and information to individuals, and forming acquaintances which may be followed up in the future. Books can also be disposed of with a greater degree of care and discrimination. In parts of the country where there are canals, the travelling boat largely takes the place of the inn.

Visits to native schools are sometimes very interesting and encouraging. Here we may expect widely differing receptions and experiences according to the character of the teacher in charge.

Some missionaries adopt indirect and unobtrusive methods, avoiding crowds and making comparatively little use of public preaching; waiting for the people to seek them rather than going after the people. The Romanists, so far as my observation goes, generally adopt this method. Their long experience and success render their example worthy of serious consideration.

Others wherever they go make enquiries after religiously disposed persons or seekers after truth, a class which is found in greater or less numbers almost everywhere in China; and endeavor to influence them, and through them the circle of friends or adherents always found connected with them. This plan is obviously reasonable and practical, and has the special sanction of our Saviour's teachings, Matthew 10: 11. It has been largely adopted by the English Baptists in Shantung, and with encouraging results.

While most missionaries give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the literati and officials; not only because they exercise a dominating influence on the masses, but also because they have been in general too much neglected. It is obvious that this kind of work is attended with peculiar difficulty, and requires special preparation, particularly in acquainting one's self with Chinese etiquette. Indeed a theoretical and practical knowledge of Chinese laws of politeness is very important for every missionary in intercourse with all clssses.

In what way should we spend our time and talents so as to accomplish most for the advancement of Christ's cause? The dominant idea of a missionary should be duty, and not immediate individual success, as judged by human standards. If the desire for tangible results should take the form of a wish to gather into the Church as soon as possible the greatest number of professed converts, it may become a dangerous temptation and snare.

It will be early fifty years hence to determine with positive certainty what any individual life has or has not accomplished. Only in eternity will every man's work be fully made manifest what

sort it is. Results of apparently great importance may attract attention and secure general commendation, and yet prove only temporary and misleading. On the other hand a good book, or a word spoken in season, may bear rich and abundant fruit, though the world may never be able to trace these results to their true source.

Probably no two men ever have or ever will work in the same groove. Each man will do his own work best in his own way. If God has called us as individuals to serve Him in China, He has a special work for each of us to do, and if we earnestly seek His guidance He will direct us to it. It is apt to be a very different one from that which we have been disposed to plan for ourselves.

It is sometimes asked what practical answer does the experience of missionaries in China for the past forty years give to the question, "Which methods of work have really brought the greatest number of converts into the Church?" This question should probably be regarded as a legitimate and important one, but can only be answered approximately. The conventional modes of work which sum up the labors of missionaries as reported every year to the home societies are Bible distribution, Tract distribution, Chapel preaching, Translating and Book-making, Schools, and Itinerations.

The number of copies of the Bible and parts of the Bible distributed in the different parts of China during the past forty years can only be estimated by millions: the same is true of Christian tracts.

Many missionaries have given their time largely to chapel preaching and have thus spent from one to three hours daily. A great deal of this work has also been done by natives. The number of chapel discourses during the past forty years can also only be estimated by millions.

The result of literary work in the study cannot be tabulated. It passes into and is utilized in every other department of labor.

The aggregate number of years spent in teaching in different kinds of schools during the last forty years, I am convinced, can only be numbered by thousands.

As to itinerations it is a very common thing for a missionary to preach in from five to ten villages in a day, and from two hundred to five hundred times on a tour. The number of these itinerating addresses during these forty years can only be numbered by hundreds of thousands; and including those of natives probably by millions.

The question is, to which of these different modes of work is the conversion of the about 30,000 Protestant Christians of China to be mainly traced? I am disposed to think that the number of conversions due to each would be found to increase about in the order in which they are mentioned above; and that the number traceable to them all together would be but a small fraction of the whole; and that by far the greater proportion is to be referred to *private social intercourse*, "The Kingdom of God cometh not with observation."

In the spiritual work of the conversion of souls and building up Christ's Kingdom on earth we of ourselves can do nothing except as instruments.—This is a fact so familiarly known and universally acknowledged that it may well be regarded as a simple truism. Theoretically we learned this lesson almost in infancy; practically however it is difficult for some of us fully to learn in a life time. It is so natural for us to feel that with a good knowledge of the language, sincere earnestness and sympathy with the people, together with prudence, common sense, zeal, hard work and perseverance, sooner or later great spiritual results must certainly be accomplished. This is by no means the case. Our labors may combine all the above conditions and yet be fruitless in the conversion of souls. If we depend upon our gifts or acquisitions, our zeal in the use even of God's appointed means, but with an underlying and insidious desire for a result which may be regarded as something which we ourselves have accomplished, we shall probably be disappointed. If we are cherishing a feeling of self-dependence in any form, God will probably humble us before He will use us. We must feel that if anything is accomplished it will be by the presence and power of God's Holy Spirit, and be ready to ascribe all the glory to Him. Otherwise He will probably leave us to ourselves to learn the lesson of our own weakness. The natural tendency to depend on self, or on anything else rather than God, has been a prominent sin of God's people from the earliest times. I am disposed to think that this tendency now prevails to a great extent among Christians at home, and that missionaries commence work in foreign lands too much under the influence of it.

In this commercial age a commercial spirit has crept into the Church. As in business matters generally, so in religious enterprises, it is supposed that a certain amount of capital, judiciously expended, will naturally work out a certain result. The success of a Mission Society is gauged by the amount of money in its treasury. In order to secure more liberal contributions, only the more favorable and encouraging facts are welcomed and laid before the Churches, so that

they may feel that they are contributing not to a failing but to a prospering cause. Let me not be understood as implying that money is not important, and that the duty of giving to missions should not be pressed home upon the hearts and consciences of all, whether native converts or home Christians. The danger I would guard against is of giving such disproportionate prominence to money as to divert the mind from what is of much greater importance. In a word it is making money, or what money can command, rather than the Holy Spirit, our main dependence. I am quite aware that all Christians would earnestly disavow any such intention. It is not an uncommon thing however to find ourselves doing indirectly, or unconsciously, what we could never be induced to do deliberately and knowingly. The work we are prosecuting is distinctly and emphatically a work of God's Spirit. If we fail to recognize and act upon this fact, the mission work will decline even with a full treasury; while with the Spirit's presence it will prosper even with a depleted one.

Personal experience in beginning work in Shantung.—I commenced itinerating work in *Central Shantung* about fifteen years ago; my previous tours having been in the eastern part of the province. I knew the language and had the advantage of seventeen years of experience elsewhere; but was without a native assistant. I prosecuted the work laboriously, making long tours over the same ground every Spring and Autumn, but for five years had not a single convert. The work at that time was quite different from what it is at present. Then my labors were entirely with the previously unreached masses, and consisted in preaching at fairs, in inns, and on the street, in book distribution, and efforts to form acquaintances with well disposed persons wherever I could find them. At present nearly all my time and strength, when in the country, are expended on the native Christians, on the plan detailed in previous letters. As a rule I now reach the masses indirectly through the Christians; they doing the aggressive work and I following it up, directing and organizing it. Had I again to begin work in a new field, I do not know where I should change the methods heretofore adopted, except in the one particular of not encouraging in any way, hopes of pecuniary help. Why these methods proved fruitless for so long a time it is impossible to say. In looking back over my experience during the first five years of work in this field, it appears made up chiefly of failures and disappointments. Men for whom I had watched and labored for years, who seemed almost persuaded to be Christians, went back and were lost sight of. Associations of co-religionists were at different times on the point of entering the

Church in a body with their leaders. From them all I have realized little else but wasted time and labor, with no doubt the acquisition of some valuable experience. I have in mind several places within my circuit where there seemed to be an unusual religious interest springing up, places which I hoped would soon be centres of Christian influence with chapels and native leaders; but these expectations have hardly been realized in a single instance. In some cases I have endeavored to encourage and stimulate persons who have been doing something in the way of active Christian work, by giving them a little pecuniary assistance hoping that they might be of help to me in the future. This class has not furnished so far as I can recall, a single individual who has not disappointed me. Help in the way of pay for Christian work which ought to be done without pay, has always done harm. The amount of pecuniary help which I considered reasonable and ample, has been regarded by beneficiaries as insufficient, and has often produced dissatisfaction, complaint and resentment.

When converts have appeared they have come from unexpected quarters, and in unexpected ways; stations have been established without my planning, and in places previously entirely unknown to me. As a rule the now existing stations are not found in the sections of country where the itinerating work began; nor are the results realized traceable to previous work of seed-sowing. If asked the cause of the difference in the outcome of labors of the preceding and succeeding years, the question is not easy to answer. The influence of the work of famine-relief, and a supposed special susceptibility to religious impressions in the regions where these stations are found, will account but in part for the difference. We can only say God in His inscrutable providence has so ordered it. For myself I have learned I trust, at least partially, that God's ways are very different and infinitely wiser than mine; that it is better to follow than to take the lead; and that there is need to pray not only that we may be used as instruments in God's work; but that we may be kept from marring or obstructing it.

I might add here that I have known of many instances in which individuals, and groups of individuals, have been brought into the Church with very imperfect and erroneous views of Christianity, and moreover influenced largely by mercenary motives, who have afterwards given evidence of having become intelligent and sincere Christians.

Some have supposed that we are warranted in the first presentation of Christianity, in withholding those doctrines which antagonize Chinese systems and are calculated to excite prejudice and

opposition, presenting only those features which are conciliatory and attractive; thus drawing the people to us and gaining an influence over them, and afterwards giving them instruction in the complete system of Christian truth as they are able to bear it. I doubt very much whether such a course is justified by the teaching and example of our Saviour. God may and does in His mercy and grace make use of our incomplete presentation of his truth, and an imperfect apprehension of it, for the conversion and salvation of men; but have we not still greater reason for expecting His blessing in connection with His truth when given in its completeness? I believe there is no doctrine of Christianity the full presentation of which we need fear. With all our care to "declare the whole counsel of God" there will still be a great amount of misconception in the minds of those who hear us, and we may well be thankful that God will use and bless inadequate conceptions of His truth. It is for us however to make our teaching as full and clear as possible.

What is the best way to get out of old ruts and make a new beginning? To those who still prefer the old system this question has of course no relevancy, but it is presumed that there are others who will regard it as a practical and important one. In some respects it is much simpler and easier to commence work from the beginning: on the other hand there are many advantages in having an old foundation to build on, and much good material to use. Many of our native employés sustain characters beyond reproach or suspicion. Some are efficient workers, others are simply out of their place, having been brought into a position for which they are unsuited, and by long continuance in which they have become unfitted for their original modes of life. If there are any persons who are to be blamed for this result they are mainly the missionaries of twenty, thirty or forty years ago, who inaugurated the present state of things, or the societies which sent them out with instructions to do so. Probably blame should be attributed to no one, as both foreigners and natives concerned have done what they regarded as their duty, and what they supposed was for the best interests of the mission cause. Under these circumstances long established relations should not be rudely severed; and the natives who are more to be pitied than blamed, should be treated with sympathy and justice.

In the case of competent and efficient pastors whose people are able and desirous to support them, no change is required. Other pastors able and willing to "endure hardness" might take the charge of several weak Churches which combined would be able to given them a competent support. Pastors left without charge by

this union of Churches might be employed, if they have the requisite gifts, as evangelists, either in opening new fields not yet reached, or in superintending weak and scattered companies of Christians who are under the immediate instruction of leaders or elders. Such evangelists if thoroughly proved and tried might be supported wholly by the mission; or wholly by the native Churches; or by the two conjointly. Others specially suited for the purpose might supply the helpers and attendants required by the new plan as well as the old. These would be connected with, and under the direction of, the missionary, giving him needed assistance in receiving entertaining and instructing guests; in itinerating tours; and in the care and oversight of enquirers and new stations. Others unfitted by age or incapacity for active service might be retired on a pension, and left to do what they can by voluntary labor as private Christians. Assistance might be given to others for two or three years in acquiring some trade or profession. One of the older missionaries in China much interested in this question has suggested the plan of furnishing to suitable men three years of theoretical and practical instruction in the science of medicine, thus putting within their reach a useful and honorable means of livelihood, and then leaving them to themselves. By some such means as this, men of the right stamp might have their influence for good greatly enhanced.

Probably some readers of the foregoing letters may derive the impression that the writer is desponding and pessimistic in his views of mission work. On the contrary, if I may be allowed an opinion on such a question, I think I have always been rather sanguine if not enthusiastic, and never more so than now. I believe that a great deal has been accomplished in every department of missionary work in China. The literary outcome of the past forty years is alone, and by itself, a rich legacy to the missionaries and native Christians of the present, and gives them a vantage ground in undertaking future labor which it is difficult to overestimate. The ratio of increase in the number of converts, and the evidence of growth and development in native Churches, are also full of encouragement. While we must record many cases of coldness, and defection, we remember that such cases have characterized the history and progress of the Church to a greater or less extent in every age. On the other hand we rejoice in being able to point to many who give undoubted evidence of being God's chosen ones, while there are others whose names are already enrolled among the noble army of martyrs. It has been my privilege to know many Christian men and Christian women in

China, whose godly lives and peaceful deaths have been an inspiration to me, and made me I trust a better man and a more earnest worker. I count among my nearest and most honored Christian friends, not a few who are now bearing faithful testimony to the truth in the midst of opposition, and manifold trials, such as Christians in Western lands can only imperfectly appreciate. It has been the object of these letters not to extol the virtues of native Christians, but rather to point out the evils of what I regard as a mistaken policy of missionary work. If the reader has not met with many reassuring facts and cheering prospects it is only because this is not the place to look for them.

Thankfully acknowledging what has already been done, I believe we have not accomplished what we might if we had followed more closely the teaching and example given us for our guidance in the Scriptures. I believe that the too free use of money, and agencies depending on money, have retarded and crippled our work, and produced a less self-reliant and stalwart type of Christians than we otherwise should have had. There are abundant evidences of God's willingness to bless our labors, and evidence also that the Gospel of Christ is as well adapted to the Chinese as to any other race. Let us then with unwavering faith in God's revealed word, and an implicit trust in the efficacy of the Divine Spirit, address ourselves to our labors with renewed zeal and earnestness; praying the Lord of the harvest to send forth laborers into his harvest, and for the abundant outpouring of the Spirit upon us and those to whom we are sent; hoping and believing that in these most remote regions of Eastern Asia, so long preserved by God's providence, so thickly peopled with his erring children, and so lately reached by the message of salvation, the Church may yet record such signal triumphs of grace and power as have not been witnessed in any previous period of her history.

ON THE THREE WORDS "I HI WEI," 夷希微, IN THE TAU TE KING.

By Rev. J. Edkins, D.D.

THESE three words have been taken by some to be a foreign word in three syllables, in fact Jehovah, and they have been compared with other passages in the Tau te king which express a trinity, with the view of shewing that the author Lau tsï knew the holy Hebrew name and the doctrine of the Trinity from Jewish sources.

There can be no doubt that this ancient philosopher had adopted opinions involving a belief in a Trinity, both metaphysical and cosmogonical, as the following passages plainly prove.

1.—First in order comes the passage containing the words supposed to be Jehovah. "That which may be looked at but cannot be seen is I. That which may be listened to but cannot be heard is Hi. That which may be grasped but cannot be named is Wei. These three are not to be obtained by questioning. Therefore they blend into one."

The philosopher is speaking of Tau the fundamental principle of nature when he comes to this passage, and he continues to speak of Tau afterwards. Hence it is Tau that he is speaking of here. It is what cannot be measured in thought, or named, nor does it admit of any fixed form. But earlier he calls this principle Hiuen p'in (or bim), the dark mother (literally female), and he looks on it as hidden in the universe of which it is the root. He is usually content to call it Tau "reason," or "underlying principle." When he expands his description, he is fond of a triplet of sentences or names. In one place it is the "spirit of the valley," but the valley here means "empty," so that the phrase really means the "spirit of vacancy."

Lau tsï kept his thoughts intent on Tau and tried to describe it in a variety of ways. In so doing it is possible that he may have here used three foreign words. In Chinese, i is even, hi is rare, wei is subtle.

2.—He says, in Ch. 25, of Tau, "By force we call it the great Tau. Being great it is called the ever moving. But because it is ever moving it is called the distant. As the distant it is called that which returns."

Here there is a triple name given to Tau of which just before the writer has said that it was living before heaven and earth, and that it is the mother (mu) of heaven and earth. When he says that the Tau on account of its greatness may be called the passing, the distant and the returning, we may pronounce a

judgment reasonably in favour of the opinion of the native commentators in regard to I hi wei, that the three words have each a meaning of its own, and that they each express some difference in the operations of Tau. This however does not prevent their being also foreign words, though it may render the hypothesis of foreign origin less essential to a fair understanding of the author's meaning.

3.—The author proceeds by saying, "Therefore Tau is great, heaven is great, earth is great, the king also is great. Man copies earth, earth copies heaven and heaven copies Tau."

Heaven, earth and man, (or the king,) appear here to the author as a sort of visible Trinity, in imitation of the invisible Trinity of which he has glimpses, embraced in the divine principle on which the material universe rests.

4.—When about half through the treatise, Lau tsï says, "Tau produced one. One produced two. Two produced three. Three produced all things. All things support the Yin principle, and embrace the Yang principle. They contain a vapour whieh produces harmony."

The trinity here contemplated by the author is one of evolution. One is the source of two and two of three. This must be kept in view while we endeavour to learn just what he thought.

As in the words I, hi, wei, we have a Trinity of coordinate qualities, so here we have a cosmogonical Trinity of evolution.

The above four examples of a sort of Trinity more or less distinct, sufficiently shew that whencesoever Lau tsï derived his philosophy, he felt a strong tendency to conceive of that Tau which he made the subject of his book as spontaneously assuming a triple shape. This triplicity of shape appeared to him to be evolutionary and anterior to the creation of the universe. His Trinity proceeded from a primal unity by two distinct steps of development, and when the Trinity was thus complete in itself, the creation of the universe followed as a third step in the evolution. This however does not prevent his viewing the three factors in his Trinity as coordinate.

Having proceeded thus far we may be prepared to consider the question from what foreign country or countries, Lau tsï was most likely to receive the idea of a Trinity. Was it from the Jews, the Babylonians or the Hindoos?

Before attempting to answer this question directly, it will be necessary to learn what we can respecting the ancient pronunciation of the characters I, hi, wei, so that we may know what they were called in the days of the author of the book.

They are all in the fifteenth class of Twan yu ts'ai. That is to say they all rhymed together in the poetry of the Odes, of the Yi

king, of the Ch'u tsī, of the Tso chwen and of the Kwo yü. The words which rhymed with them, and are also found in the fifteenth class of Twan's rhymes, are such as 帥, 私, 衣, 旨, 非, 幾, 示, 貴, 利, 比, 尼, all then pronounced in the p'ing shêng.

Among the words so rhyming I find 比, used in spelling Bikshu, 帥 in Manjusiri, 利 in Manjusiri Shari putra, 尼 in Nirvana. All these occur in a work translated by Hindoo Buddhists residing at Lo yang in China about A. D. 69. Hence the vowel i is known to have been pronounced in these words at that time. The character 帥, was also used still earlier to write the Persian word shir, lion, which then became known to the Chinese about the second century before Christ.

By this method we learn the final vowel and may then look in the Kwang Yün, 上 平, rhyme six, 脂, for the initials of the three words as they were read in the seventh century. 夷 has a vowel initial, the syllabic spelling being 以 脂, which gives us the lower y, or old 下 平. The other two characters, 微 and 希, are in the eighth rhyme, 微, probably called mei. The fantsie is 無 非 in the one case, and 香 衣 in the other. For the initial of 無, we find, in Julien's Methode, that it is used to spell mo in Mokcha, ma in Dharmarakcha Dharmagoupta, mo in Namo. Thus the initial m may be considered as having anciently belonged without doubt to both 無 and 微.

By this process of proof it may be regarded as known that I hi mi was the sound of the characters in the sixth (and seventh) century after Christ.

The question now recurs from what people did the idea of a Trinity and a cosmogony come to China. The best answer seems to be the Babylonians. The three great gods, corresponding to heaven, earth, and the abyss, were among the Babylonians, Anna, Hea and Moulge. These were among the Accadians the greatest of the gods; among the Chaldeans they became Anna, Nouah and Bel. If this notion be correct Anna is 夷, Hea is 希, Moulge is 微 mi. Lenormant says, the supreme god, the first and only principle in the Babylonian religion, was Ilu, in Accadian Dingira. This was the One God in the philosophical language of sacerdotal schools in a rather late period. For a long time the personality of Ilu was not distinctly perceived. The rôle and qualification of the One God were first given to Anu the personage in the Supreme Triad that was regarded as having emanated from Ilu. At one time emanation was formally attributed to the persons in the Triad and at another time not. In Assyria special importance was given to the doctrine that there was the supreme God from whom the others all emanated. Beneath Ilu was a triad consisting of Anu, primordial chaos,

uncreated matter, Nuah, will or word, which animates matter and renders the universe fruitful and living, and Bel the demiurge, ruler of the world. After this first triad which represented the genesis of the material world, and regarded it as having emanated from the substance of the divine being, the series of emanations continued and a second triad was produced; Sin the moon, Sumas the sun, and Bin, god of the atmosphere who controls wind, rain and thunder.

It is the former of these triads that Lau tsï appears to have known. He knew them not by the Semitic names but as I Hi, Hia and Mulge. Later Tauists also knew the second triad and hence we have the San kwan, 三官. The San ts'ing, 三清, is a Tauist triad evidently made on the western model to find a place for Lau tsï who as the third in that trinity is supposed to be a historical incarnation. In him the divine became a man for the instruction of China.

It was possible, but not very likely, that Lau tsï worked out the evolutionary cosmogony for himself without foreign ideas to aid him. To me it is much more likely that ideas came to him from the west. In Lie tsï who lived a century or more after him we find a sort of Persian Magician working marvels, and the west is represented as the land of the sages. In Lie tsï the cosmogony on a principle of emanation is more fully set forth than in Lau tsï, who is described as going on a journey to the west after leaving behind with a friend the manuscript of the Tau te king.

The argument for a Babylonian origin to Lau tsï's trinity is thus threefold. 1. The pronunciation of the words I hi wei. 2. The cosmogony on the principle of evolution. 3. The strong support afforded by the work of Lie tsï, the first among Lau tsï's disciples to write a book still extant.

It should be noted also that western knowledge on Tau, 道, the Chaldean Nuah, and Greek λογος, might come to Lau tsï not only by the Central Asian route, which the passages in Lie tsï favour, but also by South China the Ch'u country, which became affected by Hindoo ideas and usages, coming in by Yunnan and the other provinces on the south.

I have only to add that in the circumstances of the whole question in dispute as here given we seem not to need the hypothesis that Lau tsï knew the name Jehovah or the Hebrew scriptures. But as to whether the philosopher derived knowledge from India it is quite possible that he did so. In his time Babylonian astronomy, astrology, cosmography and cosmogony, were probably spread much more widely in India than in China. But they had not at that date assumed a decided Hindoo shape. They passed through India and beyond it in a form which was still Babylonian.

ANOTHER SMALL STEP IN ADVANCE.

By E. H. Parker, Esq.

IF reference be made to a paper on the *Foochow dialect*, published in the *China Review*, Vol. IX, Page 65, it will be observed that, in the dialect of Foochow, the fact that a word is in the departing tone [去聲] alters the innate "quantity" or vocalizibility of that word's vowel. For instance, the character 應, has power *ing* or *eing* according as it is read in the even or in the departing tone. So the power *ei*, *ö*, *u*, &c., in the even tones becomes the power *ai*, *aö*, *ou*, &c., in the departing tones.*

Accordingly, the following words were written, in reference to this peculiarity, six or seven years ago:—"We think this fact "may throw light upon the question which are the standard "sounds; the 平 or 'simple,' or the 仄, or 'compound,' assuming "that both are not equally ancient. This question we leave for "the present unanswerable."

In another passage towards the close of the same article, it was pointed out that the first thing to be done in Chinese philology was to reduce the leading Chinese dialects to one common standard of spelling, in order to compare them scientifically one with the other, and it was added:—"When all this shall have been done, "we may fairly cast about for light amongst the Corean, Japanese, "Annamese, and other languages, and perhaps even plunge into "Sanskrit."

Since those lines were written, various Chinese dialects have been examined and tabulated, and reduced to one common denominator in the shape of Sir Thomas Wade's system. The Canton, Hakka, Foochow, Wênchow, Ningpo, Hankow, Yang-chow and Sz ch'uan dialects are all to be found in the *China Review*, expressed in Sir Thomas Wade's Peking way, except in so far as it may have been necessary to add new vowels to Sir Thomas Wade's store, and remedy for philological purposes, one or two impracticable defects in his system. A diffident plunge into Sanskrit has been duly made; and though, owing to the but too moderate skill of the diver, no great depth has yet been attained,

* In English "I will" or "I *will*" becomes "I won't;" I do or "I *du*" becomes "I don't;" "I am," or "I isn't" becomes "I *eint*," or "*aint*;" I "can and shall" become "I can't and shan't;" so that the Foochow peculiarity is not a pure novelty.

and no startling philological novelties fished up, it has been shewn pretty conclusively in the *Chinese Recorder* that any connection which Sanskrit may have with Chinese is not immediate, but must if it exists, be referred to some common origin in the misty distance of the past, long before the Aryans marched into India, and long before the Chinaman groped his way along the Yellow River into modern China.

As to Annamese, M. Landes, Administrator of Native Affairs at Saïgon, has been good enough to furnish the writer with a dictionary of Annam-Chinese, and to explain some of its peculiarities; but no comparative work except that done on the spot can be of first class value, and consequently Annamese awaits a dissector.

As foreshadowed in a paper entitled *Corean Japanese and Chinese,* published in the *China Review* for January–February 1886, "by the light of Corean and Japanese many obscurities in Chinese "development may be cleared up," and "Chinese is a powerful "lever by which it is possible to lay bare many a mystery in the "development of Corean and Japanese."

The *Grammaire Coréenne,* Page XI, says:—"Il y a des voyelles "et des diphthongues brèves, et d'autres longues. L'usage seul "peut les faire reconnaître, car aucun signe ne les distingue dans "l'écriture." It is remarkable that all the simple vowels in Corean, as well as most, if not all, of the compound vowels or diphthongs, have a long as well as a short form. Thus there is the long *a* as in *father;* the short *a* as in *man* (pronouced in broad Scotch style, or as in the German *Mann*): the long *i*, as the vowel in the English word *peat;* and the short *i* almost as short (but not quite) as in the English word *pit,* but exactly the same is in the Cantonese *pít* "a pencil." So with the long and short *o*, which has two sounds, one as in the English word *tone,* and one as in the first part of the French word *tonneau;* and so with the *u*, which has the two sounds of the vowels in the English words *fool* and *foot.* Great confusion is caused to students of Corean by the fact that the three remaining vowels *ŭ*, *ï*, and *ê*, are often interchanged one with the other. The vowel which is here written *ê*, is written by the French missionaries *e*, and by Mr. Aston and Mr. Chamberlain *ö*. Fortunately, we have at least one Chinese dialect which precisely hits off both the long and the short form of *ê*. The Pekingese *ch'ê*, [車], "a cart," is pronounced intermediately between the English words "chaw" and "chair," and it is impossible on paper to describe it more accurately. This is the long Corean *ê*, [i.e. *e* or *ö*.]

The Pekingese,* in pronouncing such words as *ho* [河], and *hė*, [赫], not only often confuse one sound with the other, but produce in addition a doubtful sound between the two, which doubtful vowel sound is not so long and *é*-like as in the above-mentioned word *ch'é*. This is the short Corean *é* [i.e. *e* or *ö*]. The vowel which is here written *ï* exists in Russian as in Corean, both in its long and short forms: it also exists in its short form in the Ningpo dialect, [see *China Review*, Vol. XIII], which short form closely resembles the obscure final vowel in the word *final*. It is hopeless to attempt to define the long form precisely, but it is between the vowel in Sir Thomas Wade's *tzŭ* or *chih* and that in *chi*. It is not yet obvious to the writer why the Coreans ever required the vowel *ă*, which, like *a*, has its long and short forms; but this matter will be investigated and discussed in its proper place. Suffice it to say that long *ă* and short *ă* are sometimes used for long *a* and short *a*; short *ă* is very often interchangeable with short *ï*; *ï* and *ïi* and *i* are occasionally interchanged; long *é* and long *ï* also; and short *é* is often interchanged with short *a*. Thus we see that, although each simple Corean vowel has two sounds, *and only two sounds*, the carelessness of Coreans causes them to be almost habitually interchanged; though there seems good reason to believe that the *true form can always be ascertained.*

Now, one very important fact is of great weight (1) in determining what any given vowel ought to be; (2) in determining its ancient Chinese tone; (3) in tracing back pure Corean by the light of Chinese Corean.

The rule discovered is:—All Chinese words adopted into Corean which, in Chinese, are in the departing tone, have long vowels; and all Chinese words adopted into Corean which, in Chinese, are in the even tone, have long vowels. Thus, *tong*, [同], is in the even tone, and is pronounced like the vowel in the English word *tongs*: *tong*, [according to the comparative tables above alluded to written *toung*], is in the departing tone [動], and is pronounced with the same vowel as that in the word *tone*. This system runs through the whole imported Chinese language, and the fact is of the very utmost importance as a key which must sooner or later disclose many mysteries.

The exceptions which would mislead students unacquainted with comparative Chinese philology are:—

1.—A small number of Chinese words which are, even in China, totally irregular in nearly all dialects.

* This is perhaps done more at Taku and Tientsin than at Peking.

2.—A larger number of Chinese words which belong to the departing tone in the north and to the rising tone in the south of China.

3.—A much smaller number of words which the Chinese rhyming rules place in one tone, and modern practice in another.

4.—Certain arbitrary exceptions introduced into Corean speech: this includes accidents, vulgarisms, necessity of distinguishing homophons, &c.

The rule, however, is absolute, and may be proved by any one having the necessary command of Chinese tone knowledge.

The effect of this rule must of necessity be very wide, and leads at once to the following reflections:—

1.—If, in speech, the common people so invariably lengthen and shorten their vowel according to whether the word uttered is or is not in the even tone in China, what is the corresponding key to the long and short vowels in Corean words not derived from Chinese?

2.—As the "even" and "departing" tone affects in much the same way (though not precisely the same) words in modern Foochow, (where tones exist), and modern Chinese-Corean (where tones do not exist;* is it not likely that modified vowels (as vividly seen in German), and tones (as surviving in Chinese), are often traceable to the same source, Foochow being a rare instance of the two phenomena existing at the same time?

3.—If reference be made to the writer's paper on the Wênchow dialect, *China Review*, Vol. XII, Page 169, it will been seen that, on entirely different grounds, tones have been traced back in the main to the "even" and "departing" distinctions: this view is now strongly supported.†

4.—If reference be made to the writer's paper in the *China Review* on *Tonic and Vocal Modification in the Foochow Dialect*, Volume VII, Page 185, it will be seen that the theory was broached some years ago that in all languages there has been a struggle for mastery between vocal and tonal modification; and, since then, the writer has observed in Mr. Hunter's work on India that the Dravidian tongues lose their tones in proportion as they gain inflections. On the other hand, Père Dallet points out resemblances between the Corean and Dravidian tongues. Finally, if reference be made to Mr. S. T. Lay's article upon *cantus*, published in the *Repository* for 1838, it will be seen that there is some possibility that the Greek *continuum*, *divisum*, and *medium*, as also the

* See the article *Chinese, Corean and Japanese*, where Mr. Satow's view is qualified.
† There will be something to say about the "rising" and "entering" tones in Corean, but the subject is not yet ripe.

"quantity" of Latin syllables, may yet be traced back to tones. The Sanskrit *udâtta* and *svarita* have already been alluded to by the writer in *Chinese Notes*.

The above is perhaps enough, in connection with a peculiarly abstruse and dry subject, for one "meal," but the importance of the above clear rule should not be lost sight of by students of any of the "Yellow Languages," on which the said rule is certain sooner or later to shed great light.

DR. MATEER'S GEOMETRY—A REVIEW.*

By Rev. A. P. Martin, D.D.

THE advent of Euclid forms an epoch in the history of China only second in importance to the introduction of Christianity. For from that day dates the long preparation for the reign of science, which is destined to exercise as much influence on the mental and material state of the Chinese as the Christian Religion will on their spiritual condition. The forerunner of both—the *vox clamantis*—the apostle at once of religion and science, was the illustrious Ricci.

Paul Seu, the learned Hanlin who aided him in the translation of Euclid, was prepared by his new views of exact science to accept the higher revelation of Divine Truth; and thus it was that Euclid proved to be a lever which began slowly but surely to move the inert man of this eastern world.

But as the legislation of Moses became in time a yoke of bondage which required to be broken, so the paramount influence of Euclid grew into something like a bondage in the East as well as in the West. In the West a wholesome revolt took place long ago; which had the effect of setting aside his clumsy methods, in favor of more concise demonstrations; and especially of abridging his processes by the aid of Algebra—to say nothing of the recent attack on his axioms, and the introduction of what is called a non-euclidean geometry.

In China he has reigned with undisputed sway for three centuries, and nothing has been done even in the way of simplification until the appearance of this work of Dr. Mateer.

It is a strange fact that Ricci's Euclid was left standing through all these ages in the condition of a truncated pyramid. Only six books were translated by the great Jesuit; and the remaining nine were supplied about thirty years ago, by Mr. Alex. Wylie aided by professor Li Shenlon.

* 形學備旨. "A New Geometry in Chinese," compiled by Dr. C. W. Mateer. 2. vols. Presbyterian Mission Press, Shanghai.

That Mr. Wylie should have had his thought directed to the completion of that famous work, is not surprising; but it is a matter of no little astonishment that he should not have felt the want of something more concise and lucid for practical use.

The explanation of Mr. Wylie's omission and of Dr. Mateer's attempt to supply it, is to be found in the fact that the former had no practical experience; while the latter has had an abundance of it—having taken many classes of Chinese youth through a complete course from the lower to the highest branches of Mathematics.

Mr. Wylie followed up his completion of Euclid by the translation of Loomis' Analytical Geometry and Differential Calculus. He would have done better, if he had begun his series of Mathematical text-books by a version of Loomis' Geometry, which following the footsteps of Legendre presents the whole subject in a compact and easily intelligible form.

After using Euclid for many years Dr. Mateer's experience has led him to build on the stone which the former builder rejected. He has taken Loomis for the basis of his present text book; and improved it by the addition of useful matter from Robinson, Peck, and Watson. In his Chinese Preface he calls the work a compilation, but he does not fail to direct the student to his principal authority.

Professor Loomis is himself a compiler; and for that matter, it is not certain that Euclid was anything more than a collector of demonstrations. Yet any man, who without discovering a royal road to geometry, contributes to the improvement of the present highway by rendering it less arduous, and more attractive, deserves to be commended to the grateful remembrance of the Chinese. Native mathematicians sometimes make offerings to the spirits of Newton, Euclid and others. Our Yale professor introduced by Wylie and Mateer is a candidate for the next vacancy that occurs in the circle of the immortals; nor would it be surprising if his missionary sponsors should also be enveloped in the cloud of incense.

The following lines show how this new work strikes the mind of a native scholar. Mr. Sakan, one of our professors of Mathematics—a disciple of professor Li, who aided in the translation of Euclid—says of it; "This book presents the principles of geometry in a more concise form than Euclid and omits nothing of importance that is found in Euclid. Besides the chapter on the three round bodies, there are throughout many excellent theories that were unknown to Euclid, especially those relating to spherical triangles, so essential to the study of astronomy."

In conclusion I may say, what I should have begun with, that the title of the book is an index to its character. The older work,

幾何原本, announced itself as the "First Book in the Science of Quantity"—a statement true but vague. This one comes to the Chinese as 形學, the Science of Form, which gives them a definite idea of its object.

The name which Euclid gave to his work signifies the "Mensurations of Land," but it is used by us without reference to its original meaning. So 幾何, the name of the translation of Euclid, has come to signify to the Chinese not quantity or mathematics, but a special branch of it. Language is plastic and too much time is spent in disputing about names. In this case a concise and lucid title leads us to expect a concise and lucid exposition, and we are not disappointed.

Tungwen College, Peking, 12th June, 1886.

JAMES CHAPTER V, VERSE 5.

By Rev. J. Edkins, D.D.

THE Syriac has "Ye have nourished your bodies as in a day of slaughter." The word for *as* is *aykh*. The word for *slaughter* is *nkas*, and it is in the dictionary explained as sacrifice, slaying a victim, victim. This does not support Mr. Giles' view (*Recorder* July p. 260, 261,) "You have taken care of yourselves when others were perishing around you." Rev. W. W. Royall, p. 148 says the idea is that of feasting to repletion and caring for naught else. Pool's Synopsis quotes, Vorstius and Estius as supporting the interpretation "victim." "In the day of the victim," Bengel says, the Ethiopic omits this whole clause, and that of this Mill approves. Bengel retains it and translates as "in the day of slaughter." He supposes the slaughter to be for a feast not for a sacrifice. With this agrees the view of Erasmus and others who think the day of slaughter to be a day of joy when all are delighted with the good fare provided for them. This reminds us of the passage, "My oxen and my fatlings are killed," given as a reason why guests should come.

De Wette has "Ihr habt eure Herzen gemästet wie am Schlachttage," Ye have fattened your hearts as in the day of slaughter. Calvin's version is the same as King James'.

The Revised Version and the Vulgate are obscure. What is meant by saying "Ye have nourished your hearts in a day of slaughter"? Neither the picture of the feast nor of the sacrifice is there and the passage is open to mean war, or a judicial execution

or an attack of murderers, no one of which ideas suits the conditions. It is perhaps better to keep to the slaying of victims for a feast, and view the rich men as the victims.

Calvin says, ye have nourished etc, "significat sibi indulgene non modo ad naturæ satietatem sed quantima fert cupiditas." He says too that the rich prolong the feast to the end of their days. In his view the oxen are killed for the rich and are not compared to the rich. De Wette, the Delegates' the Mandarin and Mr. John, take the other. It is not a very important difference. The animals gorge themselves before they are slain and the guests gorge themselves at the feast. The rich men are compared possibly to both by mixed metaphor. Mr. John might abandon the 被 to which Mr. Giles objects with reason, and take instead of it, 見 殺, which is in Mencius and is very smooth.

Instead of the obscure rendering of the New Westminster Revision we have in Chinese, by inserting the slain victims, a translation which retains the idea of the Syriac, and that of some of the Reformed renderings in the 16th century when Europe bent its energy specially to translation and exposition, as also of De Wette in our own time.

"Nourished your hearts," is rendered in Pool, "nourished yourselves," "vos metipsos." In Ex. 4: 14, Est. 6: 6, Job 10: 13, Job 27: 6, heart has the meaning self in the Hebrew. "Or," he continues, "enutriendo corpora vestra exhilarastis animos vestros synecdoche metonymica." This does not agree with Mr. Giles' rendering. The words are those of Piscator whose name is evidently a Teutonic Fisher latinized.

If we followed the Syriac and De Wette, we might omit 以 快 忿 志, to avoid too much paraphrasing, and translate the word fattened transitively, before your bodies, as in 只 知 養 身, and then add "like victims on the slaughtering day." I would not omit "as" or "victims," for they are needed in Chinese to shew the reader what the apostle really meant. But neither of the versions quoted by Mr. Royall is far wrong. Mr. Giles' "when others are perishing around you," is not in the spirit of the passage. Better than this is honest Piscator's notion which includes the pleasure felt by the fattened animals in eating to the full. We could keep the Delegates' rendering just as it is, if we follow him and desert the banner of Calvin, Beza and Erasmus.

Language is representation, a picture in fact. Translation is complete when the picture of the original is transferred to a new language with exactitude. A certain amount of paraphrasing is required in translation from Greek, and Hebrew into Chinese,

but it must be happily done, and not exceed due limits. If translators are charged with giving commentary for a literal rendering, the best thing they can do is to defend the thesis that paraphrasing is often required, and that literal translation when not intelligible is no translation at all.

At present the Delegates' Version is rather underrated, but it suits the reading class because its phrases are smooth and forcible, and this will ultimately ensure its popularity, for a missionary is usually inseparable from his teacher and subordinates his judgment to his so far as he sees that the teacher is in possession of the real idea of the sacred writer. Other things being equal the smoothest renderings ought to prevail in the end. An "easy" Wenli is a smooth Wenli. How can the Delegates' version be other than "easy" when it is smooth and forcible?

JAMES CHAPTER V, VERSE 5.

Whether the above verse has been rightly or wrongly translated by the Delegates, the authors of the Mandarin version, and Mr. Griffith John, must depend on the meaning of St. James when he wrote it. The meaning of the passage under note—*Ye have nourished your hearts in the day of slaughter*—is by no means easy of interpretation. Mr. Giles tell us, "that the meaning is simple enough when read with the context." In this opinion, however, Mr. Giles may be regarded as standing alone. If the passage is so simple, how is it that the most learned commentaries have failed to agree as to the meaning of it?

Mr. Giles' dogmaticism greatly detracts from the value of his criticism. The two views generally given of the passage in question are treated with characteristic contempt by him. "Mr. Royall," he tells us, "has quite missed the point" in the view adopted by him. And yet it is the view given by Calvin, Beza, Grotius, Laurentius, Bengel, and others of our best commentators. The view adopted by these three versions is the one given by every modern commentary in my possession. Mr. Giles, however, treats this interpretation of the passage as being altogether out of the question. Mr. Royall had ventured to say, that the turn given to the passage by the three versions, "may pass as a good commentary." This Mr. Giles will not allow for a moment. "I," says Mr. Giles, "venture to think it is wholly inaccurate, and therefore very bad, commentary." Perhaps I may as well, for Mr. Giles' benefit, quote a part of Alford's note on the passage. It will show him that, if the translators have erred, they have done so in good company. Says Alford:

"*Day of Slaughter*, i.e. as Theile, 'Similes sunt pecudibus quæ ipso adeo mactationis die se pascunt saginantque lactæ et securæ.' This seems the simplest and most obvious interpretation. It need not be dependent on the insertion of the ὡς; the sudden and direct application of the persons addressed requires no particle of comparison."

Having cleared the ground, by thrusting aside the only two *probable* views of the passage, Mr. Giles tell us what, "St. James *surely* meant." So far as I can see, there is no ground at all for supposing that this is what St. James meant, except the fact that Mr. Giles thinks so, doubtless a very substantial ground in the eyes of Mr. Giles, be its intrinsic value what it may. I have read the passage *with* the *context*, and I cannot put Mr. Giles' meaning into it. Either of the two other views seems to me very much more probable. I have a good many commentaries on the New Testament in my possession; and I have just been looking them up, in order to see if I could find one among the interpreters who had been fortunate enough to light on Mr. Giles' simple meaning. I have not found one. This being the case, it seems to me that the translators can do nothing better than dismiss Mr. Giles' interpretation as of no value, and stick to the other two. I would advise that they leave the text in each of the versions to remain substantially as it stands, and to introduce a translation based on Mr. Royall's view as a marginal rendering. It might be asked if that, after all, would be a *translation* of what the Apostle said. I think it certainly would be a translation of what the Apostle *meant*; that is the one rendering or the other would be so. In passages of this kind, the translator is bound to have recourse to circumlocution in order to make the sense clear. If Mr. Giles thinks otherwise, let him by all means try it and give us the result. Let him, without a word of commentary, give us a translation of this passage based upon his own view. Personally I should be glad to see what he could make of it.

One word with reference to the Chinese of Mr. John in the rendering of this passage. Mr. Giles pronounces it faulty. I have put the verse before a *number* of Chinese scholars, and without *one exception* they pronounce the style faultless—perfectly idiomatic and perfectly clear. They tell me that the meaning of the passage in Chinese is "like beasts on the day of their slaughter," the meaning, I presume, which Mr. John intended to convey. I venture to think a change of 被 to 備, suggested by Mr. Giles, would give no sense at all. B.

Editorial Notes and Missionary News.

PRAYER FOR THE EMPEROR OF CHINA.

To the members of the China Branch of the Evangelical Alliance and others interested in the welfare of China:—

DEAR BRETHREN,

A suggestion has been made that special prayer should be offered for the Emperor of China at the present time. We heartily respond to the suggestion, and urgently recommend that all should unite in frequent and earnest prayers at the throne of the heavenly grace on his behalf. There can be no question that the young Monarch is at an age of special importance in regard to the formation of character, and the adoption of principles, which will determine the future policy of his government. It is eminently proper to pray that the influences under which he now is, may be controlled of God to advance the interests of his kingdom. It is not only a general duty to "pray for kings and for all in authority" of which we here speak. There are special reasons that should induce us to make supplication for the Emperor at the present time. On the 28th of the 6th month near at hand, he will enter on his sixteenth year. By a decree of the Empress Regent, just promulgated, we learn that her Majesty will resign the Regency in the first month of the coming Chinese year, and that her nephew, his Majesty the Emperor, will then assume the reins of government. Not long afterwards we may expect the marriage of the Emperor to take place. Let us present many ardent prayers to God for him, that he may be endowed with heaven-sent wisdom, that the people under him may be happy, that his life may be long, and that the Christian faith may during his reign be rapidly and permanently spread among high and low throughout the empire.

Henry Blodget, *President of China Branch of Evangelical Alliance.*
Joseph Edkins, } *Secretaries.*
J. L. Whiting. }
Peking, July 14th, 1886.

NEWS OF THE MONTH.

With the present number, the valuable series of Letters on "Methods of Mission Work," by Dr. Nevius, is concluded. There have been calls for these letters in a separate form, and they will soon be offered for sale by The Presbyterian Press. Their usefulness to the cause of missions, has but just commenced, and we doubt not will long continue.

We learn from Japan that Mrs. M. C. Leavitt has arrived there from Australia, and has commenced her efforts in behalf of the World's Woman's Christian Temperance Union at Yokohama. She may be expected in China in the early fall.

The *Illustrated Christian Weekly*, refers to a prospectus of a new College for China, to be established in some central city, to which Dr. Happer is devoting his energies, hoping to raise for it an endowment of $300,000. Provisions are to be made at once for Preparatory Collegiate, and Medical Departments.

A little incident recently occurred at a missionary Boys' Boarding

school not far from Shanghai showing the drift of thought in this region. The teacher proposed to the pupils to prepare a debate for the anniversary exercises on the advisability of introducing English studies in the school. The boys declined entering on such a debate, because there was nothing to say against English studies. The question with them was closed—was no question at all; and that too though English has not yet been introduced.

Rev. Dr. Blodget writes from Peking:—"A beautiful harvest of wheat covers the ground. We can hardly expect such a harvest oftener than once, or twice at most, in ten years, owing to the lack of rain in the spring. The two steam dredging machines of the Viceroy have done good service in the lacustrine regions of the province in deepening the channels of the rivers, and redeeming from the waters the fields of the farmers."

We have to acknowledge the receipt of a "Presentation Copy" of The Psalms translated by Rev. Griffith John, printed at "The National Bible Society's" Press, Hankow. In the accompanying circular it is stated that, "It represents a year's constant labor." "If it is so desired, the publishers will issue these Psalms bound up with such Testaments as are intended for use by Christians. As it is, to those who wish for it, copies will be forwarded at the rate of one dollar and a half per hundred." We shall of course be excused from a critical study of this new version in *Easy Wenli*, but it will receive the attention it deserves from Chinese students throughout the land.

No less than twenty new species of the genus *Primula* have recently been described in the *Bulletin of the Botanical Society of France*, by M. A. Franchet, from the mountains of Yunan, collected by M. Delaway, a French missionary. They are said to have the great beauty of most primroses, and are, like many others of the same genus, fond of a sub-Arctic locality. These were nearly all found at elevations varying from 10,000 to 13,000 feet, and many hugged the glaciers of that region. *The New York Independent.*

Robert Carter and Brothers, of New York have recently republished in beautiful form, "Our Life in China," by Mrs. H. S. C. Nevius, as one of their *Home Series*. The *Foreign Missionary* says of it:—"It is worthy of a reprint, as being, after all that has been written, one of the best of our books on China. Perhaps it has scarcely a rival in the special line of matter-of-fact and common-life description at which it aims."

We learn from *China's Millions* for May, that Rev. J. W. Stevenson has accepted the appointment of Director's Deputy of the China Inland Mission, and that various Superintendents will serve, as follows:—Rev. J. Meadows, for Chehkiang; Rev. J. McCarthy for Kiangsu and Kiangsi; Rev. W. Cooper for Ganhway; Rev. F. W. Baller for Hupeh and Honan; Rev. G. F. Easton for Shensi and Kansuh; Mr. G. W. Clarke for North Shanse; Dr. Cameron for Shangtung; and Mr. A. C. Dorward for Hunan and Kwangsi.

Rev. Dr. Blodget in the newspapers urges the Baptist Missions of Burmah in particular to enter China from the "Back Door;" and we notice that Mr. J. T. Morton, a merchant of London, offers to bear the whole expense of sending four men to South West China by that route for five years, at a figure that will not be less than $25,000.

The Rev. W. Swanson, English Presbyterian Mission, Amoy, made a fine address at the late Annual

Meeting of the London Missionary Society. He said, "There is hardly a continent or shore where I have not gone to follow my country-men, I mean the Chinese." He maintained that the Chinese would be more and more a "standing factor" in the future history of the world. As to the progress that missions had made in China, he said, "It is not to me a question of statistics at all, but even if you take it on that lowest ground, it shows magnificent results."

Among the recent graduates of Columbia College Law School, New York, was Hong Yen Chang, a native of Pekin, China.

Dr. Ashmore attended the Annual Meetings of the Baptists of the Northern United States, held at Asbury Park, New Jersey, from May 24th to 31st. His address following the report on the Chinese Mission is spoken of as one of "wonderful vigor;" and he is called "one of the most finished speakers that ever stood on a platform."

Rev. C. H. Carpenter, formerly of the Bassein Mission, and author of several publications on Missionary Policy, has been appointed by the American Baptist Union a missionary to Japan. He will have charge of the work on the island of Yesso.

THE RIOTS IN CHUNGKING.

As yet, our information of what occurred at Chungking on the 1st, and 2nd of July, is very meagre. It seems however certain that the mission premises of the Methodists, the China Inland Mission, and the Roman Catholics', together with Mr. Copp's hired residence, who is Colporteur Superintendent of the American Bible Society, together with the British Consular residence, were all looted and destroyed. The British Consular Resident, was seriously wounded, but so far as we can learn, no other foreigners. Several rioters were, it is said, killed by their own Roman Catholic countrymen who were defending their residences from the mob. Under the date of July 7th, Mrs. Copp wrote, that their home was the first attacked, though it was three miles outside the city, and adjoining the premises recently purchased by the American Methodists, and on which they were building. "Mrs. Wood of the China Inland Mission and myself were alone in the house with the children, during the commencement of the attack. The men were only twenty-five to thirty in number, and when they had carried away as much as they could, and had gone to fetch more plunderers, we called chairs, and were carried to the city. We are hoping soon to leave for Ichang, as we are pent up in two small rooms at first eighteen of us, and after Mrs. Lewis, and Mrs. Crews, and Mrs. Gamewell, were removed for more quiet, we were reduced to fourteen. There are twenty-eight of us in the Yamen,—ten gentlemen, eight ladies, four foreign and six native girls. Mr. Bourne, the English Resident, is at the Taotai's Yamen." Letters from Chungking to the 12th of July, tell of their still being detained there by the fear of the authorities to let them start down the river; and it is said that the persecution of Roman Catholic Christians is becoming general through the province.

ACTION OF MISSIONARIES AT AMOY REGARDING AN EASY WENLI VERSION.

At a Meeting of the Protestant Missionaries at Amoy, July 1st, 1886, called to consider "A document drawn up in Peking regarding an Easy Wenli Version," and sent to them for signature, it was resolved that while we fully agree with the authors of said document as to the desirability, if it were possible, of securing "one common version of the Scriptures in Easy Wenli, of the highest excellence,

and which will be generally acceptable in all parts of the Chinese Empire," we do not see the least prospect of securing such a desideratum by the appointment of the "Committee of Nine," mentioned in said document, or of any other Committee, at the present time.

The differences of opinion on the subject are yet too great to give any prospect of securing a version, "that will be generally acceptable." A goodly number of missionaries still think that the old standard versions are better than the proposed substitutes, and only need the correction of some manifest errors and defects:—

Some are quite dissatisfied with these old versions, and think that one of the Mandarin Versions is so excellent, that it only needs to be turned into Wenli in order to become generally acceptable. But to us in Southern China it seems, to say the least, remarkable that a version, in order to become generally acceptable, should be based on a Mandarin Version. It might be more acceptable on this account in the North, where the people use the Mandarin language, and therefore do not need the Easy Wenli.

Some were in hopes that the version prepared by Rev. Griffith John might become the basis of a "Union Version," but these hopes too have been destroyed; for while this version "has met" as the aforesaid document testifies, "with very considerable favor," it seems also, at least in some quarters, to have met with decided disfavor. Besides what has been made manifest in this direction by articles which have appeared in the *Recorder*, we need only refer to the fact that Mr. John's version was followed so quickly by another version, and one which, (as appears from the printed slip in English attached to the copies of the Gospel by Matthew sent to us,) deliberately ignores Mr. John's Work. We mention these facts to show the utter hopelessness of obtaining what is called a Union Version, at the present time. Should the effort be made and fail, the obtaining of a Union Version will thereby probably be delayed many years more.

We may add that we regard Mr. John's version as a very valuable contribution towards the obtaining of a Union Version. We have made much use of it, not so much as a substitute for, as to assist in explaining the Delegates' Version, which is yet the Version generally used in this region. We are at present engaged in making a new translation of the New Testament from the original Greek into the Amoy Vernacular. Those engaged in this work find Mr. John's version, as well as the other existing versions, of much assistance.

We trust the "Version based on the Mandarin New Testament," now in process of preparation, will prove valuable in the same way. As yet we have only seen the Gospel by Matthew, and have not been able to give to that full examination.

RESOLUTIONS REGARDING THE REV. DR. LAMBUTH.

The following resolutions were unanimously adopted at the Meeting of Missionaries at Shanghai on the 12th of July, 1886:—

Whereas, we have learned with regret, that the Rev. J. W. Lambuth, D.D. has been appointed by his Mission Board to Japan, and will shortly proceed with his family to that field, and since Dr. Lambuth has for nearly thirty-two years been connected with the work of missions in Shanghai and its vicinity, and whether in society or in the work of missions which he loves so well, we have learned to esteem most highly both him and his excellent partner, as fellow workers in the cause of Christ, and

Whereas, for very many years the Monday afternoon Prayer Meeting of Missionaries has been held either in his chapel or in his house,

receiving at his hands a cordial welcome;

Be it therefore resolved by the members of the several Protestant Missions in Shanghai,

1st.—That we deeply regret the loss to the cause of Christ in Shanghai of our beloved brother and his wife, and while we doubt not that God's blessing will be upon their labors in their new field, we shall greatly miss their presence and work among us.

2nd.—That we tender to them our sincere thanks for the reception they have so long and so cheerfully accorded to the Missionary Prayer Meeting, and assure them that their names will not be forgotten by us.

3rd.—That we shall pray for the richest blessing of God upon their labors in the new field to which they have been called.

4th.—That a copy of these resolutions be furnished to Rev. Dr. Lambuth and Mrs. Lambuth.

Diary of Events in the Far East.

June, 1886.

11th.—Four hundred and sixty persecuted Anamite Roman Catholic Christians landed at Saigon.

14th.—The s.s. *Hok Canton* is seized by a chief of Acheen, though it finally escaped, leaving the Captain and his wife in the pirates' hands.

21st.—Twenty-four East India Opium Hongs petition the Hongkong Government against the proposed arrangements of a Commission appointed under the Chefoo Convention regarding the Opium Business at Hongkong.

25th.—Gen. O. De Lagerheim, Acting Consul-General for Sweden and Norway, dies at Shanghai.

28th.—Telegraphic communication established to Ichang from Hankow.

July, 1886.

1st.—Riot at Chungking; the Roman Catholic, China Inland, and Methodist Mission establishments destroyed.

3rd.—Severe hail storm at Tientsin.

5th.—Hail storm at Hangchow.

10th.—The Russian Consul of Hankow, M. Protassief, and his child, die of sun stroke.—Tenders for material for the extension of the Kaiping Railroad opened at Tientsin.

11th.—An Imperial Edict ordering the Ministers of State to select an auspicious day in the first moon of next Chinese year for the assumption of the Government of the Empire by His Majesty, Kwang Hsü.

14th.—M. Agliarde reported as having been appointed, by the Vatican, Apostolic Delegate to Peking.—A severe storm at Hongkong.

17th.—Quarantine regulations enforced by Japanese Government against arrivals from Yokohama.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Mookden, on June 3rd, the wife of Dr. Christie, of a son.

At Kiukiang, June 29th, the wife of Rev. John Hykes, of the Methodist Episcopal Mission, of a son.

Arrivals and Departures.

DEPARTURES.

From Amoy, Rev. J. Watson and family, for Scotland.

From Shanghai, July 22nd, Rev. W. L. Groves and wife, for England via America.

From Shanghai, July 22nd, Rev. J. W. Lambuth and wife, and Rev. O. A. Dukes, M.D., for Kobe, Japan, also Miss L. Bennett of Woman's Union Mission.

THE

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AND

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THE LI KI TRANSLATED BY JAMES LEGGE, D.D.

BY Rev. J. EDKINS, D.D.

THIS work forms two volumes in the Sacred Books of the East, a very useful series of works which has now reached the 28th volume. The editor, Professor Max Müller, lately presented a copy of the whole collection to the Queen who graciously accepted it. These two volumes will be highly valued by all students of Chinese, and more especially by the missionary band in China to which the translator for many years belonged, for as is truly remarked in the preface they contain more information on the religion of the ancient Chinese than all the other classics taken together. This assertion refers chiefly of course to bulk. The translation is carefully done and will bear examination. The text is not like the old classics which are often crabbed in style. The words are newer, the style is more that of the period of Confucius and Mencius and of writers in the time of the contending states, with those of the Han dynasty. It was then that the most of this work was written, and the style therefore is not difficult.

The comparative antiquity of the parts of the Li Ki may be stated in the following manner. The disciple of Confucius, Tseng tsï, wrote the Ta hio which by Cheng yi and Chu hi was taken out of the collection and made into the first of the Four Books. The grandson of Confucius Tsï sï wrote the Chung Yung and this by the same two scholars was made the second of the Four Books. These portions of the Li ki with those which contain conversations of Confucius or casual remarks by him were written therefore in

the fifth century before Christ. These make up much the largest part of the book. They may not all belong to that particular century. They may indeed spread over the whole intervening time till the Li ki was recognised as a book in the first century before Christ. The Yue ling, Record of the Months, is not so easy to dispose of. It suits the age of the Western Cheu, some centuries before Confucius. We are told in the 天元歷理, that the Yue ling was taken out of the Cheu Shu and inserted in the Lü shï chun ts'ieu, 呂氏春秋. This seems quite probable though Dr. Legge does not allude to it. There is nothing besides in the Li ki that looks so old as the Yue ling. But in the remainder there is much resemblance frequently to the Chow li. The ancient rites of China are realistically described. There is detail without comment. Where there is reasoning and philosophy it may be taken as proof that Chan kwo authorship has been at work. Thus it appears that in the Li ki the Record of the Months is as it stands the only part that dates from before the Ch'un ts'ieu period, and the remaining chapters in their present form belong to the age between B. C. 500, and B. C. 200. There may be passages which are taken from older compilations and authors, but these are so mixed with later materials that they cannot now be distinguished.

The student will find it most useful to divide the Li ki in this way. What it says of the calendar belongs to the age of the Odes, when the country was quiet and the people cultivated the fields and sang of home and rural pursuits. In the other parts of the work, the usages described are also very much of the same period, but they are intermingled with discussions of the Confucian age and the writers shew that they belonged to that time by their style. They were under the same influence which led to the composition in the new style of the great work of Tso chieu ming. The style and argumentative philosophy are post-Confucian. The usages are in great part pre-Confucian and so are the mythology and astronomy.* For instance does any one wish to know when the philosophy of the five elements was first introduced, when Shen ming began for instance to be called Yeu ti the "Burning Emperor," and when Chu yung, a minister of his, was first mentioned as being worshipped in

* The learned author of the Tien yuen li li writing in the reign of Kanghi, says that Lü pu wei's commission of scholars, when they placed the Yue ling in their book, left the stars as they were in the Cheu dynasty. At the beginning of that dynasty in the middle winter month the sun was entering the constellation Teu, fifteen days before the solstice. Lü pu wei lived about 800 years after Cheu kung and the difference in the place of the stars passed by the sun would amount in that time roughly to ten degrees. By this mode of proof it may be certainly known that the Yue ling is a Cheu document. See chapter 6, page 23, of Tien yuen li li.

the Summer months, let him consult the Tso chwen in Legge's translation pages 667, 731, 439, 580, 671, 731, and elsewhere. He will there find abundant proof that there was in the 6th century before Christ, and in the life time of Confucius, in existence among the people, a worship such as is described in the Li ki Record of the Months. This means in fact that the worship of the five elements and the elemental philosophy based on astronomy, had grown up in the pre-Confucian times. Any scholars who would examine carefully this question of the relative antiquity of different portions of the classics and of the pre-Confucian astrology and star worship, would I think soon become convinced that there has been far too much post dating of books of late in the criticism of Chinese literature,* by foreign scholars.

Let the Yue ling be taken as a specimen of an old writing whose chronology has to be settled by its style, its philosophy, and its representation of the phenomena of nature. It speaks of the calendar, and resembles the Hia siau cheng in this respect, and in its assertions in regard to animal metamorphosis. The attention of the ancients was easily drawn to animal metamorphosis (in frogs and insects) and from this sprang with great probability the doctrine of metempsychosis, such a favourite belief among the Egyptians, Greeks, and Hindoos. Chwang tsze writes about the metempsychosis like a philosopher. The Yue ling merely asserts certain changes such as "hawks are transformed into doves." "Moles are transformed into quails." The Yue ling therefore may be assumed to be earlier than Chwang tsze. The only philosophy found in the Yue ling is that of the five elements, which prevailed before the ethical reformation of Confucius. We are told in the 凡例, fan li to the Li ki yi shu of the reign of Ch'ien lung in last century, that the Yue ling is found in the 周書, Chow shu, in the work of Lü pu wei, in Hwai nan tsï, and in the Tang dynasty Yue ling. The Chow shu came to light in the year A. D. 281, and appears to be a book of the early Chow period rewritten and expanded in the age of the Chan kwo. It is used in the compilation of the Imperial Almanac. The Tauist politicians of the Tsin and Han periods liked the Yue ling because it speaks of agriculture and the calendar and has in it none of the reasoning of the Joo sect. Its style too is decidedly archaic, and so we may set it down as some centuries older than

* In Mr Giles' assault on the genuineness of the Tau te king he seems to have omitted to consider that we need that remarkable work to account for the quotations and for the philosophy of Lie tsze and Chwang tsze. The notoriety acquired by the great Tauist accounts for the preservation of the work which would not be burnt when the Confucian books were burnt, because Tauism was then in the ascendant.

Confucius. It speaks constantly of what the son of heaven does and evidently belongs to a time when there was in China still an empire. By internal evidence it cannot well be put later than the 9th, 8th, or 7th, centuries. It is contemporary with the Book of Odes, the Erga, the Hia siau cheng (which may be earlier however,) the Chow li, the Yi li, a good part of the Chow shu (the marrow and basis of this little work,) and part of the Bamboo Books. The spirit and style of the writers of these books is that of an age anterior to the philosophy both of Lau tsze and Confucius. They belong to the age opened by Chow Kung and which was distinguished for poetry, mathematics, astrology, astronomy, agriculture, divination, history, sacrificial religion and the philosophy of the five elements, and knew absolutely nothing of the battles of the schools.

The Li ki as a book belongs to the age after Confucius, but contains so much of the early usages and the realism of the Chow Kung era that the modern literati usually make a study of the first few chapters only. In this neglect of the Li ki they depart from the spirit of the disciples of Confucius who prized every scrap of information on ancient usages and left this book behind them as the result of their discussions and their ardent inquiries. It differs from the Chow li in this. The Chow li is older and is an office book where the duties of the mandarins are laid down. The Li ki is a record of ancient usages done by scholars of the Chau kwo and Han period in the new style initiated by Tso chieu ming. The Chow li is in short sentences, and contains rules, laws, and definite statements of duties and so resembles the Ta c'hing hwei tien,* and Ta C'hing lü li. It was added to from time to time as these works are. The Li ki is a book for students and prepared by students. It is a collection of materials for instruction in the ethical and classical school founded by Confucius.

*大清會典 and 大清例律.

NEW TESTAMENT PARALLELS IN THE FOUR BOOKS.

By Rev. George Owen, Peking.

(*Concluded from page* 293.)

MAN more than an Animal.—Man has a two-fold nature, a higher and a lower. He must choose between them. Our Lord says, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." In the same strain Mencius says, (40) "I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot get both together, I will let life go, and choose righteousness. I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are calamities which I will not avoid." It will be felt by all who read this noble passage that it is worthy to stand alongside the grand words of Christ quoted above. Our Lord went on to say, "For what is a man profited, if he shall gain the whole world and lose his own soul, (or higher life); or what shall a man give in exchange for his soul, (or higher life)?" I hesitate to place the following passage from Mencius beside these sublime words; yet, I think, I may do so. His thought is a branch from the same great root and bears similar though inferior fruit. Mencius says, (41) "Some parts of our being are noble and some are ignoble; some great and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes his small parts is a small man, and he who nourishes his great parts is a great man."

We need to keep guard over our higher nature that it may not be injured. "Watch and pray," said Christ, "that ye enter not into temptation." In the Ta Hsio and Chung Yung it is repeatedly said that, (42) "The good man is watchful over himself when alone."

The utmost care and circumspection are necessary. Paul says, "Work out your own salvation with fear and trembling." Tsengtsz is recorded in the Analects as saying, (43) "We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice."

The lower nature needs repressing that the higher may develop. Jesus said to His disciples, "If any man will come

after me, let him deny himself, take up his cross and follow me." Paul says, "I keep under my body." In reply to the question of Yen Yuan regarding perfect virtue, Confucius said, (44) "To subdue or deny self and return to propriety is perfect virtue."

The higher nature should be continually growing. "Though our outward man," says Paul, "perish, yet the inward man is renewed day by day." The Ta Hsio tells us that on the bath-tub of T'ang, the Successful, were inscribed the words, (45) "If you can renovate yourself for one day, do so from day to day; let there be daily renovation."

We should do and dare everything to preserve our virtue. Christ says, "If thy right eye cause thee to stumble, pluck it out and cast it from thee, &c." Confucius says, (46) "The determined scholar and the man of virtue will not seek to live at the expense of their virtue. They will even sacrifice their lives to preserve their virtue complete." The Church in Smyrna is exhorted to "be faithful unto death." Confucius says, of the good man that, (47) "Sincerely believing and loving learning he holds firmly, even unto death, perfecting his course."

To all who thus strive the highest attainments are possible. In the Epistle to the Ephesians, Paul says, "Till we all come*** unto a perfect man, unto the measure of the stature of the fulness of Christ." A person said to Mencius, (48) "It is said that all men may become Yaos and Shuns"—that is perfect men—"Is it so?" and Mencius replied, "It is." The child-like character is the highest. Christ said "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Mencius said, (49) "The great man is he who does not lose his child-heart." And he says again, (50) "The great aim of learning is nothing else than to seek the lost heart."

Truth and virtue should always be first. "Seek ye first the Kingdom of God and his righteousness and all these shall be added unto you," were the Saviour's command and promise. We find in Mencius a very striking parallel. He says, (51) "There is a nobility of heaven, and there is a nobility of man.*** The ancients cultivated their heavenly nobility, and human nobility followed in its train." Confucius says, (52) "Virtue is the root or first thing, riches the result (or secondary thing)."

Our bodily wants should always occupy a subordinate place in our thoughts. Christ said, "Take no thought saying what shall we eat, and what shall we drink, and wherewithal shall we be clothed." In the same spirit Confucius said, (53) "The good or

princely man seeks truth not food," that is, his mind is set on truth not on his bodily wants. He says again, (54) "The good man is troubled about (his ignorance of) truth, not about his poverty." And further, (55) "The good man in eating does not seek satiety, and in his dwelling does not seek ease"—his mind is set on higher things.

Life's deepest joys and highest aims do not depend on our worldly possessions. "Beware of covetousness" says the Saviour, "for a man's life consisteth not in the abundance of the things which he possesseth." There is a saying of Confucius recorded in the Analects which seems to me a forcible illustration of Our Saviour's words, (56) "With coarse rice to eat, with water to drink, and with my bended arm for a pillow—I still have joy in the midst of these things. Wealth and honour gained unrighteously are to me as floating clouds." Paul tells us that he had suffered the loss of all things and counted them but dung that he might win Christ. Confucius says of his favourite disciple Yen Yuan that, (57) "With a single bamboo bowl of rice, a single gourd dish of drink, and living in his mean narrow lane, while others would not have endured the distress, he did not allow his joy to be affected by it." "How hardly" says Christ "shall a rich man enter the kingdom of heaven." Mencius quoting a saying of an officer, Yang Hu, mentioned in the Analects, but changing its application, says, (58) "He who would be rich will not be benevolent, and he who would be benevolent will not be rich"—"Ye cannot serve God and Mammon."

Wealth therefore should not be esteemed too highly or sought too eagerly. Paul says, "And having food and raiment let us be therewith content. For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts &c., &c." (59) "Wealth and honour," says Confucius "are what men desire, but if they cannot be rightly obtained, they should not be held. Poverty and obscurity are what men dislike, but if they cannot be rightly avoided they should not be avoided." John striking a higher note says, "Love not the world nor the things of the world," and in the tenth chapter of the Ta Hsio, and in the first chapter of Mencius, we are warned against regarding our worldly possessions as our chief gain. Righteousness is the only true prosperity for the nation and the individual.

Reformation must begin at home. "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Confucius said, (60) "If he (a minister) cannot rectify himself, how can he rectify others?" In the opening chapter of the Ta Hsio it is said, (61) "From the

Son of Heaven down to the common people all must regard the cultivation of the person as the root (of all virtue)."

Paul charges Timothy, saying, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and those that hear thee." A noble passage in the ninth chapter of the Ta Hsio concludes thus, (62) "Never has there been a man who without character himself was able to instruct others." Mencius makes a similar statement, (63) "Never has there been one who insincere himself was able to move others." "Thou therefore who teachest another" asks Paul "teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Mencius very pertinently says, (64) "A man who has crooked himself has never been able to make other men straight." And again, (65) "I have never heard of one who, bent himself, made others straight." We must be "ensamples" to those we would lead. Without self-cultivation we cannot regulate even our own families.

But just here lies the difficulty. Self is the great burden. Even Paul had a thorn in the flesh, a messenger of Satan to buffet him, and found the care of self no easy task, for he says, "I keep under my body lest when I have preached to others I myself should be a castaway." Mencius felt the same heavy responsibility.

Yet the path of duty is near and easy. Paul says, "The word is nigh thee even in thy mouth and in thy heart." "His commandments are not grievous" writes John; and Christ says, "My yoke easy and my burden is light." Mencius says, (66) "The path of duty lies in what is near, but man seeks it in what is distant. Men's work lies in what is easy, but they seek it in what is difficult." He says again, (67) "The way of truth is like a great road. It is not difficult to know it. The evil is that men will not seek it." In the same strain Confucius says, (68) "The path is not far from man."

Influence of Example.—The influence of example is a much commoner topic in the Four Books than it is in the New Testament. Christ, however, gives a vivid picture of the power of a good example when he says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." But the Ta Hsio has a passage stronger still: (69) "If one family were benevolent, the whole state would become benevolent; if one family were courteous, the whole state would become courteous; while (on the contrary) from the greed and perverseity of one man the whole state may be disordered:—Such is the influence of example, and this verifies the saying, 'Affairs may be ruined by a single sentence;

a kingdom may be settled by one man." This is an exaggerated statement, men are not so easily led even by kings. But such statements are frequent in the Four Books. Confucius says, (70) "When a prince's personal conduct is correct, his government is effective without the using of orders." Mencius quoting Confucius says, (71) "What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between wind and grass. The grass must bend when the wind blows upon it." And still more emphatically, (72) "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous." No doubt influence is a mighty force in human life and Paul has admirably expressed the fact in the pregnant words, "No man liveth unto himself." Hence the supreme duty to avoid every thing, "whereby our brother stumbleth, or is offended, or is made weak;" and that we "consider one another to provoke unto love and good works." We need also to be careful of our associates. Paul says, "Be not unequally yoked or associated with unbelievers." Confucius speaking of the princely man says, (73) "He has no friends not equal to himself"—He is careful of his associates.

The uses of Adversity.—Why good men suffer afflictions has always been a perplexing problem, and Job's three friends are good specimens of how men have blundered in trying to explain it. But Mencius struck a rich vein of golden truth when he said: (74) "When Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature and supplies his incompetencies." This sounds wonderfully like a note from the Hebrew harp: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth he chasteneth and scourgeth every son whom He receiveth ... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." In another place (Book vii.) Mencius says, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and trouble." Touching a still deeper truth he further says, (76) "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure." This last passage is worthy to stand alongside of the grand words of Paul; "And not only so, but we glory in tribulations also;

knowing that tribulation worketh patience, and patience experience and experience hope."

In his apprehension and expression of the uses of adversity, Mencius stands far higher than Confucius. But his teaching has not been absorbed by his countrymen. His words have found no deep lodgment in the Chinese mind.

It would be tedious to go on multiplying parallelisms in this way. I will therefore place a number of passages side by side without comment, and will conclude with a quotation from the Invariable Mean, and another from the Epistle to the Philippians.

Now lettest Thou thy servant depart in peace, according to Thy word for mine eyes have seen Thy salvation.

He that taketh not his cross and followeth after me is not worthy of me.

Ye are the light of the world. A city that is set on a hill cannot be hid.

If the salt hath lost its savour wherewith shall it be salted?

I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you.

Ye that labor and are heavy laden.

Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves.

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Thou art not far from the kingdom of heaven.

I could not speak unto you as unto spiritual, but as unto carnal.

Woe unto you when all men speak well of you.

Ye shall know them by their fruits.

(77) If I hear truth in the morning, I could die in the evening without regret.

(78) The scholar who is concerned about his personal comfort is not worthy to be deemed a scholar.

(79) The faults of the princely man are like the eclipses of the sun and moon. He has his faults and all men see them.

(80) A cornered vessel without corners. O vessel! O vessel! (a thing that has lost its distinguishing features).

(81) Do you think, children, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, children;—that is my way.

(82) The burden is heavy and the road is long.

(83) One who learns for three years without aiming at office or emolument, it is not easy to find.

(84) The firmly rooted tree, (heaven) nourishes, but the tottering one, it overthrows.

(85) To know the sequences of things is to be near the truth.

(86) To those who are below mediocrity, the highest subjects may not be announced.

(87) What do you say of a man who is loved by all the people of his village? That does not prove him good. What of a man who is hated by all the people of his village? That does not prove him bad. Better, that the good in the village love him, and the bad hate him.

(88) What truly is within will be manifested without.

Sleep on now and take your rest.... Rise, let us be going, &c.

Jesus wept.

And He took the seven loaves and the fishes, and gave thanks and brake them.

Among them that are born of women there hath not risen a greater than John the Baptist.

First the blade, then the ear, after that the full corn in the ear.

All things are yours.

Adorn the doctrine of God Our Saviour in all things. Whether ye eat or drink or whatsoever ye do &c.

Let every man prove his own work and then shall he have rejoicing in himself alone and not in another.

I know how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry &c.

My brethren, be not many teachers, &c.

Prove all things; hold fast that which is good.

Look not every man on his own things, but every man also on the things of others.

Be ye angry and sin not; let not the sun go down on your wrath.

(89) As to the past, reproof is useless; but the future may be provided against.

(90) When Yen Yüan died the Master wept bitterly for him.

(91) Although his food might be coarse rice and vegetable soup, he would offer a portion in sacrifice with a grave air.

(92) Since there were living men till now there has never been one so complete as Confucius.

(93) There are cases in which the blade springs, but the plant does not flower! There are cases in which it flowers, but bears no fruit!

(94) All things are complete in me (i.e. in man).

(95) The princely man does not even for the space of a single meal act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger, he cleaves to it.

(96) After examination to be conscious of sincerity is the greatest possible joy.

(97) The princely man always acts in accordance with his position.... In affluence and honour... in poverty and obscurity... there is no situation in which he is not himself.

(98) The calamity of mankind is that all like to be teachers of others.

(99) Select the good and follow it, the bad and avoid it.

(100) The benevolent man wishing to be established himself seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

(101) A benevolent man in dealing with his brother does not lay up anger nor keep resentment over night.

Universal Honour.—Paul speaking of Jesus says, "Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

In the 21st chapter of the Chung Yung, Tsz Sz exalting, eulogizing, Confucius, concludes the chapter thus: (102) "Therefore his fame overspreads the Middle Kingdom and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth

sustains; wherever the sun and moon shine; wherever frosts and dews fall—all who have blood and breath unfeignedly honour and love him. Hence it is said, 'He is the equal of Heaven.'"

Both these passages are prophecies. Neither has yet been fulfilled. Confucianism is not co-extensive even with the Chinese Empire. It is confined to the Chinese race, and even among that race it occupies no exclusive place, but shares with Buddhism and Taoism the faith and devotion of the people. The enthusiasm it has excited is confined to a few scholars; it has never touched the hearts of the masses. It has kindled no missionary fervour. It has sent out no preachers to proclaim it to the nations, and there is no sign that it ever will do so. It does not look as if the prophecy of Tsz-sz would ever be fulfilled.

But the prophecy of Paul has been fulfilling itself ever since it was uttered up to this moment. Christianity has spread into many lands and among many peoples, and has every where triumphed, winning the nations to itself. The name Jesus is sung by millions of tongues and loved by millions of hearts. It is now confronting in China's capital and throughout her provinces the name of China's venerated sage. The charm of that name is being felt. In the land of Confucius there are thousands who offer up their daily prayers in the name of Jesus. And the time comes apace when in China and in all other lands it will be the one and only name, the name above every name.

(40)魚我所欲也、熊掌亦我所欲也、二者不可得兼、舍魚而取熊掌者也、生亦我所欲也、義亦我所欲也、二者不可得兼、舍生而取義者也、生亦我所欲、所欲有甚於生者、故不爲苟得也、死亦我所惡、所惡有甚於死者、故患有所不辟也、(41)體有貴賤有小大無以小害大無以賤害貴養其小者爲小人養其大者爲大人(42)故君子必愼其獨也(43)戰戰兢兢如臨深淵如履薄氷(44)克己復禮爲仁(45)湯之盤銘曰苟日新日日新又日新(46)志士仁人無求生以害仁有殺身以成仁(47)篤信好學守死善道(48)人皆可以爲堯舜有諸孟子曰然(49)大人者不失其赤子之心者也(50)學問之道無他求其放心而已矣

(51)有天爵者有人爵者○○古之人脩其天爵而人爵從之(52)德者本也財者末也(53)君子謀道不謀食(54)君子憂道不憂貧(55)君子食無求飽居無求安(56)飯疏食飲水曲肱而枕之樂亦

在其中矣不義而富且貴於我如浮雲

(57) 賢哉回也一簞食一瓢飲在陋巷人不堪其憂回也不改其樂賢哉回也

(58) 陽虎曰爲富不仁矣爲仁不富矣

(59) 富與貴是人之所欲也不以其道得之不處也貧與賤是人之所惡也不以其道得之不去也

(60) 不能正其身如正人何

(61) 自天子以至於庶人壹是皆以修身爲本

(62) 所繫乎身不恕而能喻諸人者未之有也

(63) 不誠未有能動者也

(64) 枉己者未有能直人者也

(65) 吾未聞枉己而正人者也

(66) 道在邇而求諸遠事在易而求諸難

(67) 夫道若大路然豈難知哉人病不求耳

(68) 道不遠人

(69) 一家仁一國興仁一家讓一國興讓一人貪戾一國作亂其機如此此謂一言僨事一人定國

(70) 其身正不令而行其身不正雖令不從

(71) 上有好者下必有甚焉者矣君子之德風也小人之德草也草尙之風必偃

(72) 君仁莫不仁君義莫不義

(73) 無友不如己者

(74) 故天將降大任於是人也必先苦其心志勞其筋骨餓其體膚空乏其身行拂亂其所爲所以動心忍性曾益其所不能者恒存乎疢疾獨孤臣孽子其操心也危其慮患也深故達

(75) 人之有德慧術知

(76) 然後知生於憂患而死於安樂也

(77) 朝聞道夕死可矣

(78) 士而懷居不足以爲士矣

(79) 君子之過也如日月之食焉過也人皆見之

(80) 觚不觚觚哉觚哉

(81) 二三子以我爲隱乎吾無隱乎爾吾無行而不與二三子者是丘也

(82) 任重而道遠

(83) 三年學不至於穀不易得也

(84) 栽者培之傾者覆之

(85) 知所先後則近道矣

(86) 中人以下不可以語上也

(87) 鄉人皆好之何如子曰未可也鄉人皆惡之何如子曰未可也不如鄉人之善者好之其不善者惡之

(88) 誠於中形於外

(89) 往者不可諫來者猶可追

(90) 顏淵死子哭之慟

(91) 雖疏食菜羹瓜祭必齊如也

(92) 自生民以來未有盛於孔子也

(93) 苗而不秀者有矣夫秀而不實者有矣夫

(94) 萬物皆備於我矣

(95) 君子無終食之閒違仁造次必於是顚沛必於是

(96) 反身而誠樂莫大焉

(97) 君子素其位而行○○素富貴行乎富貴素貧賤行乎貧賤○○君子無入而不自得焉

(98) 人之患在好爲人師

(99) 擇其善者而從之其不善者而改之

(100) 夫仁者己欲立而立人己欲達而達人

(101) 仁人之於弟也不藏怒焉不宿怨焉

(102) 是以謗名譽滔乎中國施及蠻貊舟車所至人力所通天之所覆地之所載日月所照霜露所墜凡有血氣者莫不尊親故曰配天

THE SPIRITUAL LIFE OF MISSIONARIES.

By Rev. Gilbert Reid.

THE lives of a Brainerd, a Martyn, a Carey, and a Burns, a Livingstone and a Harriet Newell, a Zeisberger, a Schwartz and an Eliot, a Milne and a Boardman, Alexander Duff, Dr. Moffat and the Judsons, have been the inspiration of the Church. All honor to those missionaries who have labored with self-denial and patience, meekness, zeal, and fervor of spirit! Hardly do we praise them too highly. It was Charles Simeon who hung a portrait of Henry Martyn in his study, and who seemed to hear that sainted man speaking to him: "Be in earnest. Don't trifle; don't trifle." The great preacher, Dr. John Harris, in a prize essay on Missions, wrote; "Who does not recognize the wisdom of God in appointing that some of the pioneers in the modern missionary field should have been giants in holy daring and strength; and as such fitted to be exemplars to all who came after them in the same career?" It was Theodore Parker who once said: "If the modern missionary enterprise had done no more than produce one such character as Adoniram Judsen, it was worth more than all the money which had been spent upon it." Lord Lawrence in 1871 said: "Notwithstanding all that England has done for the good of India, the missionaries have done more than all other agencies combined." And it is Rev. Griffith John, one of the most earnest and eloquent in China, who thus wrote so glowingly of the cause of missions some years since: "I know no work like it—so real, so unselfish, so apostolic, so Christ like. I know no work that brings Christ so near to the soul, that throws a man so completely on God, and that makes the grand old Gospel appear so real, so precious, so divine."

Shall we gainsay statements like these, and facts like these, glowing as they are? Shall we hasten to an extreme antagonism and unfriendly criticism, holding the idea as expressed in an English paper of the East, "The average missionary is often regarded by the foreign residents as a man who receives a good salary to do pretty much as he pleases, and has altogether far too easy a time of it?" Shall we regard the whole body of missionaries

as in part "goody-goody," as in another part narrow and bigoted, as in a third part uncultured and unreasonable, and as altogether retarders of civilization and a sanctified dynamite! Rather let us broaden our views, biassed by no limited observation. Occasionally with more than one "the shoe may pinch;" but truth gained will harm no one in the end.

A work—a missionary novel—has been published, entitled, "Self-giving," It is remarkably keen in the presentation of items of missionary policy, management, quarrels and aggravations. We will not doubt the author when he says that all is founded on fact. But we question the impression of the book, while not the particulars in the book. He crowds too many annoyances into one missionary's family. It has no idealism, and the realism is too gossipy. It does not inspire to a higher ambition and a purer life, either by its bright glimpses or its dark unfoldings. Its humor does not stir, its irony does not prick, its fact does not arouse. It lowers, rather than ennobles, that cause which Scripture and History alike link to the purest and most divine. Exceptional cases, while worthy of analysis, should not be made customary, either to exalt a cause or debase a cause.

May not this be held as approximate to the general truth? The missionary of to-day is inferior to the missionary of early pioneer work in those Christian qualities which we commonly call spiritual. The devotional spirit is nourished less; while the practical, the methodical, is nourished more. Less fiery zeal; more cool, calm planning. Less rapture; more naturalness. The consecration may not be as apparent, because of our increased possibility of comfortable surroundings, but the consecration may be as deep and controlling. Modern missionaries have more a bright Gospel of hope, while still holding to the rugged certainties of sin and retribution. By the conveniences of modern civilization, the missionary now gives up his home and friends and country with far less of a harrowing of the natural feelings; and so there is a slackened test of consecration. The act is less revolutionary. It yet remains true that many a young missionary, many a Christian at home, hitherto deprived of direct contact with missionaries, paints for himself a fanciful picture of a pious missionary life, which future acquaintance will tear to prices, leaving him only amazed disappointment. The missionary body is larger, more diverse, more like the ministry at home. It needs widened observation to restore the equilibrium. One may still find the humble, holy, missionary, near to his own surmisings, living patiently, with rare faith, much prayer, self-forgetfulness and deeds of charity—planning for

eternity and yearning for man's salvation; but he should likewise remember that types of piety are varied, and that a life lived for Christ, in accordance with the spiritual direction in each heart, though not in these same fascinating lines may be equally commendable. Now the piety is the genial, cheerful, sympathetic, large-hearted kind of a Norman McCleod or a Charles Kingsley. Then it is the piety of an Alexander Duff or a David Livingstone, intensely active and business-like, full of enthusiasm and practicality, a power with the vicious and the worldling, as well as the saint and the scholar. Now it is the piety of a Dean Stanley or a Bishop Pattison, delicate, refined, and gentle, calm and catholic, beautifully displaying the solemn and yet soothing majesty of the ritual they so fondly loved. Then it is the piety of a Frederick Robertson, plaintive, profound, full of a quiet pathos, true to nature and yet finely *spiritual*. It was the latter who once said: "We do not reach spirituality of character by spasmodic, unnatural efforts to crush the nature that is within us, but by slow and patient care to develop and disengage it from its evil. To become saints, we must not cease to be men and women."

In the arduous effort after self-mastery or self-improvement, by the aid of the supernatural agencies that accompany and care for us from infancy on into the spirit-world, we will often find that even the good qualities may be overdone, giving rise to glaring faults which modern familiarity with other people's privacy will soon detect. Determination becomes self-willed; independence becomes egotistical; caution grows cowardly; push grows overbearing; administrative ability becomes crafty; invention airs itself with a haughty self-confidence. Here it is a little worldliness, there a little jealousy; here a little old-maidish carping, there a little self-willed meanness; here an excess of self-centered zeal, there an iceberg of cool reserve and ecclesiastical exclusiveness. Yes, the Secretary of the American Presbyterian Board was correct when he wrote, "contrary to the impression of many, missionary life is not peculiarly conducive to eminence in piety." True, the same glorious objects which first impelled the young student of divinity to relinquish all hopes of a home pastorate, and become an ambassador to the heathen, still remain as real as ever; but the routine of station-life; the study of the language, deadening familiarity with a dead heathenism or freezing contact with a strong but disdainful people, as well as occasional collision with uncongenial co-laborers, oftentime dim the prospect, which Fancy has painted so bright and History has so frequently proved a reality.

While we should avoid that form of criticism which is merely a politic method to praise self, we should likewise avoid that extenuation of others whose intent is no other than ingenious self-justification. The radical spirit and the liberal spirit may exist in the same breast and the proper name for each may be selfishness. If the commercial man deride all Religion and more than once all Morality, and yet surrounds Commerce with a halo of glory; it is equally true that the missionary often traces all prosperity, all civilization, and all development, to the sole domain of Christian Missions, and inspired by his lofty thought would describe the missionary only in song or verse or with the elegance of the moralist, whose ideal knows no blemish and has had no existence. It is a sign of breadth of character and soberness of thought, when a man will candidly acknowledge the sins of self and the faults of his class or profession. It is a duty and a mental gymnastic now and then to close one's eyes, and in imagination and calm reflection look out through the eyes of another. The missionary, if his courage is as great as his hopes or equal to his pretensions, will make some discoveries by adopting this rule of common sense. Let us draw up the curtain and at least have an interlude, if we fear to make the scene an Act of the Drama itself.

More than once has the expression been uttered or whispered, generally from the weaker, uninitiated, younger brethren, "Well, I haven't such a high opinion of missionaries after all. I don't see that their piety is any better than that of people at home." No doubt these young novices are a little dyspeptic or a little sinful themselves, but the rule laid down by the great Apostle for the clergy, old and young, was nothing less than this: "A bishop must have a good report from them which are without." Very few would have the presumption or conceit to suggest that believing men and women, denying themselves in many ways on our mission fields, need conversion, and yet honesty would force a confession of an undeniable deficiency. It is customary to give wholesome advice to young recruits on their eve of departure from home, and it may also be well to apply such advice to ourselves in the conflict, remembering the example of George Whitfield, who never preached a sermon to others, till he had first preached it to himself. In a late address to missionary recruits from the Church of England, occurred these sentences: "The missionary cannot, no more than any other believer, venture to neglect the keeping of his own vineyard, while he keeps those of others. You may have the power of acquiring languages, and you

may be skilled in the controversy against the heathen systems of religion; but nothing can make up for the want of spirituality."

There are many who express a sentiment something like this: "We missionaries are human like the rest of people, and we each have our faults. I suppose we must excuse others, if we wish to be excused ourselves." This view no doubt has the appearance of toleration, charity, and humility, but does it satisfy that high sense of duty or those clear demands of Right, which are the impetus of every true reform, the power of every sermon, the incentive of every acceptable prayer? If such genial, limp leniency is the ideal of the Gospel, the pulpit need not sound out any more its calls to repentance, and Christianity need not replace the older systems of Buddhism and Confucianism. Rather than the lowering or the ignoring of a Christ-like standard, should the Church advance with the development and activity of the age, press into the enemies' lines, and conquer by faith and prayer and watchfulness, the powers of evil that assail the soul and the Church, as once they assailed Christ and Heaven.

Others again in the solemn moments of quiet meditation or in the intercourse of honest confiding friends, will candidly express their ideas thus: "I must say, that I am not altogether satisfied. While saying nothing about others, I feel that I for one am far short of the mark. I believe I am consecrated, but I don't think I have reached the possible in religious attainments. What I want is help." If every missionary would open his eyes rather than close them; if evils would be acknowledged; and if one united cry for a revival of the Spirit's work might be heard; a glory would encircle the cause of missions, as a thousand schools, with busy printing-presses and the daily discussion of mission methods, would fail to accomplish. In other words what is needed is spirituality, and the means for this is the cultivation of the spirit of devotion. Religion is the human communing with the divine through the God-man Christ Jesus. This is primarily an individual act, but it should expand into the combined act of the Church. Personal piety needs the sympathy of others; and the fellowship of the saints needs the development of individual responsibility. Missionaries, as a general rule, are strong in individual characteristics and independence, but are sometimes lacking in open-hearted, life-giving, Christian fellowship. Nearly every glaring blemish might be erased, if this spirit of communion with God and fellowship with the saints were persistently and earnestly cultivated. Christians, if true to their better natures, will cry out with the Apostle Paul, "Who is sufficient!" or with John Calvin, "O Lord, how long!"

and in the moment of weakness and anguish will crave the aid of others, who with no feeling of superiority or wish to rebuke, will with a sense of a similar need draw nigh to the Source of life and the Giver of gifts. The confessions of prayer, no more than those of the confessional, should not be seized as a point for future gossip, caricature or reprimand; but should be remembered as evidences of that humility, which true prayer spontaneously produces. As believers kneel together, the hearts soften, become more charitable, are touched with more sympathy, and become more considerate of the wants and feelings of each other. The one most noticeable element in the largest Missionary Society in China is the element of prayer, and has not God most signally blessed this obedience to His command? Wherever the young men from Cambridge during the last year prevailed on members of different missionary societies to unite in prayer, there came added zeal, more mutual helpfulness, a gentler warmer tenderness, and finer insight into the everlasting grace of God, the power of the Spirit, and the self-sacrifice of Christ. May we not say, that not only do we need a missionary conference for religious discussion and a brilliant display as to who shall be convener or who shall not be convener, but a conference like that at Northfield in Massachusetts under the direction of Mr. Moody, which sought the presence of the Spirit, and exalted the magnitude of prayer? Before the union of the Churches on an ecclesiastical basis, must come the union of Christians on the basis of mutual respect, helpfulness and recognition. To unite in prayer bowing before a common Father and trusting in a common Saviour, is the preliminary to the harmony of mission methods, to the alleviation of personal grievances, and to the diminution of sects and schisms. Prayer withdraws the soul into the peace and love of Heaven, and by its very effort soothes all discouragement, contention and suspicion, and humbles all pride and jealousy. It is a pleasant picture to see missionaries in a mission station halting for a time in the midst of their perplexities and duties, and with one heart seeking the favor of heaven; but how much grander and more inspiring the sight to see missionaries who are scattered all over a land, meeting as members of the Inland Mission do, at one time with one accord, if not in one place, at the throne of grace, and this not merely in the momentary rapture of a religious excitement or the occasional appointment of an Evangelical Alliance, but with the regularity of ever-succeeding days, bringing with them their ever-recurring needs and the unceasing presence of a divine blessing! No doubt it is fitting in the hour of danger, sickness or death, to hurry the brethren and

sisters together for an hour of prayer; but would it not be equally appropriate to meet in the time of health, joy, and success, and render to God a glad homage of praise and gratitude. Prayer is not merely petition, and should not always be for self or inspired by want or fear. Prayer is the focus of the divine light in the soul; it is the open window by which the Heavenly Dove may enter; and more—

"Prayer is the breath of God in man,
Returning whence it came."

Of the early disciples it is recorded for our instruction, that "all with one accord continued steadfastly in prayer," and by this effort of combined heartiness and persistency in prayer, there was revealed the presence of the Spirit; and the presence of the Spirit is spirituality. The soul soars up to Heaven; Heaven comes down to earth; the supernatural and the natural blend; and in a newer and gladder way we learn that "there is a real power which makes for righteousness, and it is the greatest of realities for us." Beyond the sight of the natural eye is the spiritual vision of spiritual truths. Beyond the hearing of the voice of man and the voice of nature—the roll of the thunder, the singing of birds, the gentle murmur of the leaves of the trees and the grain of the field,—is the hearing of that still small voice, pleading a fuller admittance into tho heart, and the hearing of the music of Heaven, as it floats over the river to the sainted dying Christian. Beyond the grasp of the hand or the pressure on the brow of the feverish man, is the grasp of the hand of Christ, as He leads us up to glory. Beyond all natural knowledge, gained by intellectual investigation, is the spiritual knowledge of spiritual things. The soul at its best, while tarrying in its mortal tabernacle, dwells in the land called Beulah, where the air is "sweet and pleasant," where the birds are always singing, and the sun shines night and day. The cause of missions has given in the past an unspeakable inspiration to spiritual life and religious heroism; and as the ranks enlarge and victories increase and the day of the Saviour's glorious return draws nigh, it is our duty to preserve the honor of our cause by personal consecration and by a full cooperation in the "pursuit of holiness" and the reception of faith and power.

THE RHEINISH MISSION.

By Rev. C. R. Hager.

HAVING viewed in a former sketch the labors of the Basel Mission, let us in the present instance, turn our attention to its sister mission, commenced at the same time, and very much under the same circumstances. It was Dr. Gützlaff, who by his indefatigable zeal and magnetic power, stirred the Christian heart of Germany, and directed the attention of the different Missionary Societies to China, as a field for Christian work among the heathen. What others have done in England and America to arouse the missionary spirit in the churches, Dr. Gützlaff did in Germany. From the East to the West and from the North to the South of the great "Fatherland," the voice of this "Apostle of the Chinese," was heard in thrilling accents, pleading the cause of the sons of Sinim. With voice and with pen, everywhere and on all occasions, he presented the need of Christian Missions in China, until princes gave of their means and Missionary Societies listened to his appeals. Such was his enthusiasm and zeal for the Master's cause, that he urged the organization of a separate society, whose sole object would be the evangelization of China. Nothing ever came of this "German and Chinese Society," and it did not live beyond its period of incipiency, but the Rheinish mission after some deliberation, decided to send out two men in the autumn of 1846 in company with the two missionaries from the Basel mission. Dr. Gützlaff had already chosen the fields of the two missions, the Basel mission was to occupy the eastern part of the Kwangtung Province, while the Rheinish mission was to labor in the western part of the same province. Under these circumstances, Genähr and Köster landed in Hongkong, March 19th 1847, where Dr. Gützlaff met them and immediately set them to the work of studying the language, and to visit with the native preachers, the villages near Hongkong, for the purpose of disseminating the Gospel. Such was the unceasing activity of this man of God, that he thought that others were similarly constituted with himself, and could endure the same amount of physical and mental labor. From the very first these two pioneers of the Rheinish Mission in China, made tours on the mainland and distributed medicine among the natives. To the ever hopeful and visionary mind of Gützlaff, all that was necessary of these missionaries, was to superintend the native preachers, and

China would speedily become converted, but alas how different was the sequel! Mr. Köster after a brief period of six months labor passed to his reward above, leaving Mr. Genähr the sole representative of the mission. Towards the close of the same year, Mr. Genähr moved from Hongkong to the mainland and commenced work in the village of Tai Ping, which dots the shore of the Canton river. The San on district has been from that day to this the principal scene of the operations of their society. The chief reason of removing its mission center from Hongkong, was no doubt due to the fact, that Mr. Genähr had become conscious in part of the shallowness of Dr. Gützlaff's work and that the 500 or 600 persons gathered around him were for the most part rogues, and unfit to be made the heralds of the Gospel, and so he turned his footsteps into the interior, adopted the Chinese dress, blacked his hair and commenced to gather a few pupils about him, instructing them in the Gospel, until they were ready to be sent forth as preachers themselves. With this school Mr. Genähr's seventeen years of life in China were spent. It was his joy and pleasure to teach others, and with the exception of three years, during the English and Chinese war, he carried on his work uninterruptedly in the country, never leaving his post during all that time. Lobscheid, Krone and Louis, all faithful and earnest men—joined him after a time, but the first of these was soon compelled to return home again on account of his health and when he returned again it was under the auspices of another society. During these seventeen years, Mr. Genähr besides teaching his seminary students, was also engaged in preparing Christian literature for the Chinese, and among the number of his publications, two at least are to-day still standard works in this part of China, read with much interest and profit by the natives. The 耶祇問答 and 眞道衡平, are valuable additions to Chinese Christian literature. Though in the main occupied with this work, yet he still found time for occasional preaching tours upon which his medicine chest did him good service in reaching the hearts of the people. Lobscheid and Krone were the traveling missionaries, and they worked incessantly, but they were often obliged to leave their work on account of sickness, while Mr. Genähr seemed to stand at his post through the varying vicissitudes of missionary trials and hardships. His death was almost tragic, and as heroically borne, as any that has ever been laid upon the altar of self sacrifice. In the year 1861 Mrs. Genähr, (Mr. Lechler's sister,) was taken very sick, and physicians decided, that she must be taken home to rest. But how can these two people leave their work? Krone and his wife are already in Germany for much needed rest, and to leave the churches

with the students gathered about them, seems difficult to be done. They wait and wait, until Mrs. Genähr's health improves somewhat, and still Mr. Krone is absent, and so two years pass away. At last the intelligence comes that Mr. Krone is upon his journey, and will arrive by the next steamer, but when it came instead of bringing the returned missionary, it brought the news of his death. Mr. Genähr's goods were nearly all packed, and he was ready to embark for Germany by the next steamer, but this sad intelligence decided him once more to return to his station at Ho Au. How could he leave his post, with no one here to oversee the native converts! He and his wife were sadly in need of rest but they must not leave their children in the faith to be scattered for the want of a shepherd and so they return, but Mr. Genähr meets his death in the following year, (August 1864). That terrible pestilence the cholera, had broken out in the village of Ho Au, and Mr. Genähr, while saving the lives of many, was at last taken with the same disease and died with two of his children. Thus while saving others, he himself lost his life. Not many persons would have taken a poor woman with the cholera into their own house, and nursed her, as one of their own children but Mr. Genähr knew that it was written, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and blessed be his memory and life to us.

But the work of the mission did not stop at the death of its founder, others came and among them, Mr. Faber, who is not *entirely unknown* among Asiatic Sinologists. In 1878 the mission counted 750 Baptized adults and children and about 400 communicants. Since that time considerable of its work has gone to the Berlin Missionary Society, and some of it to the Basel Mission, thus leaving the mission only to work among the Cantonese, while all the Hakka work either went to the Berlin or Basel Mission, and it was on account of this division of work, that led Mr. Henry in his book entitled. "The Cross and the Dragon" to say that "the Rheinish Mission had undergone some transformations, its works being now chiefly carried on by the Berlin Society," (C. and D. p. 180). But the mission has by no means become extinct, and a careful examination of their mission report, shows 250 persons as having received Baptism, with 150 communicants. The seminary, the pride of Mr. Genähr is no longer under his care, but under that of his son, who is treading in the same steps of his sainted father, endeavoring to train men for the especial work of preaching the Gospel. The trials through which the mission passed some years since have been partially overcome and the outlook of the mission, manned principally by young men, is certainly hopeful. Long before any other society did work entirely

upon the mainland of China, did the Rheinish Mission solve the practicability of a "China Inland Mission," for never from the first year of the commencement of the mission did any of its missionaries live for any length of time in any of the treaty ports, and what has been is so to-day. The life of the mission has been somewhat a checkered one and the same success has not followed it which the Basel Mission enjoyed, but it must be remembered that the Hakkas and the Cantonese are two entirely different peoples, and that success among the latter means more than that among the former. To the missionaries, which the Society has furnished, the mission world of China owes its gratitude, and though some have removed from the immediate work of the society, still it was here that these men were taught their first lesson of Chinese life. May the future work of the mission bring honor and glory to God and to the men who so nobly gave their lives for it.

PICTORIAL REPRESENTATIONS OF CHRIST.

By Rev. A. Williamson, D.D.

IF the Rev. Jas. H. Johnson will consult his Hebrew Bible or the Revised version he will find, both in Exodous, and Deut., that the word *"likeness"* is an interpolation; and that the interdict extends only to "graven images," or "forms," and not to pictures at all.

But if he hold by the common rendering as he does in his paper, I beg to remind him that the second commandment so interpreted forbids "any likeness of any thing in heaven above or earth beneath" &c; and that therefore drawing, painting, sculpture, and photography are all violations; and the genius of the Fine Arts is not the gift of our Creator, but a root of evil and evil only implanted by the wicked one. Does he say No? Well he makes a show of his logic. Let him get out of this.

He quotes the Fathers but like many other Divines does not sufficiently examine the Scriptures: also he mixes up images with pictures and pictures with images in a very bewildering way; and then he crowns all with the astounding admission of the legitimacy of images of God, provided they are not worshiped (see page 262 para. 3).

Again he affirms that the silence of the Scriptures regarding the personal appearance of Our Lord "precludes and condemns the attempts of painters to give us a true likeness of the God-man." But the same may be said of all the Apostles and nearly all the prophets. Is a painter therefore precluded from trying to delineate any of the prophets?

Is the portraiture *e.g.* of Daniel a sin? Does he again say no, well, but where is his logic?

Further he supposes the picture of an old English Lady being called Queen Victoria. He asks if this be honest or not? Certainly not. But seeing we have no certain clue to the likeness of our Saviour there is no deception either on the part of the painter or the onlooker.

The truth is, on this and all such matters, we are left at liberty to exercise a sound Christian judgment. Principles are set forth in the word of God, and if we regulate our action by them we are safe. And if, as I have done in the introduction to the illustrated Life of Christ published at our press, a paragraph is prepared in which we expressly say that no likeness of Our Lord has come down to us; that therefore the representations of Our Lord are only conjectural; that they are used to help readers to understand the story of his life, and are by no means to be worshiped—with this what harm can accrue?

But I will not extend remarks, I believe the incarnation of Our Lord authorizes us to exercise our minds in conceiving of his person, and in portraying it.

All teachers know well the power of object teaching especially with untrained minds; and the value of the "black board," with diagrams and delineations thereon. But the use of pictures in a book is just carrying out the principle of object teaching. From the beginning of work in China missionaries have been vying with each other in procuring illustrations; and pictures of our Saviour have been circulated for years in books of all kinds. Why then cry out now. Does any one think that a Chinese would ever incline to worship a picture in a foreign book? Moreover while pictures are useful in teaching all kinds of knowledge, and all kinds of illustrations utterly pale in importance before the life of Our Lord and the story of the cross. *Salvation lies in this.* But how can we depict the scenes in the Saviour's History without representations of His power? Here lies the gravamen of the question. While therefore we think Mr. Johnson's attempt fails, it compares favourably—almost in an infinite degree—with the unseemly manifesto of the Swatow missionaries in the *Recorder* of April, 1886. Which

will remain as a monument of what a coterie of Christian r may do under an eclipse of charity and reason. I would rather Lot's wife than one of them. She was turned unto a pillar of s poor woman, for looking back on her old homestead; but th brethren have pilloried themselves for ever. In the volume o book more imperishable than the *Recorder*, they stand as a c pany of the army of the Lord, suddenly, unexpectedly, and with provocation, turning round and firing a volley into the face another company of comrades who were making an earnest much needed attempt to carry one of the lines of fortification w which the enemy has surrounded these people.

Chefoo, 12th July, 1886.

Correspondence.

THE BOOK AND TRACT SOCIETY OF CHINA.

SIR,

Respect for my missionary brethren, and that alone, leads me to notice your remarks regarding the *Book and Tract Society of* China which appears in this month's issue. It is right they should know the true facts of the case and so I beg your insertion of the following lines.

The first intention of the Book and Tract Society of China was to have both a Home and a Foreign Committee. After a time it was seen that a Foreign Committee, working in China, and likely growing into a large publishing business, might involve the Directors at home in monetary liabilities, and responsibilities as to opinions, which it might be well for them to avoid. Morever, they also saw that such a Committee, working here and extending, would necessitate an office at home, a paid secretary, and clerks, and consequently a considerable outlay for merely working expenses. They were thus led to the conclusion that it would be better to have no Foreign Committee for they would in this way, (1) free themselves from all responsibilities in this land, (2) minimize their working expenses (3) leave themselves free to help all engaged in Christian work in China as their funds would permit, and (4) thus widen the area of their usefulness here, and the sphere of their pleas at home: for they could in this case approach every denomination

in every land for contributions to their funds, (5) moreover, it would be free to control our own affairs in China without the need of constant reference home and consequent loss of time, &c.

I entirely concurred in their views: for personal ends have never weighed with me in view of wider work and greater usefulness. I rather rejoiced in the change: for I saw it stamped the new society with permanency, and would make it a greater favourite at home and a greater boon here.

The Directors were kind enough to make me early acquainted with their views; and asked what I could suggest? I consulted my friends; and with their sanction sent home proposals which are now under the consideration of the Home Board. At their first meeting after the change in the constitution had been adopted, they resolved that I "*should have the use and control of the press and plant in the meantime,*" and sent me official notice accordingly.

Thus though there has been a change at home there has been no stoppage here; and we are proceeding with our programme as before—issuing publications which I think will be welcomed by my brethren in the field—more and more as they know them.

In your criticism of the Report referred to there were several things I greatly missed,—no congratulation on the establishment of such a society, no kindly word as to the labor expended in creating it; not even the shadow of sympathy with the new enterprise in any shape or form; and also several matters which greatly grieved me, *viz*:—picking out every sentence in the Report which could in any way damage the work carried on here and setting them forth conspicuously: a gross mis-statement regarding the contemplated connection between the School and Text Book Series Committee and the Book and Tract Society of China and other matters I need not allude to. It is satisfactory to know in such circumstances that a copy of this Report has been sent to every missionary in China and in the Straits Settlements so that they can compare the feeling in Scotland with the tone of your article.

One thing however I cannot pass over. Referring to Dr. Boyd's speech you say, "he fell very naturally into the exaggerated statement that the women of China are not accessible to the missionaries," (only partially quoting him by the way,) and you pride yourself on having "already criticised this statement," and affirm it is "an assertion daily disproved by the experience of many missionaries in China." In reference to this I ask do you mean to say that the women of Chinese households from the middle classes upward, "are accessible to the missionaries?" or even those of the better class of the peasantry or small shop keepers? I am thankful to know

that a change has come over the people; and that a foreign lady of tact, of polite manners, and with ability to conduct a conversation fluently in the Chinese language, would find access to almost any family, especially in North China. But how few such there are! Exclusive of the wives of missionaries occupied with domestic duties are there fifty? And what are these for China? Who then is the exaggerator? You or I?

It has been the fashion during the few months past for you and others to talk about my dealing in exaggerations. Is this one of them? I hope I have a due sense of the responsibility of speech; and I never write a sentence without careful consideration. I know what I say and I look upon exaggeration as lying.

Chefoo, 13th July, 1886. A. WILLIAMSON.

[Had the above communications come from almost any one but Dr. Williamson, we would have declined to print them without modifications. Missionaries may differ widely, while still recognizing the purity of others' motives, and rejoicing in others' successes; and much good may result from discussions thus conducted. EDITOR.]

SANITARY SALVATION.

MR. EDITOR:—

"That they may have *life*, and may have it that they more abundantly," Christ is now made known to the Chinese people. The word life has a wondrous breadth and depth of meaning. It involves ultimately the health, the salvation, the well-being of the whole man, body, soul and spirit. It implies neatness, order, cleanliness, physical comfort. Spiritual salvation is of course the germ out of which all physical and social well-being sooner or later develops. But the process may be hastened by judicious and frequent instruction. It is to be feared that very few of the Chinese Christians understand the precept: "Glorify God therefore in your body." The teaching of this and similar commands we may not relegate to the busy medical missionary, as being more in his line. We also should hammer away at the native helpers till they learn the rudiments of sanitary salvation, and through them the rank and file of the members may be taught. This aspect of Christianity, though of subordinate importance, ought at times to be the subject in the sermon or in the Sunday school.

It is admitted that the native Christians, as a rule, have better health than their non-Christian neighbors under similar conditions. This is owing probably to temperance, Sunday rest from toil, and the influence of faith and hope. But the difference would be more marked, if we took more pains to teach the Christians sanitary laws

and penalties. Cleanliness of the house and person ought to be the sign of spiritual purity and order. Too often this outward and visible sign is wanting. Ague and typhoid fevers are in the puddle at the door, where from sheer laziness all slops are poured. Death lurks in the dish-rag. When itinerating, and prompted by kind feeling as well as hunger, you have accepted the hospitality of a native Christian, have you never eaten a bowl of steaming rice perceptibly flavored with the odor of the ancient rag with which the bowl had just been wiped? Oh the nastiness implied by the character 揩! In our region it is "k'a" in colloquial, a potent word of manifold use. It atones for all non-use of soap, water, and muscle in cleansing. It suggests a dingy rag which may be used to swab off the greasy table, to mop Ah-sin's reeking brow, and then to polish the rice bowls. Think too of the horrors of the narrow, overcrowded sleeping-rooms, dark, damp and filthy, the bedding very rarely washed or even aired, and standing as near the bed as possible the pestilential wooden, 夜桶, removed perhaps once a week and brought immediately back having had no contact with sunlight or hot water. Let us not be too squeamish to speak of these things. They will not regulate themselves. As to the mass of the people we can effect little. He that is filthy let him be filthy still. But surely the Christians can be taught to cleanse themselves "from *all defilement of flesh* and spirit." Medical missionaries might do good service by preparing concise and pointed tracts containing sanitary advice. The tracts would better be in sheet form for free, though not indiscriminate, distribution. We often waste breath in trying to prove the claims of Christianity. But whatever helps to make a Christian Chinaman a cleaner, decenter, healthier, more comfortable man, is a valuable help. Brethren, let us, in a spirit of love, voice our ceaseless protest against all that mars the health of our people, against footbinding, against the gulping of food unchewed, against (literal) hydrophobia, and against all nastiness abstract or concrete, teaching the Christians the meaning, scope, and potency of the great word SALVATION. M.

Echoes from Other Lands.

The Wesleyan Missionary says of its Mission in Central China:— "Every branch of activity is increasing, both in intensity of work, and in the number of agents, and there never were more candidates for Church membership, nor more interested hearers of the Word."

The Rev. C. B. Henry writes to the New York *Evangelist* of a recent visit to the aborigines of Hainan. "A few weeks among these aborigines, called savages by their Chinese neighbors, impressed us favorably as to their character and readiness to receive Christian instruction. We visited about fifty villages, some of them large and populous, and were everywhere received with friendliness and treated with hospitality. There are probably fifteen different tribes, whose customs and language vary, and their number is very great. They inhabit several large plains, beside the whole mountain region of the interior, and everywhere show the same friendliness and accessibility. They were greatly pleased with the proposition we made to open schools, and send Christian teachers among them. And I feel sure that when once work is begun, they will quickly respond to the call of truth, and come in large numbers to receive instruction."

The Secretary of the China Inland Mission, Mr. B. Broomhall, has, as we learn by English papers, issued a volume entitled *The Missionary Band: A Record and an Appeal.* The first part is a record of the farewell meetings, voyage to China, and early experiences in China, of the five Cambridge graduates and two military men who came out in February, 1885, in connection with the China Inland Mission. The second part, consists of extracts from various sermons, speeches, and articles upon missionary topics. The *Church Missionary Intelligencer* says of this second half of the volume:— "It is one of the most powerful appeals for Foreign Missions issued in our time, and altogether perhaps the best handbook that exists for preachers and speakers in their behalf. There is little or no original matter in these eighty quarto pages. Mr. Broomhall has effaced himself. But, as a piece of editing, this half of the book is a master-piece; and its contents of the most varied kind and gathered from all quarters, have been selected with rare discrimination."

The Missionary (Presbyterian, South) has a letter from Rev. Mr. Johnson of Hangchow, in which he says regarding preaching in the street:— "I was impressed by the remarks of numbers of passers-by, who did not join our audience. The remarks gave me to understand that it is well known we preach about the God of heaven, and about Jesus, and to feel that some knowledge of Christianity is already disseminated among this people more widely than we sometimes suppose."

Our Book Table.

"*The Cross and the Dragon, or Light in the Broad East.*" The writer of this charming and instructive book brings to the task of authorship historical and descriptive powers of a very high order. The most valuable knowledge presented in a monotonous and statistical style is doomed to a speedy interment. No such defect mars this tasty volume.

Here is a collection of most interesting observations on the modes of life, social and domestic relations, philosophic systems and religious beliefs, characteristics general and particular, of a large and influential class in Southern China. Following these is a full account of the rise and progress of Christianity, its bearing upon the present and future prospects as judged by past labors and triumphs.

The author is thoroughly at home in his particular field. No missionary has more fully traversed the great thoroughfares as well as more attractive by-paths of the populous Broad East. The work abounds in fine descriptions of natural scenery, not only pleasing to the imagination, but helpful to a better understanding of the resources and advantages of this particular part of the Middle Kingdom. At no point in the successive chapters does the interest flag. The work derives most of its value from the fact that the author gives details which have fallen chiefly under his personal observation. On his numerous journies he has had fine opportunities for extended research and investigation, and the results now appear in this able volume. Brief but concise information is given as to the physical conformation of the province, together with more extended notices of prominent trade centres, characteristics of the people, and facilities for reaching the masses by means of the splendid water-ways so numerous in this favored province. Customs and traits peculiar to the people are succinctly and pleasantly described, and much instructive knowledge as to feasts, folk-lore and pastimes, is imparted. In his reference to Confucianism, Buddhism and Taoism, the author avoids the mistake of attempting an ultimate analysis of these different philosophies. What is fairly deducible is clearly portrayed. The peculiar characteristics of each system are set forth in the most intelligible manner, and will be justly estimated as valuable contributions to a popular understanding of these antiquated beliefs. The resumé of mission work shows most encouraging progress, despite the strong antipathy of a very wealthy and influential class. Difficulties are fairly stated, criticisms and cavils by unsympathetic writers met, and fully answered; and while recognizing the necessity of the highest qualifications of men and heart for his great work, the patient toiler will have no fear about the ultimate triumph of the gospel. The work throughout gives evidence of painstaking care, and will take its place among the best not only as furnishing information on matters of general interest, but as giving more specific knowledge of the field to which the writer has restricted his labors. The work is published in attractive form by Randolph and Co., Broadway, New York. F.

Ling-Nam * means South of the Ridge, and is the general name given by the Chinese to the Southern portion of the Empire; it is

* Ling-Nam, or Interior views of Southern China, including Explorations in the hitherto untraversed Island of Hainan, by B. C. Henry, A. M., Author of "The Cross and The Dragon." London: S. W. Partridge and Co., 9, Paternoster Row; 1886.

consequently a very appropriate title for Mr. Henry's new book of travels in Southern China. The volume consists largely of narratives of journeys already published in the *China Review*, and the *Chinese Recorder*, and the author is warranted in hoping for a favorable reception of this volume. The portion of special interest is that which relates to the Island of Hainan, "which is here laid open for the first time to the reading world." Mr. Henry made good use of his recent vacation to the home lands in the publication of his two interesting and valuable works on China and the Chinese.

The China Review for May and June is laden as usual with learning. Dr. Edkins discusses The Yi King; Messrs Chalmers, Edkins, and Parker express their views about the Tau Teh King, and Mr. Giles replies with characteristic spirit; Mr. E. H. Parker tells of "Chinese Relations with Tartars;" and there are the usual number of Notes and Queries, all but one of which are from the indefatigable pen of Mr. Parker.

Part 1 of Volume XIV of the *Transactions of the Asiatic Society of Japan*, is before us. Rev. James Summers and James Troup have articles on Buddhism; the first on "Traditions concerning its introduction into Japan," and the other on the "Tenets of the Shinshiu or 'True sect' of Buddhists." The latter article gives facts gathered from a native publication issued in 1876, by the sect itself. A learned article on the "Abacus," by Cargill G. Knott, treats of its Historical and Scientific Aspects, and maintains that its origin is foreign to China and Japan. Its home historically is in India, but Aryan Indians probably borrowed it from Semitic peoples who were the traders of the ancient world; and these may have received it from the Accadians. Mr. Basil Hall Chamberlain suggests in an article on the "Past Participle or Gerund?" that the former term be dropped by foreign grammarians of Japanese, and that they adopt the term Gerund for the verbal forms in *te*.

Dr. Eitel's *Educational Report for* 1885, reflects great credit, both on himself and on the Government of Hongkong. Would that the Foreign Community of Shanghai exhibited a tithe of the interest in educational matters. There were 90 schools under Government inspection in 1885, in connection with which 5,833 children were enrolled, and the total expenditure was $36,092.03, or $6.18 a pupil. The Central School had 412 pupils; the Government Schools, outside the Central School, had 790 pupils, costing $3,570.80; the Aided Government Schools had 406 scholars, costing $1,707.68; while the Grant-in-Aid Schools (denominational mission schools) had 4,041 scholars, and cost the Government $14,593.38. The total number of children in the colony, between 6 and 16 years of age, is estimated at 18,000; of whom 5,833 are in the 90 schools under Government supervision, some 1,800 in about 100 private schools, leaving 11,367 uneducated children in the colony. Dr. Eitel remarks that, "The Government Schools, while abstaining from religious teaching in the Christian sense of the word, provide the moral-religious teaching of Confucianism, because it is inseparable from the teaching of the Chinese classical language, and in the case of six schools, add to it purely secular English teaching.... The educational policy of the Government, whilst abstaining from all interference with religious teaching, has, during the last twelve years, practically had the effect of encouraging distinctly religious education,"—a result effected through the Grant-in-aid Scheme.

Editorial Notes and Missionary News.

THE INTERNATIONAL MEDICAL CONGRESS.

This association of medical men of all nationalities meets next May for the first time in the United States of America. It takes place every alternate year and has already held five meetings in Europe. Medical men of America naturally look forward with interest to the coming meeting, and are making large preparations to receive it and improve it to the utmost. As its name indicates, it is composed of men of various nationalities, and these need not be exclusively from Europe and America, but may come from all countries where medicine is scientifically cultivated, though members of it must be delegates of local medical bodies to ensure recognition.

In the coming Congress there will be delegates from Japan; and the question very naturally arises — Why not also from China? In China however there is no Medical Society. But, on the other hand, there are a considerable number of Medical Men and Women connected with the various Protestant Missions in China, and it is being discussed as to whether these might not combine sufficiently during the next few months to elect one or more delegates to the approaching Congress. It would be very fitting that the pioneers of Medical Science in this great Empire should be represented in such a cosmopolitan body, and they would without doubt be cordially received. It is an opportunity, not every day afforded, of bringing before, at least a section of the Scientific World, the Medical Missionary Work in China, which should not be lost. The appointment of the delegates, cannot come from the Missionary Boards, or from the Missions, for they are not Medical bodies; — it is the Medical Missionaries themselves who must elect, or the election will not be recognized by the Congress.

Might not the Medical Missionaries of China correspond with one another on the subject, and by letter elect one or more of their number. There is scarce a doubt but such an election, properly authenticated, will be accepted by the Congress. Dr. W. H. Boone, of the American Episcopal Mission, Shanghai, and doubtless other Medical Missionaries from China, will be in America next spring and will be able to serve their medical brethren in various ways, without any expense to the missionaries; but it should be borne in mind that without an election by the Medical Missionaries of China they will fail of admission to the Congress. A delegation of at least one, and at the most probably of three, would be able to do much for China, both in and out of the Medical Congress. We trust the matter will be successfully arranged.

NOTES OF THE MONTH.

We notice the announcement of a book by Rev. Jas. Gilmour entitled, "Adventures in Mongolia," published by the Religious Tract Society, London. *Evangelical Christendom* speaks of it as selections from the author's larger work, and says, "It gives clear and interesting accounts of the life and habits of the Mongols, and the object of the writer is to evoke in his readers a more intelligent and personal interest in the work of reclaiming those wanderers to Christ."

The first of Dr. Nevius' "Letters on Missions" is reprinted in *China's Millions* for June, with a beautiful picture of a Chinese Garden.

We learn from Singapore that a Christian Union has been formed there, at 46 Raffles Place, (next door to the Brit. & For. Bible Society's Depot,) which holds a Daily Prayer meeting in its Rooms, and arranges for other meetings from time to time. Friends passing through are cordially invited to call. Rev. J. A. B. Cook is Hon. Secretary; and Mr. J. Haffenden Hon. Treasurer.

Our exchanges bring us notices of the death of Mr. William Gamble, at York, Pennsylvania, U. S. A., on the 18th of May. From Rev. Mr. Wherry's address at his funeral, we learn that he came to China about 1858, to take charge of the Presbyterian Mission Press, then at Ningpo. From there he soon removed the Press to Shanghai, where it has remained to this day. He devoted himself with success to simplifying and cheapening the process of producing Chinese characters in metal, in several sizes, which has revolutionized the art of printing in China. He also introduced stereotyping and electrotyping. He printed Drs. Williams', and Hepburn's dictionaries, and several editions of the Scriptures, with very many other works. Mr. Wherry says in conclusion:—"Such was his modesty that I doubt if even his most intimate friends in this country had any conception of what he had done."

Rev. J. W. Lambuth, D.D. writes from Kobe on the 30th of July:—I have secured a teacher who is a Christian man and preaches. We hope to rent a preaching place next week, and if possible to have our first service in Japanese on the 8th of August, at 11 A. M. Pray for us.

Mr. C. A. Colman of the American Bible Society writes:—The character 蝻, "*nám*," is defined in Williams' Tonic Dictionary of the Canton Dialect, as, "A large serpent said to be eatable." One Lord's Day, when in southern Hunan, I saw two men preparing a large snake for supper; on enquiring its name they answered 蝻 蛇, *nám shé*. It weighed eight catties when skinned and ready for the pot.

It would seem from a note by Rev. C. H. Carpenter to the papers, that he comes out at his own charges to work among the Ainos of Yesso, whom he mistakenly supposes to be "utterly neglected"—not seeming to be aware that the Church Missionary Society has work among them.

The suggestion that there be a day of special prayer for the outpouring of the Holy Spirit on all Foreign Missions, is meeting with extensive approval. The American Board (Congregational) has more specifically suggested the first Sunday in November next, the 7th of that month, and this also is being accepted by different missionary bodies.

We regret not having received an account of the Chunking riots. On the 21st of July, the most of the Protestant missionaries and their families reached Ichang in safety, and on the 3rd of August, Mr. Copp, who had been absent on

a Bible-selling tour, happily overtook his wife and family at Ichang. These seem to have been the most serious occurrences of their kind for many years in this country.

We learn that at one of the late meetings of the Hangchow Missionary Association a resolution was passed to the effect, that it is unwise to distribute pictures of our Saviour indiscriminately among the Chinese.

A correspondent from Chefoo writes of the gloom thrown over the missionary circle there by the sudden death of Mrs. Williamson, the wife of Rev. Dr. A. Williamson, and we but express the common sympathy of missionaries throughout China with Dr Williamson in his great bereavement.

The death of the Rev. Dr. Nelson, will surprise and grieve a large circle of friends in China and elsewhere.

Mr. F. McKiege attended the Seventh Day Baptist Eastern Association in June, and urged that the mission to China be reinforced soon, and if that cannot be done that the property be sold; but the Editor of the *Sabbath Recorder* expresses the hope that "at no distant day Shanghai will be the head quarters of a mission that shall embrace several in-stations."

We have received through Rev. F. H. James, a well recommended advertisement of a collection of twelve Tables of Biblical Archæology and Natural History, prepared with great care by M. B. Tournier, and issued by the "Société genevoise des Publications religieuses." The twelve Tables with a small book of explanations are sold for twenty-five francs ($5.00) by M. A. Haas, 4 Rue Pecolat, Geneva, and at a reduced price, to pastors, teachers, &c., by applying to M. Etienne Brocher, Geneva. Mr. James says the Tables are "first-rate for teaching the Chinese."

THE NEW UNION CHURCH, SHANGHAI.

The dedication of this Church, on the 4th of July, was an event of no little importance in the religious history of the Commercial Centre of China. For twenty-three years the congregation had worshiped in the so-called Union Chapel in Shantung Road, in the heart of the English Concession, where of late years it has been most unpleasantly surrounded by Chinese. The Chapel which originally cost over $10,000, having been built on ground owned by the London Mission Society, without any arrangement having been effected with the Society, the building could not be removed or sold, but belonged in law to the Missionary Society. This threw on the Church the great expense of providing a new site, as well as of erecting a new building, with no assistance from the old site and building. This heavy load has been most nobly met, as the new and beautiful building on the south side of the Soochow Creek, immediately adjoining the British Consulate, abundantly testifies. The cost of the land, the Church and Manse, and counted property, has been over $40,000.00, all which is paid save about $10,000.00, which is covered by a mortgage. The interest of the mortgage is considerably more than met by the lease of four private residences which stand upon a part of the property, and which could today be sold for more than the face of the mortgage. Practically the Church itself and the Manse, are clear of debt. The Church conveniently seats three hundred persons, and proves itself easy for speaking and hearing. Its Gothic architecture and beautiful spire, give it a very pleasant, ecclesiastical appearance; and there is every reason to hope that the Union Church of Shanghai has entered on a new period of prosperity and usefulness.

MEDICAL HOSPITAL CANTON.

The Chinese report of the Medical Missionary Society's Hospital at Canton, by Dr. J. E. Thomson has come to hand. The first few pages of the Report are occupied by Dr. Kerr's preface and general history of the Hospital, telling what the idea of the foreign doctors is, and how the number of patients coming for medical treatment has been increasing. Next come the general accounts of money received from different sources. The total number of patients attended by the doctors, was more than ten thousand patients, men and women, in one year.

There are pictures of persons having tumors that were cured, and also illustrations of stones of different shapes and sizes. To each of these is attached a brief account of the person suffering. In the list of tumors removed there was one weighing 18 catties and 12 ounces. Towards the end of the book several proclamations issued by the authorities during the Franco-Chinese war for the protection of the churches, hospitals and free schools of the missionaries are given. Tsang, late Governor-general at Canton writes to the director of the Medical Missionary Society Hospital expressing his indebtedness to them for their attendance on the wounded soldiers in Kwangsi. Indeed, when Tsang was once sick, as the report says, he called in Dr. Kerr, and when he got well, "he was very much pleased with the foreign doctor's skill."

Ho Chiu Kwan.

SCHOOLS OF THE METHODIST MISSION SOUTH.

The Spring term of the Anglo-Chinese College closed on the 25th July. Before the close the pupils were examined both orally and in writing. Examination papers were creditable to both pupils and teachers. Attendance and deportment very good.

The Bible is the basis of instruction. It is used in the class room daily. Saturday mornings are entirely devoted to religious instruction in the English department. The College is opened and closed daily with appropriate religious exercises; all the pupils and teachers are required to be present. Religious services are conducted every Sunday morning. Attendance upon these services is voluntary. A goodly number of the pupils have attended regularly, others have attended irregularly.

Some of the pupils have embraced Christianity, and united with the Church. Others are serious and thoughtful, studying the Bible and religious books with pleasure and profit. There are obstacles in the way of some openly professing faith in Christ which may be removed in time, and then there will be more professing Christians among the students.

The fall session opens on the first of September. Total number of matriculations 939, which will doubtless be increased to 950 during the next session. The number of matriculations in 1884 was 212; in 1885, 137; in 1886, 86. The matriculation fee is now $25.00 for Chinese and English; for English only, for half a day, $30.00; for English only all day $50.00.

G. R. Loehr.

There are in Shanghai eleven schools supported, by the Woman's Board of Mission of the Methodist Episcopal Church, South, one boarding school for girls and ten day schools. In the boarding school, during the term just closed there were twenty girls. In the day schools two hundred and twenty-five pupils were enrolled. At the annual examination, held July 26 and 27, there were in actual attendance from the eleven schools two hundred and twenty pupils—from the boarding school nineteen girls, from the day schools one hundred

and twenty-eight girls and seventy-three boys. Of the day schools six are girls' schools, two are boys' schools, and two are mixed. A large proportion of the children attend regularly Sunday School and preaching on Sunday. About half the time spent in school is given to the study of religious text books.

Of the Chinese teachers five are men and six are women. There is no inducement offered to the children to attend school, except that they are furnished with good teachers and comfortable school rooms. The schools are all under close foreign supervision. In several of the schools the foreign teachers have daily classes.

THE NESTORIAN TABLET.

Mr. J. Thorne wrote from Singan Fu, on the 16th of June:—

The Nestorian Tablet is five *li* outside the walls of Singan Fu. The material looks to me like a dark pinkish slate-stone, fine-grained, sonorous, and in no wise flaky. It is one of five tablets in a line, in a ruined court of one hundred yards square, which again is enclosed within lines of ruined loess walls, 800 yards by 300 yards. The highest stone, that on the left of the line, is of the Ming Dynasty, the other three of the Tsing, and this of the Tang Dynasty. The top piece is all snake or dragon, or both of them. The Cross is very faint. The marginal inscription on the left side is a self-glorifying superscription, done by a Chinaman who reset the stone in 1866.

To the front of this line of tablets si an ornamented gateway of the Ming Dynasty, of marble and granite, with stone figures at either end. A few steps to the side of this is a beautiful white marble, flowery-figured font, on a limestone pedestal, of the Tsing Dynasty. Three flights of stone steps are behind and three in front of arches. About ten steps to the front are three tablets of the Tsing Dynasty. Lying on its side, some forty paces to the left front of the arches, is a copper bell of the Ming Dynasty. It is over six feet in diameter at its mouth, and about that in height. The temple and buildings are not very ancient. A farmer priest presides, and dispenses customary favors. There is no particular attraction to the scene as a whole, but in detail it is well worth the visit of a photographer. All must deplore the exposed state of the Tablet. It is to be hoped that the British or American Government will purchase and preserve the Tablet, either here, or in some more secure place. If, as Shakespeare says, there is a sermon in stones, there is surely many a one in this. It is not dead. The sound goeth forth from its form, upright still, after many a century's testimonial to the power of the Holy Spirit. Is it not an indication also that by searching, even now, other and better witnesses of the Nestorian epoch might be brought to light.

SOOCHOW AND COREAN HOSPITAL REPORTS.

The Third Report of the Soochow Hospital under the Methodist Episcopal, South, is at hand. A more than usually readable introduction by Dr. Lambuth, followed by a statistical Report by Dr. Park, makes the pamphlet interesting as well as valuable. A plan of the hospital buildings is given. The member of new patients in the Dispensary was 7,491, of old 2,253; total 9,744. In the Hospital, Medical patients numbered 12, Surgical 23, Opium Habit 168; total 203.

The First Annual Report of the Corean Government Hospital, Seoul, under the care of H. N. Allen B. S., M. D, and J. W. Heron M. D., is a worthy record of a new enterprise. This institution takes the place of one which had been in existence for several hundred

years, without however exciting the ill-feeling that might have been expected. The total of patients treated in the Dispensary was 10,787, and in the Hospital 265. These were from all classes in society, some of them being ladies of rank. A Medical School was opened in March of this year, with sixteen scholars, by competitive examination. English is being taught them as fast as possible, and it is hoped soon that scientific studies may be taught. These students are supported by the Government. The school as well we suppose as the Hospital, is under the direction of the President of the Foreign Office and the Faculty. It is hoped that before very long a properly equipped foreign building will be provided.

FOLK-LORE SOCIETY.

We have received from Mr. J. H. Stewart Lockhart of Hongkong, Local Secretary of the Folk-Lore Society, a Circular, to which we take pleasure in drawing the attention of the readers of *The Recorder*. Mr. Lockhart remarks that what little has hitherto been written on this subject in China has been generally of a local character, but that, "what is now proposed is to endeavor to obtain as far as possible collections of the lore peculiar to the different parts of China, and its dependencies." To secure uniformity, a schedule has been prepared in English and Chinese, arranging the subjects under four divisions, subdivided into minor groups—borrowed from the publications of the Foke-Lore Society. It is hoped that not only Foreigners but Chinese themselves will "Co-operate in the furtherance of a scheme which cannot fail to throw light on the inner life and thoughts of the Chinese, and to form a valuable addition to the Science of Folk-Lore. Contributions of all kinds will be most welcome and fully acknowledged, and if contributors wish, can be published in the columns of the *China Review* or the *Folk-Lore Journal*, in which case each contributor will be furnished with copies of his contributions in print." Contributions from natives will be translated by Mr. Lockhart if desired, and all communications should be addressed to him as Local Secretary of the Foke-Lore Society, Hongkong.

Rev. Thos. W. Pearce writes us in furtherance of Mr. Lockhart's endeavor, saying:— "In my experience as a missionary I have found that folk-tales, place-legends, and traditions, proverbs, and festal and ceremonial customs, furnish not only the best starting points for preaching Christianity to heathen audiences, but also much valuable matter for illustrating Christian doctrine. It may be presumed that most Christian preachers in China have had a similar experience. Few foreigners have such exceptional advantages as the missionaries for acquiring a knowledge of Chinese Folk-Lore, and to no other class can the study of Folk-lore be so directly useful. Copies of the Circular both in Chinese and English will be forwarded to any persons desiring information, and willing to aid in collecting Folk-lore material."

CHINESE MISSIONARY WORK, CALIFORNIA.

From the *Foreign Missionary* (Presbyterian North) for July 1886 we gather a few facts relating to mission work among the Chinese in California and Oregon. In San Francisco there are two ordained missionaries, Rev. A. W. Loomis D.D. and Rev. A. J. Kerr, with their wives, also Misses Culbertson, Cable, and Baskin. Rev. I. M. Condit and wife are in Los Angeles; Rev. W. S. Holt and wife are in Portland, Oregon. In spite of many obstacles, wickedly thrown in their way, an unusual measure of success has been granted these laborers, and

58 communicants have during the year been added to the churches under their care, making a total 279. Miss Culbertson has charge of the Home and Boarding School of 32 girls in San Francisco. While the public press is filled with reports of "outrages on the Chinese," it is a relief to see what the Christian Chinese are doing for themselves and even for others. The little church at San Francisco gave for Home Misions last year $91.00; for Foreign Missions $158.00; for the sick and for burials among themselves $131.00. The Chinese of Los Anegles gave $36.00 to a native helper in China to open a mission school. The man was converted in Los Angeles under Mr. Condit and now is laboring in China, aided by his brethren still in America.

NOTES ON CHINESE MUSIC.

"Chinese Music" by J. A. Van Aalst, 84 p. illustrated, C. I. M. Customs' Report, Special Series No. 6, Shanghai.

Review of above. See Chinese *Recorder* Nov. Dec., 1884.

"The Chinese Theory of Music." Rev. E. Faber, *Chin. Rev.* I p. 324–9, 384–8; II, p. 47–50.

"Notions of the Ancient Chinese respecting Music." B. Jenkins. Jl. of N. C. Br. R. Asiat. Soc. V, p. 30, 1869.

"On the Musical Notation of the Chinese" Rev. E. W. Syle, ibid Vol. I, Pt. II. (May '59) p. 176–9, plates.

"The Musical System of the Chinese," Remarks on, with an outline of Harmonic System, illustrated. G. T. Lay, 15, p. *Chin. Repos.* Vol. VIII. May '39, No. I.

Chinese Instruments of Music, N. B. Dennys and S. W. Bushell M. D. Jl. N. C. B. R. Asiat. Soc. Vol. VIII, (173) p. XII, 187, see also Giles' Glossary of Reference, p. 229.

A number of "Popular Airs," set to music with many illustrations of musical instruments with description. John Barrow's (Sec. to Earl Macartney) Travels in China, p. 313–323, '81, London, 1806.

Account of Chinese Music—with notation—illustrated p. 143–180. C. I. M. Customs Rep. '84 of London Exhibition.

Veberdie Musikder Chinesen, Asiat. Mag. I, p. 64–68.

Veberdie Chinesische Musik, G. W. Fink. Encyel. von Ersch and Grub 16. Theil, 1827.

De la musique des chinois tant anciens que modèrnes, Pere Amiot, Mém. Cone. VI. p. 1–254.

Chinese Music, Ancient and Modern, Giles' "Glossary of Reference" p. 157.

Music in China, illustrated. Prof. Douglas' "China," p. 160–172, London, '82.

Hakka Songs in English and Chinese. *Chin. Rev.* July, August, 1884.

Chinese Hymn in honor of Ancestors translated by Dr. Edkins fr. Père Amiot's French treatise on Chinese Music. See "Gospel in all Lands" October, 1884.

Musical Terms in Chinese, List of, by Mrs. J. B. Mateer. Doolittle's Vocabulary and Handbook of Chinese Lang. Vol. II, p. 307.

Hymns set to music, with notation in Occidental form, and hymns in Chinese, and Roman character, and table of metres, instructions etc. Rev. E. B. Inslee, Ningpo.

Principles of Vocal Music and Tune Book. Mrs. Dr. Mateer, 200 p. Mission Press, Shanghai.

Confucius ravished with Music. *Chin. Repos.* IV, p. 5. and Giles' Glossary of Reference p. 157.

Hsüan Tsung, Emperor of T'ang dynasty, a music teacher, Stent's. Chinese Vocab. p. 667.

Chinese Govt. Board of Music. *Chin. Repos.* IV, p. 143.

Professors or Performers of Sacrificial Music. *Chin. Repos.* VI, p. 254.

Music in Buddhistic Temples. *Chin. Repos.* XX, p. 34.

See many Hymn and Tune Books in Chinese at the different mission stations.

J. C. J.

Diary of Events in the Far East.

June, 1886.

28th.—The Roman Catholic Mission at Pin-lou, Southern Kiangsi, sacked and entirely destroyed.

July, 1886.

1st.—The Opium Commission sits at Hongkong, Sir Robt. Hart with them.

16th.—The Corean Government hoists its flag over its first steamer, a vessel bought from Japan.—The Imperial Board of Astronomy reports the 7th of February, 1887, as auspicious for the coronation of the Emperor.

19th.—The first Chinese Daily Newspaper commenced at Canton, called the *Kuang Pao* (Canton News), ten cash (one cent) a copy, edited by Mr. Kwong Ki Chiu.

21st.—The missionary refugees from Chungking reach Ichang.

22nd.—Decided in Imperial Council that Her Majesty the Mother of the Emperor, is to reign in conjunction with His Majesty until he is twenty years of age.

27th.—An Imperial decree appointing Kung Yang Chen, former Manager of the Nanking Arsenal, Taotai of Shanghai.

29th.—The Anglo-Chinese Convention reported as signed; the Peking Government, recognizing British rule in Burmah.

August, 1886.

4th.—Prince Ch'un gives a dinner to all Foreign Ministers in Peking.—The s.s. *Poochi*, Capt. Ferlie, saves the lives of 23 Chinese seamen off Sha-wei Shan.

5th.—Fighting reported as going on between rioters and native Roman Catholic Christians in Chungking, as well as in Kiang-pei and other places, in Szechuan.—Mr. O'Conor, the British *Chargé d'Affaires*, leaves Peking for Washington.

11th.—Fifty-three Hongkong native policemen arrested for bribe-taking from gambling houses.

14th.—Typhoon at Wenchow.

15th.—The s.s. *Madras* wrecked on the Taichow Islands.—Fight between Chinese Men-of-war's men and Japanese policemen at Nagasaki; several killed, and many wounded.

16th.—M. H. Kobach, Imperial Postal Commissioner, addresses the Chairman of Municipal Council Shanghai, on the subject of a Chinese Imperial Postal Administration.

18th.—Flood at Tientsin and neighboring regions.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Foochow, July 30th, the wife of the Rev. Chas. Shaw, C. M. S., of a son.

At Kiukiang, July 31st, the wife of Rev. Spencer Lewis of Chungking, of a son.

At the London Mission, Shanghai, August 4th, the wife of the Rev. J. Stonehouse, of a son.

At the Wesleyan Mission, Wuchang, on the 12th August, the wife of the Rev. J. W. Brewer, of a son.

At Kiukiang, August 16th, the wife of Rev. C. F. Kupfer of the M. E. Mission, of a daughter.

MARRIAGES.

On the 9th of June, at the Presbyterian Church, Wandsworth, London, by the Rev. J. Cunningham, assisted by the Rev. W. S. Swanson, Alexander Lyall, M. B. C. M., of the English Presbyterian Mission, Swatow, China, to Amelia Sophia Augusta, eldest daughter of Charles Norward, Berwick, Cornwallis, Nova Scotia.

DEATHS.

At Oakland, Virginia, U. S. A. on the 15th of July, Rev. Robt. Nelson, D.D.

At Chefoo, August 24th, Mrs. Williamson, wife of Dr. A. Williamson, of apoplexy.

Arrivals and Departures.

DEPARTURES.

From Shanghai, August 3rd, Rev. W. W. Royall, wife and family, for U. S. A.

From Shanghai, August 10th, Mrs. M. P. Gamewell and Miss F. D. Wheeler, of Chungking, for U.S.A.

THE

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AND

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THE ETHICS OF CHRISTIANITY AND OF CONFUCIANISM COMPARED.

BY REV. D. Z. SHEFFIELD.

IT is the aim of the following discussion to confine attention to the ethical relations of Christianity and Confucianism. However, moral and religious convictions cannot be arbitrarily separated into two disconnected classes, each standing independent of the other. They have their common origin in the unity of the Divinely constituted human nature, and so are mutually interpenetrating. They are indeed the exercise of the same faculties in the twofold relation of man to man, and of man to God. Ethical teaching is an orderly unfolding of man's relation to his fellow man, while right religious teaching is an orderly unfolding of man's relation to God. Thus men's religious convictions lie naturally at the basis of their moral convictions, and it will be found that the breadth, and accuracy, and vigor, of religious convictions, largely determine the breadth, and accuracy, and vigor, of moral convictions. It follows, that a just estimate of the two ethical systems under consideration, cannot wholly ignore the religious beliefs in which they are imbedded.

There is a special interest to the student of the world's history, that attaches to the study of ethical and religious teachings, since these teachings are the great spiritual forces, that determine the varying types of civilization, among the different nationalities of the earth. It is true that the average social life among any people, lies far below the standard of right and duty, which has been set up by Sages and social reformers, and has been responded to by the general conscience. There are tendencies in every man's heart, and in society, however we may account for them, that turn men aside

from those high ideals of virtue, which they have set up for imitation. It follows, that different estimates are formed of the civilization of any nation, according as those estimates are based on the study of the high moral teachings that are found in the best literature of the nation, or on the other hand, are based on the study of the actual social life of the people. Thus it would be easy to point out the most opposite accounts of Chinese civilization in the writings of western scholars, these scholars all drawing their information from Chinese sources. Some have imagined that the ideal China, which is found pictured in the writings of the Sages, is the actual China, and have so described it; while others have described the real China, as it reveals itself to the observing student. But to form a just estimate of Confucianism, we should not place those evils to its account which have not sprung out of its teachings, but have appeared and perpetuated themselves, in opposition to the true spirit of Confucianism. Were a Chinese traveller to make the tour of England and America, pointing out the social evils which he had observed, and charging them back upon Christianity, as the outcome of its teachings, Christian men and women would be justly offended at so rash and undiscriminating a conclusion. So we should not charge against Confucianism those evils of society which have not sprung naturally from its teachings. Its excellencies or defects as an ethical system should, however, be measured, not only by what it has accomplished for men, but by what it has failed to accomplish. A vessel is wrecked in a dangerous channel, by reason of the lack of knowledge of the pilot in charge. In assuming to be able to guide the ship, he has made himself accountable for the misfortune that has resulted. So Confucianism, in assuming to be competent to pilot men through the tortuous channel of human obligation, makes itself responsible for the moral losses which it has not wisdom enough to prevent.

A special interest attaches to the study of the ethical teachings that have prevailed in China, since we find here not only one of the oldest and earliest developed civilizations, but also a civilization that stands in comparative isolation from the world. There is no evidence that the ethical ideas of the Chinese have been borrowed from external sources. Their Sages acknowledge no such indebtedness, but teach that their doctrines are derived from the light of nature. The solidarity and antiquity of the central truths in Confucian ethical teaching forbid the supposition that the Chinese have been learners from the outside world. The Christian scholar is therefore delighted to find in Confucianism, an independent corroboration of many of the ethical teachings set forth in the

Scriptures, a testimony to the unity of the fundamental moral convictions of the human race, and an independent refutation of the theory that man has no original moral nature, but that his moral convictions have slowly evolved, through a long and fierce struggle for existence with his fellow man. The divergence of Confucianism from the moral teachings of the Christian Scriptures illustrates on the other hand, the inability of even the wisest and best of human teachers, to set forth maxims that will not result in error in many of their remoter applications. We shall further observe as we proceed, that a chief source of men's errors in judging of human relations and duties, lies in a distorted or false religious belief, showing that correct ethical teachings must be based on a correct religious faith. No man has ever adequately unfolded the relations of man to man, who has not himself comprehended the relations of man to God.

II.—Christianity and Confucianism are agreed in regarding men as endowed from birth with a moral nature. We read in the first chapter of Genesis the august words, "And God said, let us make man in our image, after our likeness." As the Scriptures assume the being and sovereignty of God, without any categorical announcement, so they assume that man is born with a moral nature, subject to the law of God. God's commands are issued to men, with promises of reward for obedience, and threatenings of punishment for disobedience. Our Savior assumes that man is possessed of this moral, and therefore responsible, nature as the basis of all His teachings. He came not to destroy the law of God, to which man as a moral being is subject, but to fulfil. Men though estranged from God by reason of sin, were to bow before Him in penitence and faith, calling him their Heavenly Father. They were to place the character of God before them as a model for imitation, striving to be perfect even as their Father in Heaven was perfect. The apostle Paul boldly declares that the Gentiles, who have not the revealed law of God, yet have a law written in their hearts, by which they will be acquitted or condemned. Even abandoned sinners, who have come to be without natural affection, know the judgment of God, that they who commit such things are worthy of death. So Confucian scholars uniformly teach that man is born with a moral nature. We read in the book of history; 皇上帝降衷于下民. "The exalted Ruler above has bestowed a moral nature upon the people below." The word which I have translated, "the moral nature," is explained as, "the good heart." A fuller explanation is, that Heaven has conferred upon man a nature containing the law of benevolence, righteousness, propriety,

wisdom, without deflection or inclination. This is called the good nature. The ancient literature of China has preserved no tradition, so far as I am aware, of the western origin of the first inhabitants of the country, or of their possessing an original civilization. The aborigines of the land are conceived of as living in a primitive state, without clothing, without houses, without fire, eating raw food, not knowing the flavor of meat, without social regulations. This was a state of nature, before the moral faculties had been wakened into life and activity. Then appeared the Sages and Holy men, 賢聖, among the people, as the gift of heaven, to teach them the relations and duties of life, as also to cultivate the soil, and to prepare for themselves proper food and clothing. The people responded to the instructions given with the simplicity and alacrity of children, and a high state of social order soon resulted. In this fanciful picture of the early condition of the Chinese we have a conception of the work of the Sages and Holy men, that is uniformly preserved throughout the literature of the people. The common people were possessed of a nature as perfect in the range of its capacities as that of the Sages, yet as the seed must wait for the light of the sun to quicken it into life, so their moral capacities must wait for the light of the teachings and example of the Sages to quicken them into life. We read in the opening passage of the Doctrine of the Mean, 天命之謂性. "What Heaven has conferred is called nature." This perfect nature is given to all men alike, and the Sage differs from other men, only in that he has first comprehended his nature, and perfectly unfolded its capacities. In the opening passage of the Great Learning we read; 大學之道在明明德. "The doctrine of the Great Learning pertains to making lustrous the lustrous virtue," that is, the unfolding of the original capacities of the perfect nature. We are told that this bright virtue is received from Heaven, pure, spiritual, unclouded, embodying all moral principles, and in harmony with all things. Mencius tells us that, "The great man does not lose his child heart." Again he says, "Men lose their chickens and dogs, and have understanding to seek after them, but they lose the heart," that is the child heart, "and have no understanding to seek after it. The path of education is none other than to seek after the lost heart."

Let us here note the fundamental error of Confucian teaching concerning man's nature, as measured by the Christian standard. Christianity tells us of an original apostasy from God, and the Old Testament Scriptures uniformly represent the entire race of men, as persistently tending toward evil. The Scriptures never speak of the naturally good heart of man, but continually speak of the

naturally evil heart of man; and the apostle Paul distinctly teaches that this heart, which so constantly inclines towards evil, is inherited from Adam, the progenitor of the race, and this evil nature God regards and treats as sinful. Confucianism stands in direct antagonism to such teaching. To charge man as possessed of a nature tending towards evil from birth is regarded as blasphemy against Heaven. The doctrine of the philosopher Hsün Tsŭ, that man's nature at birth is evil, has been rejected by the whole line of Confucian scholars, as an offence against Heaven and against man. Confucius says, "Men's natures are naturally near," that is, as explained, they are alike good at birth; "by education they become remotely separated;" that is, by right education some become Sages and Holy men, while others by wrong education become monsters of wickedness. Mencius boldly teaches that the emperors Chieh and Chou, though they descended to the greatest depths of wickedness, did not differ in their Heaven derived natures from the holy emperors Yao and Shun. Their sins are wholly to be accounted for by external evil influences, rousing unbalanced desires in the heart.

Mencius rejects the teaching of Kao Tsŭ concerning man's nature, as false and degrading. Kao Tsŭ taught that the nature at birth was in a state of indifference, without tendency either towards good or evil. The willow tree supplies material out of which the workman fashions dishes according to his pleasure. So righteousness and benevolence are the fashioning of material, which nature supplies, by education. Again, nature is like water, that flows to the east or west, according as an opening is made for it. Mencius opposes this teaching, pointing out that violence is done to the nature of the willow in cutting it and fashioning it into vessels, while no such violence is done to the nature to produce righteousness and benevolence. Water is indeed indifferent as to the direction of its flow, whether east or west, but not so as to its flow whether upwards or downwards. It can be forced over a mountain, but its law is to flow downwards. So by forcing nature men are driven into evil, but the law of the nature is towards goodness. Man's nature tends toward goodness as the mountains tend to clothe themselves with forests. Men may cut down the trees with axes, and cattle browse away the young shoots that spring up from the roots, in nature's effort to recover its normal condition, until at last the mountains are bald and desolate. This desolation is not the nature of the mountains, but the effect of external violence. So men become wicked by external evil influences, doing violence to their Heaven-derived natures. In all this there is no hint of any natural tendency of the human heart towards evil. How different

from the language of Scripture which declares that, "The heart is deceitful above all things, and desperately wicked."

I will only note in this place two evils that grow out of this distorted conception of human nature. The first is a false estimate of the ease with which men may be turned from sin to holiness. Confucius regrets at one time that none of the princes employ him to correct the evils of government. If thus employed, three years would be sufficient to restore order. If good government continued for a hundred years, the evils of society would disappear. Confucius was employed for a short time as minister of crime in the kingdom of Lu. In three months good government was restored. If articles were lost in the streets, the passers-by were so unselfish, that they would not pick them up. Doors were not closed at night. Men and women walked in different paths. This fanciful idea of the ease with which the evils of society can be brushed aside, has been crystalised in the classical writings of the people, and handed down from generation to generation as a pleasing dream, while actual human-nature in China, has been as obstinate in resisting good influences as in the rest of the world. The second evil that I would note is closely related to the first, and has been illustrated in the examples given above.—A false estimate of the transforming power of Sages and Holy men over the lives of their fellows. The errors of the people are regarded as springing from a lack of right instruction and example. The Sages supply the needed instruction, and set the right example, and immediately men turn towards virtue, as wanderers turn towards the true road. "The virtue of the superior man is like the wind, the virtue of the common people is like the grass; when the wind blows the grass bends." The ideal position for the highest influence is that of a King, who can regulate society by the laws of Heaven. A Sage King has only to shed forth the glory of his virtues, like the bright shining of the sun, and immediately the hearts of his officers and people respond to his virtues, and move about him in beautiful social order. But Confucius is imagined to be the embodiment of all Heavenly wisdom and virtue. He has been exalted to a dignity above that of kings, in the affections of the people. His writings have been the food of thought the patterns of government, and of social life, from generation to generation; and yet the evils of which he complained in his time, have not melted away and disappeared, under the transforming influence of his life and teachings. He has reigned as Emperor of China, not three years, not one hundred years, but two thousand four hundred years, and we look out upon a China that worships Confucius as a God, and has woven the threads of

his beautiful moral maxims into a magnificent cloak, which is worn with proud ostentation, but which, alas, is spread over lives abounding with the sins that those maxims condemn.

III.—Christianity and Confucianism are agreed in regarding man as subject to law, according to which he ought to regulate his life. Christianity assumes that man has written in his nature a law of right and duty. This law responds to the revealed Law of God, as the eye responds to the light. As light would be without meaning, were there no eye to perceive, so the light of Divine Revelation, would be without meaning, were there no eye of conscience to perceive its radience. This truth is poetically set forth in Proverbs; "The spirit of man is the candle of the Lord, searching all the inward parts." The apostle Paul tells us, that the Gentiles "Show the work of the law written in their hearts;" and John warns us, that "If our heart condemn us, God is greater than our heart, and knoweth all things." But Christianity further teaches that this law of nature, which all men may understand by studying their own hearts, is not a sufficient light, and that there has been superadded the fuller, clearer law of the Divine Command. We are told in Psalms, that this law was given, "That man might set their hope in God, and not forget the works of God, but keep his commandments." Confucianism fully recognizes this law written in the human heart. In the opening passage of the doctrine of the mean we read; 率性之爲道. "Following nature is the path," that is, of virtue. This path is not remote from men, and difficult to find. It is near at hand, and all may walk in it. Fidelity to one's relatives, and goodness to all men, is the law of benevolence; reverence to superiors, and deference to associaties, is the law of propriety; serving the prince, and respecting the superior is the law of righteousness; discriminating between the true and the false, is the law of wisdom. Men come to a comprehension of the law of Heaven by studying their Heaven derived natures. Thus Confucianism is chiefly occupied in defining the relations of man to man. If those relations are properly regulated, and those duties are properly discharged, the law of Heaven is fulfilled, and men's lives are in harmony with Heaven. General prosperity and worldly good fortune will be the result. In this the order of Christianity is reversed. That order is, to first correct the heart relation of man to God, and following this the human relations are easily regulated. As we have seen, the Sages and Holy men are exalted to the rank of the interpreters of Heaven. Out of their clear intuitions they unfold the law of life. They are regarded as perfect in wisdom and virtue. Their example is therefore without error, and their

teachings are infallible. This conception of the Sages and Holy men, excludes the idea of a special Divine Revelation. No higher truths than they have propounded are necessary for the moral improvement of men; no higher authority than theirs can be added to urge men to righteousness. The result of such a false conception of the character and office of the Sages, is to exalt them into a place of reverence that passes into worship, and thus places imperfect, fallible men in the seat of the perfect infallible God. It further brings men into a kind of intellectual and spiritual slavery to the teachers of past ages, and thus hinders their growth in knowledge and virtue.

IV.—Christianity and Confucianism are agreed in tracing human obligation to a Supreme Source, Christianity to God, and Confucianism to Heaven. Christianity conceives of human nature as the gift of God, of law as the will of God, of destiny as the verdict of God on the free moral acts of men. The Heaven of the ancient Chinese had elements of personality, which have been clouded over in modern times by the speculations of materializing philosophers. Heaven in the ancient classics is the Supreme Ruler. Laws were established, and decrees put forth, by Heaven; wicked rulers were overturned, and righteous rulers set up; Heaven was benevolent and compassionate; the favor of heaven was propitiated by prayers and offerings. This conception of heaven involving an intelligent personality does not disappear in the later classics. It was observed of Confucius, that Heaven was about to use him as an alarm-bell. "To those that sin against Heaven there is no place for prayer." At the death of his beloved disciple, Yen Hui, Confucius exclaimed; "Alas, Heaven is destroying me, Heaven is destroying me." Passages of this class can be multiplied, which if translated into western languages, and read in the light of the clear theism of Christianity, would be understood to involve a conception of God. Yet, on the other hand, Heaven is conceived of as standing apart from man, silent and distant in its august majesty. It is without voice or sound. No other revelation is vouchsafed than that which is made through the teachings of the Sages, or manifested by the concurrent will of the people. We read in the Book of History: "Heaven hears and sees in accordance with the hearing and seeing of the people; heaven's manifestation of favor to the good and of terror to the evil is in accordance with the people's manifestation of favor to the good and of terror to the evil." Heaven is father and the earth is mother,—This language showing that only the upholding, nourishing power of heaven and earth is thus symbolized. We have at best in the Heaven of the ancient

Chinese but a blurred, distorted conception of the God of Heaven. The Creator and the creature are confounded, and the glory of the Creator has already set in eclipse behind the works of His hand. these reflections are not aside from the theme under discussion, Christian ethical teachings rest for their ultimate principles on man's relation to God. The doctrine of God, His character, His law, His relation to man, is unfolded with ever increasing clearness through the long line of prophets, culminating in the revelation of God in Christ, who was Immanuel, God with us, "The brightness of the Father's glory, and the express image of His person." The fountains of Divine love are opened for the parched and thirsty lips of men. The glorious perfections of the character of God are revealed, and truth, right, duty, in man's relation to his fellow man, catch the luster of the Heavenly light in which they are bathed. But in Confucianism the light of the knowledge of God, which at first appears only as a confused reflection from a broken mirror, gives place at length to deep, impenetrable darkness, which has settled down over China. Men professing themselves to be wise have become fools, and have changed the glory of the uncorruptible God, not indeed into an image made like corruptible man, but into blind force and dead matter, spontaneously acting and reacting, without thought, without will, without purpose, without heart. Nature is a vast machine of fate, rolling and whirring on without a guiding hand. The little lives of men are but sparks that are struck off by the grinding wheels of destiny, that scintillate for a moment, and then go out in darkness. Motives to a pure and noble life do not spring from the command of God, "Be ye holy, for I am holy," but from the cold ideal of a dead law, without love, without compassion, without power to help. Thus Christian ethics are vital with the consciousness of man's relation to God. They are living waters that spring from the Eternal fountain; while Confucian ethics are like waters that have long since been cut off from their perennial source, and have become stagnant and bitter, without power to slake the spirit's thirst, and quicken the life of men.

V.—Briefly compare the lives of Christ and Confucius, to bring before our minds the different ideals that the two systems hold up for imitation. Christianity describes Christ as the incarnation of the eternal God, the revelation among men of the Divine perfections. Confucianism describes Confucius as raised up by Heaven to correct the evils of society. He is clothed with perfect wisdom and virtue, and so is exalted to a kind of associate relationship with heaven and earth, to assist them in moulding the hearts of men.

Christ while in the world lived a life of prayer, of the closest communion with the Father, in all things seeking to do his will. Confucius lived a prayerless life, conscious of no need of communion with a being above himself, conscious of no sins that needed to be confessed to such a being, conscious of no weaknesses that needed help from above to overcome. Christ came to set up a universal kingdom of love in the world. Confucius went about among the divided kingdoms of his time, seeking to restore good government after the models of the ancient Sage-kings. Christ opened up for men's feet a pathway of holy living, that led on to a blessed immortal destiny, Himself walking in that pathway, clothed in the bright garments of perfect virtue. Confucius groped among the graves of the dead past, imitating the stiff, ceremonial virtues of the ancient worthies, mourning over the degeneracy of his times, with no higher hope or ambition than to revive the good customs of antiquity.

VI.—There is a strong contrast between the Christian and the Confucian conception of sin. Sin to the Christian man is an offence against God. The relation is a personal, vital one. "Against Thee," said the Psalmist, "Thee only have I sinned, and done this evil in Thy sight." Deep, spiritual, heart repentance towards God is a perpetual Scripture theme. Sin to the Confucianist is an offence against the majesty of Heaven, a departure from law. It is constantly spoken of as error, deflection, something to be put away by good resolutions, something to be grown out of by self-culture. There is no consciousness of the deep guilt of sin, no groaning in the struggle with a heart that is desperately wicked. There is no conception of the deceiving, blinding, destroying power of sin. All men have strength, if they would only use it, to overcome their tendencies to evil, and become like the Sages and Holy men. Thus sin becomes a kind of external tarnish, that obscures the luster of the naturally bright virtues, that can be easily brushed aside, when those virtues assume their original brilliancy. The virtue of truthfulness in speech, and of sincerity in life, is often commended in the Chinese classical writings. Confucius was not always truthful or sincere, but in this regard he stood on a plane high above the most of his contemporaries. Mencius, though endowed with a keener intellect than Confucius, showed less stability of moral character, and often, in his political and ethical discussions, descended to the level of a cunning casuist. The mass of the Chinese from the days of Confucius and Mencius down to the present time, have been false in word and insincere in life, and the most false and insincere of all have been the scholars,

who, while they are untruthful in word and in life, are perpetually praising the virtue of integrity and uprightness. Shakspeare puts into the mouth of the villain Iago the loftiest sentiments of virtue: "Who steals my purse steals trash; but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed." Iagos abound in China, who know how to cover the darkest falsehoods in the brightest livery of truth. If it be not just to charge this deep moral prostration back upon Confucianism as its cause, it yet can be urged that Confucianism has been powerless to correct this evil, and that it has increased in volume and intensity from age to age.

VII.—There are parallels and divergences between the Christian and the Confucian conception of the relation of king and people. Christianity teaches that governments are ordained of God; Confucianism, that they are ordained of Heaven. Both systems teach that evil human laws ought to be broken, evil rulers, in the last extreme, ought to be set aside. Confucianism, while propounding such principles, qualifies them with the greatest care. It is only when the will of Heaven has been most clearly revealed, that men are to dare to put themselves in opposition to the constituted authority. Doubtless the idea of the natural dignity of human nature, and the birth equality of all men, has done much to keep open to the lower classes the road of progress, and has checked the tendency towards caste, but Confucianism has always shown an inclination towards aristocracy. The people are held in a kind of childish servility, and the king, as the representative of Heaven, is exalted to a position of superstitious reverence. The ideals of government that prevailed when China was but a handful of people, are held up for imitation under entirely altered conditions, and the people are hindered in growing into self-responsibility by an excessive estimate of the fatherly supervision and protection, which it belongs to the emperor to exercise. The unity of the family is emphasized without a proper discrimination of the rights of individuals, and punishment for sin falls continually upon the innocent along with the guilty.

VIII.—The Christian and the Confucian conception of the relation of parent and child differ in many regards. Christianity emphasizes the parental relation. The parent lives more for the child than the child for the parent. God has committed to the parent an immortal soul, to be fitted, by faithful teaching and example, for its high destiny. Confucianism reverses this order, and emphasizes the relation of child to parent. The child is to live for the parent. This is filial piety. He is to serve the parents

while living, anticipating their every want, and is to worship them when dead with the proper ceremonies. Confucianism holds the child in perpetual minority during the life of the parent. A boy of seventy years appears in the gay colored garments of childhood, and sports in the presence of his centennarian father. A man of such a surpassing spirit of obedience is canonized in Confucian literature, for the imitation of the generations to come. Confucianism gives unjust power to the parent over the life of the child, which is often exercised with the utmost cruelty and selfishness. Sins against parents are visited with fearful punishments, while sins against children are slightly regarded. A son in Shan-Tung killed his father unwittingly, while the father was attempting to break into his room to steal. The question of punishment was appealed to the highest officers of government. They decided that the son must be cut to pieces for the sin, since it must have been by his unfilial life that the father was driven to steal: The relation of parent and child thus becomes one of authority and of fear, rather than of tenderness and of love. This exaggerated idea of the relation of child to parent distorts the conception of duty in other relations. Parents and children are to help each other in covering up sins. The case is submitted to Confucius of a man who has taken possession of a stray sheep belonging to a neighbor. The son exposes the father's crime. The question is asked whether the son has acted properly; to which Confucius replies; "With us the father secretes for the son, and the son secretes for the father." Wife and children are to be neglected for the sake of the parents. Mencius has a friend who has cast away his wife and children, because his father has unjustly driven him from home, and this act is commended by Mencius as showing the man's spirit of obedience to his father. He would not enjoy the pleasures of a husband and a father, if he could not discharge the duties of a son. Reverence for parents passes into worship of dead ancestors, and thus becomes idolatry.

IX.—Christianity and Confucianism are agreed in regarding the relation of husband and wife as a sacred and exalted one. Christianity places it first in importance, while Confucianism subordinates it to the relation of parent and child. Christ came into the world, born of a pure and devout woman. His tenderness and love towards the women who followed him, and ministered to him, has done much to exalt their place in Christian society. The wife has come to be the companion of her husband. In childhood she has been trained in knowledge, and cultivated in virtue, and when the responsibilities of motherhood come upon her, she is

prepared to educate the young lives committed to her care, both by wise precepts and a right example. Good seed is thus sown in the tender years of childhood, which produces beautiful flowers and luscious fruits in later years. Confucianism degrades woman, it neglects her education. The popular saying; 婦人無才便是德. "It is the virtue of a woman to be without talent," is a true embodiment of the spirit of Confucianism towards women. This reminds us of the saying in the evil days of American history, now happily past, that "slaves were only injured by being educated," which was true if they were to be kept in slavery. Women in China are kept in ignorance. Among the wealthy they live in pampered idleness; among the poor their lot is one of drudgery. Children are born to them, and committed to their care, but they are themselves but children in knowledge and self-government. They rule with passion and caprice, and the minds of the children in their most impressible years, are fed on husks and chaff. Without steady, judicious government, they grow wild and lawless, or cunning and hypocritical. They follow their evil impulses, and the evil example set before them, of abandonment to paroxysms of rage, when their wills are in the slightest crossed; and thus in a land of boasted filial piety, filial impiety abounds in all classes of society. There is little hope of renovating China until the mothers of China are renovated in heart and life. Confucianism justifies polygamy. It declares that the greatest act of filial impiety is to be without children. Confucius was the son of a concubine, and the Confucian literature has no word of condemnation for the practice of polygamy. Shun received from Yao his two daughters at once for wives, and emperors and high officers, in an unbroken line, have set before the people, in this regard, an evil example. Women can be divorced for seven reasons; irreverence to the husband's parents, impurity, laziness, barrenness, excessive talking, theft, evil disease. If a husband is stricken down by death in any extraordinary way, it is a meritorious act for the wife to destroy herself, and be buried in the tomb with the husband. There is a tablet in Tungchou near my home, erected by the officers of the city in honor of a woman, who starved herself to death by the grave of her husband. The memory of this commendable act is thus preserved for the imitation of other women. There is no lot so hard in China as that of the young wife. She is yoked in life, without choice of her own, to an entire stranger. For the husband to love the wife is a weakness to be condemned. The son must side with the mother against the wife, and beat her as he would a child, at his own or the mother's caprice. Cases of suicide are continually occurring among the

people, where young wives find life insupportable, and they choose self-destruction to end their miseries. So general is the tyranny of mothers-in-law, that young wives are congratulated by their friends, where the mother-in-law has been removed by death. Christianity softens and enriches the lives of women, until the graces of gentleness and purity, of patience and love, write themselves in lines of beauty upon their faces, as they grow old in years. Confucianism neglects the culture of women, and as they grow old in years, their faces grow ugly with the marks of ignorance and neglect, of selfishness and passion.

X.—In nothing do the ethics of Christianity and of Confucianism show a more marked divergence than in the spirit of philanthropy which distinguishes Christianity, but which is comparatively lacking in Confucianism. According to Christian teaching, love begins toward those that are near, but it flows forth until it encompasses with its blessing the most remote, the most degraded members of the race. Wherever the Christian sees ignorance, and sorrow, and sin, there does he see a brother to be taught, and comforted, and purified. Paul accounted himself a debtor to all men, to unfold to them the truths of a better life. The Sages of China perceived and announced the duty of reciprocity, which ought to regulate the lives of men; but the demands of Confucian reciprocity fall far short of the demands of Christian philanthropy. Reciprocity, at best, is only the duty of benevolence towards those in the midst of whom our lives are cast. It has never been a moral, propulsive power, sending men forth to lead lives of self-denial, in persistent and methodical efforts for the good of others. Confucianism rejects love as the bond of the family, and substitutes parental tenderness, and filial respect. The philosopher Mo Tsŭ proposed universal love as the bond of the family and of society. His teachings draw much closer to the Christian doctrine of love for all men than do the teachings of Confucian scholars. Mencius caricatures and repudiates his teachings, as destroying the five relations, urging men to love a passing traveller with the same love that they exercise towards a parent. Mencius contrasts the relation between brothers, with the relation between strangers, in a manner that proves him to have no conception of the brotherhood of man. A man chances to see a stranger in the act of drawing his bow to kill another stranger, and he laughingly exhorts him to desist; but if he sees a brother in a like act, he exhorts him with flowing tears. The killing of a stranger, or the death of another stranger in punishment, is of slight consideration, but the thought of a brother losing his life in punishment for crime, fills his heart with the deepest

consternation. Thus Confucian ethics are selfish and not humanitarian. They have ever tended towards egoism. Christian motives in life begin and end in God. Confucian motives begin in an ideal law, and end in an ideal self-culture. Phariseeism has been the natural result. China has been to the Confucianist the favored land of Heaven. It has been enlightened with the knowledge of the pure doctrines of Heaven, and adorned with the lives of Heaven-sent Sages and Holy men. The inhabitants of other lands are outside barbarians, not indeed to be pitied and helped to a better life, but to be walled out, and kept from polluting the inhabitants of the Flowery Land.

Archimides, delighted with the discovery of the control of mechanical power, boasted that with a proper foundation he could move the world. Confucianism has boasted that the teachings of the Sages, resting for their foundation on the law of Heaven, could easily move the world, and yet the world upon which Confucianism has exerted its power, has sunk deeper and ever deeper into sin. Christianity now comes to a world helplessly sold under sin, and declares that with the Law of God as a foundation, and the Gospel of Christ as a lever, it can lift the world into a new life of love to men and love to God. It points to its magnificent achievements in the past and in the present, in transforming the lives of men, as a pledge of its continued power in the future. It comes to China both as a system of ethics, and a system of religion, not as a supplement to Confucianism, but as a substitute. It does not offer of its new material a few patches, here and there, to fill the holes, and improve the appearance of the Confucian garment, but it offers a new and complete robe to all who will cast off their old garments, and receive the gift of God in humility, in penitence, in faith.

SOME PERSONAL REMINISCENSES OF THIRTY YEARS' MISSION WORK.*

By Rev. R. H. Graves, M.D., D.D.

MISSIONARY intercourse with China heretofore may be divided into three periods. The first extends from the arrival of Dr. Morrison in 1805 to the war of 1840–2, and Treaty of Nankin in 1842 when the five ports were opened to foreign commerce and missionary effort. The second period extends from the opening of the ports to the second war with England in 1856, and the Treaty of Tientsin in 1858, when China was opened still more to foreign intercourse. The third period is that in which we have been living since 1858. These may be designated as the preliminary stage, the stage of Laying Foundations, and the stage of Missionary Extension. It will be remembered that some months ago, Dr. Happer gave us reminiscences covering the first two of these periods. At that time some of the friends requested me to relate my recollections and experiences of the work after the time at which Dr. Happer left off. As the present year is the 30th, anniversary of my connection with mission work in China, and as my recollections begin where Dr. Happer's terminated I have thought that it might be well to follow the suggestion alluded to that we might have in the archives recollections covering the period of Mission Work in China.

I arrived in August 1856, and had an opportunity of seeing things as they were before the war. We were not admitted into the city. As we passed the city gates, and saw the busy crowds in the streets we would peer in, and wish we could enter and see for ourselves the wonders which the Chinese asserted it contained. With their usual determination never to be out-matched they always asserted that they had every thing "in the city." There used to be the story of a foreigner showing his compradore over a steamer, and pointing out how fast it could go, when the Chinaman not in the least astonished, said "Oh! hab got allo same, inside city." There were then no country stations. Mr. Vrooman and Mr. Galliard had made tours into the Heung Shan District, and up the West River as far as Tak Hing. Foreigners had no right to go beyond the thirty mile radius from Canton, and these were the only Canton missionaries who had been any farther.

* Read before the Canton Missionary Conference.

Foreigners, except the missionaries, were living at the old "Factories" on the space between Shap Sam Hong and the river, and between the canal which is the prolongation of the Western city moat and the steamer wharves. There were a few mission chapels and Dr. Kerr's Dispensary in the southern suburbs and Dr. Hobson's Hospital at Kam Li Fau. Besides these there was the San Tau Lan Hospital just back of the Foreign Settlement. In these days we got a mail once a month, and had to pay 42 cents postage on our American letters.

In October 1856 occurred the "Arrow" affair, out of which grew the second war with Great Britain. From my window—in a house just East of where the Hospital now stands—I saw a British war vessel move down the river and anchor among the Chinese shipping that filled the river near Dutch Folly, and I heard a great hubbub among the boatmen. In the evening we learned that two Chinese junks had been seized by way of reprisal for some men taken from the lorcha "Arrow." On the breaking out of hostilities a few weeks later the missionaries went to Macao where we remained until after the capture of Canton in December 1857.

The long delay of military operations was caused by the defeat of Lord Palmerston's ministry in Parliament and his appeal to the country, who sustained him in declaring war with China, and by the breaking out of the Indian Mutiny.

In the spring of '58 some of us returned to Canton and began work within the city walls. The first preaching place was in the dwelling of one of the London Mission members in Fu Hok Tung Kai, between Man Ming Mun and the Shing Wong Miu. Mr. Cox, of the English Wesleyan Mission began work here. Soon afterwards Mr. Galliard of our mission rented a chapel on Tung Wang Kai, just inside of the Wing Tsing Mun. This was the first chapel rented within the city walls. Not long afterward I rented the first chapel in the old city, at Chong Ün K'iu, near the Little North Gate. Mr. I. J. Roberts meanwhile had returned to his chapel at Tung Shek K'ok, and Mr. Cox, reopened the Kam Li Fau Hospital chapel for preaching services. At the invitation of Mr. Huleatt, chaplain of the British forces, Mr. Louis of the Rhenish mission lived with the troops at Kun Yam Shan or "Head Quarters Hill" as it was termed, and did some work for the Chinese. On the occupation of the city by the Anglo-French troops much destitution was found to exist. The benevolent spirit of Christianity was exhibited in devising means for the relief of the sufferers. Rice was distributed daily from two points, Kun Yam Shan under the direction of Mr. Huleatt and at the old "Consoo Hong" on Shap Sam Hong under the

direction of Mr. Cox and Mr. Adam Scott, an English merchant.

Mr. Louis assisted at the first place, and Mr. Galliard, Mr. Roberts, and I at the latter. We issued tickets entitling to so many measures of rice and they were distributed by the police and others to the destitute whom they met. Mr. Huleatt continued his distribution for a longer period than the others, but confined it to the blind. I have counted 1000 blind who came for relief in one day, and we had to reject many who were feigning, or who were only slightly blind. The kindly spirit evinced by the English, and the orderly conduct of the soldiers produced a very good effect on the minds of the Chinese who only a few years before had experienced the brutal treatment of their own soldiers both of the rebel and the imperial armies. The French were not so popular as the English, as they were more unscrupulous and more violent.

As to our methods of work, we gave ourselves almost exclusively to preaching in our chapels and in the streets. There are not many open spaces in the old city where I have not preached, both in the Chinese and the Tartar sections, but I selected the Shing Wong Miu as my chief preaching place and spoke there daily for some years. At one time I was offered one of the side rooms, occupied by the story-tellers, as a regular preaching place. I have since been sorry that I did not accept it, but I thought the rent rather high at the time.

As my work was in the neighborhood of Kun Yam Sh'an, and I was very intimate with Mr. Huleatt he offered to have the Lung Wong Miu on Kun Yam Sh'an and the surrounding grounds handed over to me for a chapel, just as the French had the Cathedral grounds. This temple was used as a Church for the troops during the occupation and Mr. Huleatt could not bear the thought of its being employed for heathen worship again. I declined the offer from principle. The Emperor appointed Lung, Lo, and So; three of the most renowned among the gentry of Kwang Tung as a "Patriotic Committee" to induce the people to rise and recapture Canton and drive out the English and French.

Rewards were offered for the heads of foreigners, an attempt was made to poison Commissioner Parkes (afterwards Sir Harry) and in September 1858, an attack on Canton was made. During the summer things grew worse and worse. Foreigners were caught alone in the streets and killed and their heads were taken to Shek Tseng where the Patriotic Committee had their head quarters; the little battle of Shek Tsing was fought the beginning of which I witnessed from Kun Yam Sh'an; and the excitement of the people against foreigners was rekindled.

I resolved to stay and preach to the people as long as they would listen to my message. It soon became evident that the people were too much excited to listen to preaching, so I gave up first the street preaching and then that at my chapel. On the very day that I found the people so restless that preaching was of no use and that I made up my mind to leave, Mr. Louis came to me about four o'clock, accompained by a guard, with his head bound up. He was on his way in the morning from head quarters, to warn me that it was thought by the officers unsafe for me to live alone, when he was attacked by a man who rushed out from a house and struck him with an iron bar, he dodged and did not receive the full force of the blow, but got a rather bad cut on his head. I at once went to see Mr. Galliard, and he and Mr. Roberts and I who were living alone at different points, concluded to leave next morning for Macao. It was I doubt not, ordered by Providence that I should leave just then, for while we were on our way to Macao, a Sepoy was killed just in front of my house, and my house and those in the neighborhood were torn down next day by order of the military, in retaliation for the murder.

After my return to Canton I learned still more clearly how narrowly I had escaped. The landlord of my house told me that the head of the assassins had planned to kill me, but the landlord who was connected with a *Yamên* told him that he would inform on him if he killed me, as he knew that his house would be destroyed. The Allies had posted up a notice that on account of the Chinese harboring the assassins if a murder were committed all the houses in a neighborhood would be torn down. Thus my life was preserved during those exciting times. God kept my mind in peace, and the words of Dr. Ryland's hymn were often on my lips:

Plagues and death around me fly,
Till He wills I cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

A few days after reaching Macao I received a note from Mr. Hart, interpreter to the police (now Sir Robert Hart) telling me that my house had been partly torn down (the order not to destroy it came too late to save it entirely) and that my things which had been saved were subject to my order at the allied Commissioners *Yamên*. The rest had been looted by the Sepoys who were destroying every thing in revenge for the murder of their comrade.

The Chinese attack on the city was repulsed, and things began to grow quieter; so after two months sojourn in Macao we returned

to Canton. The rest of the missionaries except those mentioned had not moved to Canton. I rebuilt my chapel and began work again. During the next year the missionaries, one after another, secured houses and fitted them up for their families and moved back to Canton. All were settled at San Sh'a, Tsang Sh'a, and Ham Ha Lan except those who occupied their farmer places at the Kam Li Fau Hospital and at Tung Shek Kok. I was the only one that resided in the city. Dr. Chalmers, Dr. Happer, and Mr. Vrooman subsequently returned and built at Kam Li Fau and Wong Sha. Houses were secured for chapels in the old and new cities, and in the suburbs, and Dr. Kerr's Hospital was opened at Tsang Sha.

I began to give my attention to village work, and used to preach on market days at the market towns East and North of the city. Then I gradually visited the towns and villages between Canton and Whampoa and extended my journeys up the East Kiver to Sia Tsün and San T'ong—going by passage boat, and walking back; and also North of Canton to Shek Tseng and Kong Tsün. Mr. Roberts and some others worked in the Honam villages and extended their journeys to Shun Tak.

As those overland journeys had never been attempted before and I threw myself on the hospitality of the people and God's protecting care, I had some rough experiences; but the Lord brought me safely through them all. When I went to San T'ong I had a letter of introduction to a Chinese shop, but they declined to take me in, and it was not surprising, as I had a mob of men and boys at my heels. I then went to an eating house and tried to get a meal, and to obtain a lodging there for the night. But the crowd was so great that the owner made me leave. We went back to the passage boat and the Captain let me stay there all night and got some rice for us. After getting something to eat next morning we started toward Canton, preaching and distributing books in the towns and villages.

We travelled in light order with a bag of books on one shoulder and a blanket rolled up and slung across the other, as soldiers do with their blankets and haversacks. We had the advantage however of carrying umbrellas which were not as heavy as muskets. We depended on the wayside eating stands for our food. I had reckoned on being able to pass the night at Po Lo Miu below Whampoa. We reached there about 4 p. m. having had nothing to eat since morning but some cakes from a stands by the wayside. The priests absolutely refused to put us up for the night. We then made our way to Ü Tsung, a neighboring market

town, followed by a spy who had been dogging our steps all day. We went to a tavern and ordered some rice. While they were preparing our food the crowd became noisy and began to throw stones. Some Yamên runners came in, and annoyed me very much, refusing to keep the people in order and being intent only on making it so unpleasant for the foreigner that he would not dare to come again. At last I said to them "You have got to leave, or I will." I saw that the crowd was getting more troublesome as they saw that the policemen encouraged them, so I left. It was now about sunset, and we were tired and hungry having walked some twenty-five miles, and preached frequently. I tried to get a boat to take me to Whampoa which was some five or six miles distant, but no one would take me, for they were afraid of the kidnappers, as the coolie trade with its abominations was then at its height. I afterwards tried to get some of the boat people to let us stay on a boat for the night, but they all refused. My companion who was my "boy" and also helped me to preach, began to get discouraged and said "What are we to do?" I told him "God will take care of us." So we knelt down by the roadside and committed ourselves to Him who promised always to be with those who preach His Gospel. We came to another little settlement and tried to get a boat, but no one would take us in. It was now 8 o'clock and we had had no meal since early in the morning. I went to a matshed and told the man our case and asked him for shelter. He took us in and immediately cooked rice for us and gave us the best he had, salt fish and eggs. We enjoyed a hearty meal and sat up until 11 p. m. talking and reading to the people, who shewed much interest. The man gave up his own bed to us, and we had a good night's rest. In the morning the simple hearted villagers "showed us no small kindness" and the little girls brought us eggs. Though I offered our host money, he refused to receive any thing, poor as he was, nor would the people accept any pay for their eggs. I left, praying that He who promised that the cup of cold water should not go unrewarded would bless him at the resurrection of the just. I subsequently opened a preaching place in this neighborhood, and baptized one man from there, but the assistant I had there disappointed me and I gave up the house.

In these overland journeys I noticed how many large villages there are in the inland plains and among the hills away from the water courses. So I bought me a pony with the view of visiting these places, leaving the towns by the river side for other missionaries to evangelize. I soon found however that travelling on horseback was unsatisfactory. Though we could take a larger supply of

books, yet we gained little time, as I and my helper had but one horse between us, and we had to wait for each other, and then there were no accommodations for a horse anywhere, and to prevent his being stolen he had to be taken into a house at night. In these trips I began medical work by vaccinating the children. In one of my visits to the plain between the White Cloud hills, and the East river I reached a market town in the midst of a heavy shower of rain at 5 p. m. and rode up to the market house where we preached to a good congregation. I then vaccinated the children what were brought to me. After a while the people asked me where I intended to spend the night as it was getting late. I told them, I threw myself on their hospitality to give me food and lodging. Before long a man invited us, pony, boy, and myself, to a house. There was a pig pen at one end of the room, and the pony and we slept in the other end. We however had a good night's rest, which I enjoyed much more than that of the night before, when we stayed in the back room of an opium shop, and were kept awake by the fumes and the talking. I found on these journeys that we can trust to Chinese hospitality even in trying circumstances if we will but shew confidence in them.

It the Autumn of '59 I accompanied Mr. Krone of the Rhenish mission on a tour up the East river. We were the first foreigners who went above Shek Lung and visited the Lo Fau mountains. We planned to have a quiet day on Sunday at one of the monasteries. After reaching there on Saturday afternoon we had a meal and then went out to visit some of the other monasteries. We had interesting discussions, especially with some Tauist hermits. On our return to our stopping place about sunset, the priests refused to let us stay, as there was a rumor that we had come to *tsü po*, or "get the precious thing" supposed to be concealed in the earth and as foreigners with blue eyes are thought to be able to see three feet deep in the earth they thought we had obtained much riches. So we had a walk of five miles before us. We retraced our steps to the town of Kau Tsai Fam which we reached some time after dark. We went to an inn, but were mobbed by the rowdies who reported that we had brought away stores of valuables from the mountain. The innkeeper barricaded the doors, but the mob would send a shower of stones on the roof every now and then, and then would come with a yell and demand entrance, knocking violently at the doors. We did not get much sleep that night. We returned next morning by the boat on which we came from Shek Lung, but left it before reaching that town as we wished to go to Tsang Shing city which had never been visited by foreigners.

We spent the night at Sha T'ong where we had the cheapest accommodation I have ever had. For six cash apiece we got a sleeping place at the inn and as much grass as we needed to cook our rice. After preaching to crowds, and distributing many tracts at Tsang Shing city, we stayed all night at an inn in Shek F'an, and returned by passage boat to Canton. No mission work had been done on the North river, so I felt it my duty to try to give the people there an opportunity of hearing the gospel. I was accompanied by two native preachers and was generally well received, but in two cases had narrow escapes from being injured. At Wong T'ong as I was preaching, standing on a pile of lumber, a man who had been drinking made his way through the crowd brandishing a large butcher's knife and loudly threatening to kill me. I knew that it would never do to turn my back, so I committed myself to God and kept on preaching. He drew nearer and nearer, but just as he got near me some of the crowd disarmed him. This is one among several instances in which God has raised up some one among the heathen to take my part in the hour of danger, and impressed on my mind the truth of Christ's promise that He will suffer no evil to harm His people, when they are engaged in doing His work. I went on further up the river. While preaching from an open air altar above Lo P'au, a man threw a half brick at me with great violence, it passed quite near my head and struck a man in the crowd, and knocked out two of his teeth; of course the anger of the people was excited against the ruffian, but many of them blamed me for causing the trouble.

On another tour I went up the North West river *(Sui Kong)* as far as Sz Ui city. Though the country was in a disturbed state as the rebels had just been driven out, I was well received. I shall never forget how when I was surrounded by a scowling, noisy crowd, their faces calmed down as they heard the gospel message, and how some rough braves who were very violent opposers took my part. I found then as I had done before that a prayer before the people and for them seemed to have much effect in calming them.

Apart from any Divine influence, the fact that you close your eyes and thus show confidence that you can trust them when you are not watching them, as well as the truth that you are engaging in religious worship, seems to quiet the minds of the people. On my return while preaching at Sai Nam I had my book bag torn and the tracts torn up before my face while we were hustled through the crowd and stoned as we returned to our boat. No serious harm was done, or intended however.

SETTLING IN THE COUNTRY.

My work in Canton was not without results. I was permitted to baptize several, among whom were three English soldiers. The first converts were baptized in a pond near the Fi Loi Temple near the Little North Gate: This was the first baptism within the walls of Canton. One of these men then a young man is now a grandfather and one of our deacons. But I felt that while there were so many chapels in Canton, and such numbers of men in the country had never heard the gospel it was my duty, as I was single, to leave the men with families in the city while I endeavored to give the gospel message to those who had never heard it. So I tried to settle in the country. The war was still going on in the North near Peking, but it was comparatively quiet in Canton. After several vain attempts to rent a house in Sai Nam I at last succeeded in getting a place at Sai Sh'a, the chief market town in the Sz Ui District. I had preached here several times on my tours, and had been well received. However I had to take possession of my house under cover of the night. It was a little place in bad repair; and that night we had a heavy rain; the roof leaked so badly that I had to put a basin on my bed to catch the water which poured down. My boat was dismissed and I felt that we had burned our bridges and I was alone in the country some sixty miles from Canton. I here began Dispensary work and preaching. We had preaching day and night, and visited the neighboring villages and market towns. I lived in Chinese style and eat with my native assistants. The Gentry, however, soon began to try to drive us out. Meanwhile all did not go smoothly with the Allied forces in the North; the Steamer "Mi Li" was captured between Canton and HongKong and her commander Capt. Rickaby and others were killed. These things unsettled the minds of the Chinese. The gentry posted up notices on the passage boats forbidding them to deliver any letters for me or to me; they had spies following me every time I went out, and finally sent a party of braves to the chapel with chains and orders to arrest and chain my assistant. I told them that he and I stood or fell together that they must arrest me if they touched him. They did not venture to seize me so we all went to see the local official *(Sz Kun)*. The result of this interview was that the gentry changed their tactics and put pressure on the landlord whom they threatened with imprisonment and confiscation of his property. He came to me with tears and said he would be ruined unless I gave up the house. In order to save him I released him from his agreement, especially as notices forbade the people coming to us for medicine or books, or to hear preaching. As

we had scarcely any visitors our work seemed nearly at an end. One of the gentry who had been friendly gave me a letter of introduction to the gentry of Pa'k Nai, a town on the West river, I tried to get a foothold there, but though the gentry received me with much show of politeness, they secretly gave orders that no one should rent us a house. The gentry here were all-powerful: they had a *P'a Shün* (armed cruiser) of their own, and had executed many people. This power of life and death had been accorded to the gentry during the Tai Peng rebellion and had not then been recalled. I once saw 36 heads of men who were executed by the gentry, hung up in cages by the roadside. After having been driven away from the country I returned to Canton and in the Spring of '61 succeeded after much opposition in gaining a foothold at Shiu Hing, 80 miles from here on the West river. This was the first permanent station occupied away from Canton. Our entrance there was not without difficulty. Three houses had been rented at different times, but as soon as it was known that they were for a foreigner, the people threatened to tear them down and the landlords were frightened. At last I got the back part of a shop. I kept my boat below the city until after dark. The landlord came on board at 9 p.m. and I paid him a quarter's rent in advance. The next morning I got in the house by daylight before the shops were open. The *K'ai fong* called a meeting and talked of driving us out, but an old Gamaliel among them advised them to wait and see if any harm came before they resorted to violence. So we remained. Various annoyances however were experienced.

One night my door was taken from its hinges and carried off; at other times dead cats &c., were thrown in. I began vaccinating and healing on some days, and preaching day and night. I and my two assistants spoke for an hour at a time, resting two hours and preaching one, from 10 a.m. until 9 p.m., sometimes in the house and sometimes in the streets. My accommodations were not comfortable but I was glad to put up with any thing so I could retain my foothold. My room was lighted only by a hole in the roof which had to be covered with a board when it rained. During a hard rain the mud floor was a pool of water so that I had to put down stools to go from one side of the room to the other. However before our quarter's rent was out we succeeded in renting a very convenient house from a Mahommedan, which was my residence, in Shiu Hing for some years. In '61 and '62 some of the Canton missionaries made tours into the country. Foremost among these was Mr. Vrooman of the A. B. C. F. M. who was the first to visit Kwang Si; he and Mr. Nevin (of the U. P. mission) also went up

the North river as far as Lok Cheung. An overland expedition consisting of Archdeacon Gray, Mr. Bonney, Mr. John Preston and one or two of the merchants went on horseback N.E. of Canton, passing through Tsung F'a. They were attacked by robbers, and had their horses and baggage stolen. Mr. Bonney was noted for his accurate, methodical habits. While on this trip he was thrown from his horse, the others seeing that he did not rise from the ground nor attempt to catch his pony, came to help him supposing that he had been seriously hurt; but they found him with watch and note book in hand making the entry "at 10 hours 12 minutes a.m. was thrown from my horse." On his return home Mrs. Bonney seeing that he was dressed in the Chinese clothes furnished by the mandarin and that he was in a sad plight was of course anxious to know what accident he had met with, but he merely said "Let us pray" and fell on his knees and returned thanks for his deliverance. When he rose she naturally wished to know something of his danger, but he only said "wait till we come to that," and pulled out his diary and read each day's experience in order until he came to the robbery! Mr. Bonney afterwards accompanied Dr. Dixon on an overland journey to Hankow and Nanking then in possession of the rebels. Messrs. Wylie of the British and Foreign Bible Society, and Krolezyk of the Rhenish mission, made a journey into Kwang Si and were attacked by pirates who robbed them of all that they had and tied the Chinese assistant up to the mast and tortured him to make him tell where the money was of which they supposed foreigners must have a great store.

During these years Mr. Roberts took up his residence at Nanking at the request of the Tai Peng Wong. When he had remained there for some months, finding that he could do but little good and had no influence with the rebels, he made his escape and after various experiences returned to Canton.

Dr. Kerr opened a Dispensary at Fat Sh'an and Mr. & Mrs. Condit of the Presbyterian Mission took up their residence there. The great typhoon of July '62 blew down the house they were building and that mission abandoned the station.

From Shiu Hing my assistants and I made frequent tours on the West River from Ng Chau in one direction to Sam Chau and and Kú Ló in the other, and up the San Hing river as far as T'in T'ong. I also had a Hakka assistant who visited the Hakka villages from Ko Ming to Kwang Ning Districts.

The East river was worked by the brethren attached to the German and London missions. On July 27th, 1862 occurred a fearful typhoon which destroyed much property and many lives.

My colleague Mr. Galliard was killed by his house falling upon him. My other colleague Mr. Schilling was living at Whampoa as Seaman's chaplain, as the civil war in America cut us off from our means of support, and he sought employment at the Bethel. The "chop" on which he and his family were living was driven ashore by the storm, and they were in great danger, but were rescued by the captain of the "Alhambra" a ship then anchored at Whampoa. I was living at Shin Hing at the time, but afterwards spent part of my time in Canton as I was called to the pastorate of the Church here left vacant by the death of Mr. Galliard. In January '64 Mr. Schilling lost his wife and returned to America with his motherless children, and I was left alone in our mission. We were often in straits and had many trying times during the war in America, but God enabled us to keep on with our work, and taught us to live economically, and forced us to teach our members the elements of self-support. So our four years of adversity were not a time of unmixed evil.

(*To be concluded.*)

THE FUTURE ATTITUDE OF CHINA TOWARDS CHRISTIANITY.*

By Rev. J. Edkins, D.D.

Contents.—Religious persecution is likely to decline in China. Much local persecution exists and is likely to continue. Prospects of missions in Corea and Annam are brighter politically than they ever were. Contrast between modern persecution in eastern Asia and ancient persecution in the Roman empire. The history of religious thought in China throws light on the hostility felt to Christianity by the literati. Examples of the mode of attack employed by the literati in criticising Christianity. The change of attitude adopted by the literati towards Christianity in our own age, shews what their attitude will be in the coming time.

Christian missions to the Chinese are now conducted peacefully in the eighteen provinces with very few exceptions and this renders the present a suitable time for making some reflections on the situation. We are met as friends of the gospel and anything bearing on Christian progress is interesting to us. We are living in a heathen land which is each year more influenced by western thought and activity. I propose to discuss the attitude of China towards Christianity in the belief that just now to do this with some amount of care may be useful.

1.—*Religious persecution is likely to decline.* During the last two years there has been a large amount of persecution, but much of it was caused by and died out with the unhappy hostilities that arose between France and China. The assault made on the

* An address delivered at the first annual meeting of the Peking and Tungchow local Branch of the Evangelical Alliance on May 20th, 1886.

Christians in the province of Canton had a political origin and when the political disturbing element ceased to operate, the fury of the people against Christianity declined. Rev. S. B. Partridge says in the *Recorder* June 1885, the persecutions which were so bitter last summer have ceased and it is not known that any have deserted the cause on account of the persecutions. He states that the Church members in the American Baptist Mission at Swatow were early in 1885, 993 in number. It was a storm for a year and it left the Christians unhurt only revealing the insincerity of some converts who were never sincere. There is encouragement in knowing this fact. Canton is a province in which persecution has been more severe than in any other part of China. In the autumn of 1884 burning, plunder and destruction were active in almost all places where Christians lived. Not long since the Rev. R. Lechler wrote:—"A Christian of some ability had been preaching for several months in a village until one day he was seized by the people, dragged to a neighboring temple and commanded to burn incense. When he positively refused they were enraged and replied that he must burn incense or die. Without hesitation he answered 'I will never burn incense to another idol as long as I live. Kill me if you will, but I can never deny the Lord Jesus who died for me.' They took him straightway to a steep precipice where they cut off his head and threw his body into the stream below." We cannot but admire the firmness of this Christian martyr when facing the fierce opponents of Christianity who were bent on destroying him. This fact reminds us of the Poklo convert of twenty years ago, who on account of preaching the gospel had his life cruely taken and left behind him the honorable repute of a true martyr. We do not hear of such events in other provinces. Eighteen Protestant chapels were destroyed by mob violence in the year of the Canton persecutions. Of these ten were German, that is of the same mission as the martyred preacher of whose death Mr. Lechler wrote. The losses to which the Christians belonging to the German missions in the province of Canton have been subjected demand our sympathy. But what Mr. Partridge has written reassures us in regard to the present aspect of affairs.

The edict of the Empress two years ago, which secured the residence of foreigners in the interior at the time when hostilities were commenced by France was couched in such terms that it amounted to a guarantee that in future no foreign missionaries will be driven from the interior. They may have to leave one city and take refuge in another, but liberty of residence in China is now assured and there can be no reactionary policy. This seems to

follow immediately from the manner in which the decree in question was drawn up. Frenchmen in the interior were, while the warlike operations continued expressly exempted from any necessity to retire so long as they acted peaceably as missionaries or as merchants. All the French missionaries remained at their posts in the capital and the provinces. This document implies that treaties between China and foreign powers are regarded by the central government as valid to their full extent and persecution except locally and to a limited degree cannot occur again. The Empress having spoken in this way spontanously or by the advice of her ministers, the right of residence in the interior carrying with it the right to make converts can not be withdrawn at any future time from the foreign missionary.

2.—*Much local persecution exists and is likely to continue notwithstanding edicts.* Local persecutions and suffering for the sake of religious belief may continue to take place* and there is in Shantung no small amount of this at the present moment. The Evangelical Alliance in Peking thought that if copies of the government order in favor of the rights of Christian converts issued for catholics in 1861 and for protestants in 1881 were sent they might do some good. We stated the case to the British chargè d'Affaires and he kindly sent copies to Shantung mandarins in high office through the British Consul at Chefoo. Rev. Francis James of Ching Cheu writes in anticipation of their arrival "It will be of no use to send this document for none of the mandarins here take any notice of it and one returned a copy saying it was a fraud. The people doubt its genuineness and the officials refuse to act in accordance with it," although Mr. James speaks in this way we have hope that if these papers arrive through the consul they may be better thought of by those in authority and if a stamp of some Yamen be affixed and the document be placarded good may result.

It ought to be generally known what those who know China well are prepared to believe that many Chinese civil officers disregard all toleration clauses in treaties and deny any knowledge of them. Mr. James saw four officials in Tsinanfu last October and requested their assistance in cases of persecution. Two of them had the rank of Taotai, one of whom was in office and one expectant. They denied all knowledge of the Government

* In Rev. T. Richards' paper, *Recorder* July-August 1884, on persecution he mentions a society of several villages called the Lien chwang hwei formed for the purpose of resisting the progress of Christianity. Christians met at worship were beaten and reviled by this association.

toleration order and subsequently acted as unjustly as ever in the cases brought before them. One case which occurred soon after Mr. James' visit was a very gross one consisting of severe beating and imprisonment because a family had been learning Christianity. Five months have passed and nothing has been done.

Mr. James continues "we have abundant evidence that the officials are resolved to render all toleration of Christianity a dead letter. To accomplish this they do not scruple to use any means so long as they can avoid being caught in some open violation of the Treaty."

Such instances of perverseness may be expected to become fewer, and gradually to disappear. It is a great advantage of course to have the law on the side of religious liberty and it is to be hoped that recalcitrant officials will become tired of evading the toleration clauses and in the end liberality and law will triumph. China by signing treaties has brought herself within the circle of the nations which recognize international law as binding on all those states which make treaties with each other. We have reason to be thankful that treatises on international law have been translated and are read by an increasing circle among the Chinese. The tendency of these works is directly in favor of liberty of conscience and of the equality of states. Through the efforts of Dr. Martin the president of the government college in Peking the works of Wheaton, Woolsey and Bluntschli have been translated and published and we know that they have produced a good effect in many ways in modifying the opinions of the Chinese official class.

The natural way to meet cases of persecution is to seize opportunities for exercising a persistant and patient influence upon those who have power to help the persecuted. We can appeal to men in authority, ask the help of God, and wait for the result. That seem to be the proper course for the Evangelical Alliance to pursue.

3.—*The prospects of Christianity in Corea and America are more favorable politically at the present moment than they ever were before.*

The Roman Catholic missions commenced early in these countries and a large number of converts have been made. Grievously they have sufferred in the past from government persecutions and from massacre and we rejoice that now they are entering on a period of religious freedom. While we know that the blood of the martyrs in the seed of the Church, we also know that times of peace are the harvesting days of the Church. The new treaties lately concluded

are to us fresh guarantees of peace and religious liberty. The signing of a new treaty by France and China on the subject and fixing regulations for trade between Tung king and the south western provinces of China is only interesting to us as confirmatory of that peace, which is essential to the progress of Christian missions. We wait anxiously to learn what France will do to protect the remainder of the Tung king Christians from the fury of their enemies. May we not hope that the overwhelming tide of violence and cruelty of the antiforeign party in that country has spent its force in the massacre of last year and that there will be a reaction of rest and peace for the Christians. Yet many years must pass away before the Roman Catholic missions in that country can again acquire their former strength. The feeling of republican France is quite favorable to religious equality. A member of the mission wrote to me, "I should regard the abandonment of Tung king by the French as a real misfortune and as a prelude to new disasters. The consequences would be extremely painful and it would not then be possible to look to Paris to disentangle the complications which would arise. It is to be hoped that the French protectorate being once firmly established an honest administration would be assured for the whole of Annam and absolute religious liberty with entire security for all missionaries Catholic or Protestant and for their converts. As far as Tung king is concerned these results have been guaranteed by the treaties made with the court of Huè which stipulate that the Christian communities shall possess rights at least as extended as those which have been secured for them in China by the French treaties with that country. Perfect religious equality prevails in Lower Cochin China and there is in this circumstance a guarantee for liberty in maintaining religious belief in the northern part of the same country."

The French in Cochin China are then the friends of religious liberty and in Corea the political mission that has gone there lately to make a treaty with the king's government can have had no reason to adopt a policy different from this. We may feel sure that an effort has been made to secure religious liberty and the right of French Catholic missionaries to reside in the interior. We wait with great interest to learn the result of these negotiations.*

* The French Treaty with Corea was signed June 24th, 1886, in the city of Seoul. M. Cogordan had aimed to secure freedom for Christian missionaries to teach Christianity in Corea. To this the Corean government declined to accede. The IXth article of the British Treaty had provided that subjects of either nationality proceeding to the country of the other shall be afforded every reasonable facility for studying its language, literature, laws, etc. etc., and for the

The new governor of Cochin China M. Paul Bert is a distinguished journalist of liberal opinions. Last year on occasion of the Huguenot celebration he expressed in his journal "the Voltaire" his deep conviction that the most disastrous effects on France had resulted from the Revocation of the Edict of Nantes. It alienated citizens from each other and prevented the spirit of the reformation from penetrating into public education. If religious thought had been allowed to be free political thought would also have become free. Instead of this France was taught passive obedience which leads to armed revolution, infallible absolutism which leads to scepticism, or negation, and intolerance which involves excommunication of the most sincerely convinced citizens. Worse than this, he adds, the expulsion of the Huguenots made every Frenchmen inclined to become himself a pope. The infallibility of the Church became the infallibility of the individual and that too in the absence of the safety, reason, and honesty which might have afforded justification for strangly held views.

If such opinions as there are read with pleasure by the subscribers to free thought journals in France there must now be a deeper sympathy than before in France for the religious fidelity of the Huguenots, and persecution is not likely to exist in Cochin China during the administration of M. Paul Bert.

(To be concluded.)

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purpose of scientific research. In the French treaty this is modified in so far that a similar facility is given to French persons to teach as well as to study all these subjects. This by a favorable construction may include the moral and religious teaching of Roman Catholics. While article IV in the British treaty allows British subjects to travel with passports in Corea for pleasure or purposes of trade, the French treaty provides that French subjects can freely obtain passports to travel in the interior of Corea without declaring what may be their object. Also it being provided that French subjects if charged with any offence are to be handed over to the nearest Consul for judgment it will not be possible for French missionaries to be maltreated by Corean native officials if charged with offences.

The king of Corea was personally in favor of religious freedom. There was however a strong party opposed to it and he yielded to the adverse influence. The opposition is not with the people for they have shown great willingness to accept the teaching of foreign missionaries. It is with the old persecuting party which not many years ago procured the promulgation of persecuting edicts, massacred it is said ten thousand Christians, maligned and martyred the French missionaries and thought they were doing the best for their country by exalting Confucianism at the expense of Christianity. The party in China that promoted the circulation of the notorious and disgraceful Death Blow to Corrupt Doctrine has its counterpart in Corea and it is suspected that the Chinese anti-Christian party has at this juncture stirred up to action the Corean anti-Christian party. This may account in part for the strong opposition to religious liberty shewn by the Corean government in recent and in former negotiations.

The concessions secured by M. Cogordan are important and the effect is likely to be that the catholic missions will be prosecuted in Corea in future without hindrance. Just as Christianity progresses in Japan at present without legal privileges, so in Corea it may be expected that the absence of treaty legalization will not prevent the successful advance of the missionary enterprise.

Correspondence.

To the Editor of Recorder,

All your readers of the Medical profession are aware that the International Medical Association, composed of representative physicians from all parts of the civilized world will convene next May at Washington, U.S.A. The interest in mission work so manifestly on the increase during the last few years, has found not a few warm friends and supporters among the medical profession, several Medical Missionary Associations have been formed, and their journals sent out over the world. Men of the best ability have entered the foreign work, while physicians and surgeons in the front ranks of the profession at home recognize the value of their work to religion science and humanity.

Such a cause and such a body of men, at work in so important a country as China should be represented in this World's Congress of Physicians and Surgeons. Missions as well as Medicine would be aided by a good representation. To start the matter—and we must not move slowly for the time of meeting is not distant—will those engaged in Medical Mission Work in China, allow me to nominate a Committee, who shall be competent to receive from all medical Missionaries in China, their votes for delegates–say three–who are now in the United States, or will be when the Congress meets. This committee to give each delegate elected a certificate of his election, duly authenticated by the U.S. Consul-General at Shanghai.

I would nominate :—

Rev. Luther H. Gulick, M.D.
W. H. Park, M.D.
Miss E. Riefsnyder, M.D.

If those at home or going home can be selected there will be no expense incurred, unless the delegates should propose some plan of making mission work prominent, by pamphlets or otherwise. Rev. H. K. Junor, M.D., of the Canadian Presbyterian Mission, in Formosa, is now in the United States, and H. W. Boone, M.D. of the Protestant Episcopal Mission at Shanghai, is I understand soon to return home for a rest. Both would represent us well, cannot some one propose a lady delegate?

Very truly yours,
Robert C. Beebe, M.D.

Philander Smith Memorial Hospital,
Nanking, August 26th, 1886.

The above letter was received shortly after the editorial on the same subject went to Press last month. Editor.

To the Editor of Recorder.

Sir,

More than fifty years ago a medical mission and Hospital were started in Canton. From that time down to the present medical missions have been known as a powerful means of doing good to the Chinese. Large numbers have been brought to a knowledge of Christian doctrine and life who would never have heard the word of God save for this means of reaching them. Thousands upon thousands have been restored to health, while for others, the path to the grave has been robbed of its terrors. The natives have had a practical demonstration that Christianity means peace on earth and good will towards men. In other ways this medical mission work has been useful. It has made many friendly to that religion which has shown a desire to minister as well to their temporal as spiritual wants. As a center from which medical teaching and knowledge could flow out it promises, (in the near future), to spread still wider the blessings which it has been the means of disseminating in the past. The small seed sown in the city of Canton, more than half a century ago has, under the blessing of providence, been growing until it has become a goodly tree. From the extreme North of China to the South, from the sea coast to the far interior, medical missions have been planted and are working for God—for the souls as well as for the bodies of the people of this great nation. In China the field is vast the laborers are few. Our western modes of thought, feeling, education, dress and manners are alien to the people of this nation. We must reach them in every way in our power, street preaching, chapels, Book and Tract distribution. Schools for boys and for girls, all and every means must be faithfully used, and as already we see the beginning of the great harvest of souls, our followers will see this whole nation stretching out her hands to God. To me, all means of Christian work are equally noble. We need them all, and many more than we now use to turn this people to the knowledge and the love of the truth. God speed all good men and women who are laboring in this part of his vineyard. As a medical missionary there is one branch of the work to which my thoughts naturally turn. For some years I have been trying to see what could be done for medical missions, the first thing that struck me was that with sixty or more medical men and women in China we had no organization, no mean of interchange of ideas, no method of feeling the common pulse beat, no central heart from which the life-blood could flow giving support and strength to the most distant members. How cheering it would be to the worker in some far off field, to be able to meet others, to exchange ideas and experiences and to gain hints for better methods of work. How much we all would gain if we had a common means of intercourse. There seems to me to be but one way to gain this much-to-be-desired end. Let us organize. The misssions in China have their Conferences; they have their general conference. They have regular publications which go to all the missionaries in the field and afford the means of an interchange of thought. Let us follow this example. Where ever two medical missionaries can meet together, if only for once in a year

let them form a medical Society. New workers are coming out—these will be, in time, Chinese medical men who will be glad to join the society. Let them adopt a set of rules, make reports of their work and discuss matters of interest which may come before them. These are the branch societies. In North, South, and mid-China and at Hankow, let there be larger medical societies. Make four districts of China and let the smallar bodies of each division belong to the central society of that particular district. Everybody must have a head. Let us have one great central society-meeting once in two years. Elect the officers of the central society from those who have already gained experience as officers in the four district societies. Let us honor Canton by electing Dr. Kerr of Canton, as our first president, and let us have a meeting of the central society in Shanghai at some time to be chosen in the year 1888. After this first meeting for organizing, let the central body hold its Biennial meetings in a regular rotation at the district centers, North, South, East and West. The reason for holding the first meeting at Shanghai is simply, that Shanghai is the most central and easily accessible point for the largest number of medical missionaries coming from the North, South and interior. I propose that the President, Vice President, Secretary and Treasurer assemble at the place chosen by the votes of the members of the last meeting, all medical missionaries members of branch societies to be entitled to seats and votes in the central body, all, who can come, will attend the Biennial meeting and they shall constitute a quorum, to transact business and elect officers for the ensuing term. Reports from other societies can be read, questions of a common interest discussed and the sense of the body as a whole will be the guide for the action of all. Thus we get union, and union is strength. Our united action would raise our individual status in China, and it would gain us a respectful hearing among medical men and medical societies at home. In these days of printing no enterprise can hope to succeed without the aid of the Press. Let us have an organ of our own. Small beginnings are safest. A quarterly journal of forty pages. In this we could discuss the best methods of gaining the respect of the Chinese, of bringing them to a knowledge of God. We could garner the knowledge gained by the workers in so many fields—as to Chinatology—local diseases and the best means of treating them, and we could be favored wtth statistical information which might throw new light on some of those problems which perplex the best medical minds of the present day. In a word, we could take our place as a band of organized workers in the cause of science, and add our quota to the knowledge of the world. Should any question of importance arise demanding early and united action, the officers of the central Society could prepare a statement of the case, give their own view of the best method of dealing with it, print and foward a circular to each member of the society in China and collect the votes for a final decision of the matter.

In doing all this we would not lessen one jot or one tittle of our present labors or our present usefulness. On the contrary, we all

need the stimulus of exchange of thought, we will do better work if under the criticism of our peers, who alone can judge us rightly. One word more, let us not forget that we are working for the Chinese, let us have a copy of the quarterly Journal printed in Chinese on Chinese paper and send it to every Chinese medical graduate, every medical student or assistant, of any foreign medical worker, and let us urge them to write for this Chinese periodical and give their own views and experiences. Craving your pardon for the length of this letter, which only the importance of the subject can justify, and commending the matter to the careful, prayerful consideration of my missionary bretheren.

I am my dear Sir,
Faithfully Yours H. W. Boone, M. D.
Medical Missionary.

EDITOR OF THE RECORDER.

DEAR SIR,

It has been my privilege to attend the closing exercises of "Collegiate School" under the superintendence of the China Inland Mission at their sanitarium near Chefoo. These exercises were highly gratifying to me and to all those who saw them, so far as I have learned. The success and standing of this school seems to have made a generally favorable impression. The exercises showed great care and patience on the part of the teachers and quite commendable diligence on the part of the pupils.

The school has two departments a boys' and a girls', entirely separate from each other. Besides, within the last year a third department for small children—chiefly Eurasians—has been put into operation.

The school has been in operation for five and a-half years, during which time 60 pupils have been in attendance. Among these pupils, there has not been a single case of serious sickness, a fact that speaks louder than words for the healthfulness of this northern climate.

There are especially two or three considerations that strangely commend this school to our favor, regardless of denominational or society differences.

1.—The decidedly *religious* character of the teaching and training. A gentleman said yesterday on the floor of the school-room "We make no secret of the fact that we are teaching religion to the pupils." A constant effort is made to bring them to a believing knowledge of the Saviour.

2.—The advantage that this school affords to missionaries to give their children a start in their future education. They can here be trained ready to enter college without the necessity of sending then home so young as to require the presence of one or both their parents and thus interrupt, if not entirely stop, their mission work.

3.—A number of pupils outside the mission circles also attend, who when they go into business in the ports, cannot but create gradually a more favorable impression with regard to mission work tham has heretofore existed among the merchant class in China. Last year

there were four boys who have been in school a considerable length of time, and who are now successfully engaged in business.

4.—The healthy and invigorating climate with sea bathing, &c., cannot but be greatly conducive to the physical development of the pupils.

On the whole, I think we have great reason to be thankful that this school has been started, and that it has met with so much success, and it certainly deserves patronage.

Chefoo, July 7th, 1886.

* We have received a letter from Rev. W. P. Sprague, of Kalgan, speaking in equally commendatory terms of this School. ED.

THE NAME OF JESUS IN CHINA.

TO THE EDITOR OF THE RECORDER.

A recent criticism of the constant use of the name of Jesus, by missionaries, and native preachers in China might easily be replied to by references from Scripture to the "name that is above every other name that at the name of Jesus every knee should bow" It would be in point to recall also, "How sweet the name of Jesus sounds," how all the deepest and richest thoughts of faith and love, in all ages have gathered, as did the lyrical expression of Bernard about that name:—

"Oh Jesus King must wonderful
Thou conqueror renowned,
Oh sweetness most ineffable
In whom all joys are found."

While therefore not in sympathy with the criticism of the use of that name I should still like to say a word about the form in Chinese of the word Christ 基督. We are hindered from the use of that word be cause it can not be acclimated to the Chinese thought. To our foreign ears it is an utter barbarism wholly alien to our thought or expression. And if it be without force for us, it has still less of meaning to the native Christians.

I notice with great pleasure therefore that the newly organizing "Church of Christ in Japan," has very wisely adopted the guadriliteral form, "Ki-ri-ssŭ-tu." "*The Christian* Church," is a noble name, can it not be rendered into Chinese as well as in Japan?

Why should translators any longer bind themselves to the crudeness of the old form?

We can say as the Romanists do say 基利斯督. The name is euphonious, through foreign. The idea that the Chinese dislike four characters in a word though a tradition, is a figment, as witness the names for Mohammed, Sakya-muni, Amidha, and others. Is this not a good time to join the movement of the Churches in Japan, by using the name of Christ in a form, easily adapted to general expression, and not limited as the biliteral form has thus far proved itself to be. We could then use it in prayer and worship and should not feel as if we were introducing an unknown and uncouth term into our reverential devotion.

The Japanese Church have again emphasized the wisdom of their leadership. Is it not our privilege to follow in the good path they are going.

Yours,

HENRY D. PORTER.

PANG CHUANG
Shantung, July 24th, 1886.

Our Book Table.

*THE CHINESE GOVERNMENT. The Second Edition of this valuable work is simply a reprint of the First with additions by the Editor. These additions consist of a Review of the First Edition, written by Mr. Playfair, at the time of its publication; which review may fairly be considered to take the place of a revision. There is of course, an "Introduction to the Second Edition," following which are "Further Addenda and Corrigenda," rendered necessary by changes in the Administration of the Government since the appearance of the First Edition. An index of Chinese titles, arranged alphabetically, according to the author's system of Orthography, adds greatly to the use of the book. The value and utility of the book to all persons caring to read understandingly the current events in the Chinese Empire, is evident from the Title. The author has done his work well, and has prepared a book, which not only greatly assists the student of Chinese affairs, but gives to the general reader a fund of useful information, which could hardly he obtained otherwise excepting by a long course of investigation for which very few Foreign residents have either the time or the inclination.

ROMANIZED JAPANESE READER, *by Basil Hall Chamberlain, Professor of Japanese and Philology in the Imperial University of Tōkyō. Part* I, *Japanese Text. Part* II, *English Translation. Part* III, *Notes.* This Reader has been prepared for those who desire to gain a practical acquaintance with the grammatical forms of written Japanese, without waiting to master the complicated methods of writing that have resulted from the use of Chinese characters, interspersed with the various forms of the Japanese syllabary. For such students no better book has yet appeared. The English translation, and the notes elucidating idioms and giving grammatical and historical explanations, are of the greatest assistance, though there still remain some puzzles to stimulate curiosity. The preface states that;—"This Reader is intended to be studied in connection with the same author's Simplified Grammar of the Japanese Language. The text has been arranged in a graduated order, beginning with the very easy, and passing on to pieces of moderate difficulty. Each of the styles in common use has been exemplified."

J. T. GULICK.

* The Chinese Government a manual of Chinese titles categorically arranged and explained, with an Appendix by WILLIAM FREDERICK MAYERS, Chinese Secretary to Her Britannic Magesty's Legation, Peking; Author of the Chinese Reader's Manual etc., etc. Second Edition, with additions by G. M. H. Playfair, Acting Vice Consul, Shanghai. Shanghai, Hongkong and Yokohama: Kelly & Walsh.

Editorial Notes and Missionary News.

Such of our readers as are interested in educational work in China, will be interested in the series of papers on the "Advisability or the Reverse of endeavouring to convey Western knowledge to the Chinese through the medium of their own Language," which form the opening article in the *Journal of the China Branch of the Royal Asiatic Society*. They are from the pens of men eminent in various professions. The diversity of opinion among the writers shows well the difficulties of the question; and while there is a great difference between those who advocate the extreme views on either side, it would be comparatively easy to so arrange the papers that the passage from one extreme to the other would be very gradual.

Mr. W. S. Moule, B. A., of Corpus Christi College, Cambridge, son of Archdeacon A. E. Moule has been accepted for mission work under the C. M. S.

It is announced by the *Christian World* that the English Presbyterian Synod has accepted Mr. Morton's offer to open a new mission station on the South West borders of China. "Mr. Morton will bear the entire cost for three years, including the sending out and maintaining of four missionaries. Two missionaries, one medical and one ministerial, will be despatched as soon as possible. Mr. Morton, in addition, has offered to purchase a site and build a hopital at Taiwanfoo, Formosa."

We have received a copy of Mr. John's Easy Wen-le Translation of Proverbs.

The Report of the Twentieth Anniversary of the China Inland mission comes to hand in the July-August number of China's Millions. From it we gather the following statistics. Provinces occupied, 14; stations, 41; Out-stations, 47; Chapels, 85; Missionaries and Wives, 177; Paid Native Helpers, 114, of whom eight are Ordained Pastors; Communicants, 1314; Additions during the year, 219; Organized Churches, 55; Native Contributions $408.13; Boarding Schools, 10; with 120 pupils; Day-Schools, 10; with 154 pupils; to these are to be added 3 Boarding and 2 Day-Schools for English. Hospitals, 3; Dispensaries, 3; and Opium Refuges, 2.

Mr. G. W. Clarke of the China Inland Mission writes to us as follows concerning his work:—"I am glad to be able to tell you, that another station for settled work has been opened in this province. We were received by four of our Brethren who took up their quarters in a good inn. We arrived here on April 1st, about midnight, being benighted in the large plain south of this city. After much prayer and effort we secured in five weeks, suitable premises on the busiest street of the city. After necessary repairs, we have a comfortable house. The people are friendly and come about us freely, and we seize the opportunity to preach the Gospel to all who will listen. We do what we can to help the sick, but the proclamation of the Gospel is our chief object."

ERRATUM.

On page 312, (*Recorder* for August) fourth line of third paragraph, for "have *long* vowels," read "have *short* vowels." This distinction involves the sole point of the article, says Mr. Parker, but in it we have "followed copy," literally. EDITOR.

Diary of Events in the Far East.

July, 1886.

27th.—Flood at T'ai-yuen Fu.

August, 1886.

12th.—The Centenary Celebration of the occupancy of Penang by the British.

15th.—Yuen Shi-kai, Chinese representative in Corea, announces that China proposes to remonstrate against the alleged secret negotiations between Russia and Corea.—Flood at Foochow.

16th.—The "*Oder*," pioneer steamer of the Norddeutscher Lloyds, Imperial German Mail line, arrives at Shanghai.

The Viceroy of Canton attempts to farm out the Canton Customs to a Native firm; dues to be collected at Whampoa.—French Commissioners of Delimitation attacked near the Ngoi Mith river.

September, 1886.

5th.—Dedication of Chapel in Shanghai, donated to the South. Baptist Church by a Native convert.

22nd.—A Public Meeting, called by the Shanghai Chamber of Commerce, to consider the proposed transfer to the Customs, recommends the Municipal Council to retain its control of the Local Post Office.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At the Presbyterian Mission, Chinkiang, July 16th, the wife of Rev. S. I. Woodbridge, of a son.

At Amoy, August 2nd, the wife of Rev. R. M. Ross, London Mission, of a son.

At the London Mission, Tientsin, August 26th, the wife of Rev. Thos. Bryson, of a son and daughter.

At Amoy, August 26th, the wife of Rev. G. H. Bondfield of a daughter.

At Fatshan, August 30th, the wife of Mr. A. Anderson, of a son,

At Newchwang, on 21st September 1886, the wife of Mr. F. Harmon, B. and F. Bible Society, of a son.

MARRIAGES.

At the home of the bride's Grand father, Mr. Ross M. Corbett, Leatherwood, Pennsylvania, U.S.A., July 6th, Rev. George Smith Hay, sunder appointment as Missionary to Chefoo, China, to Fanny Culbertson Corbett; daughter of Rev. Hunter Corbett, the officiating clergyman.

DEATH.

At Hongkong September 17th, Rev. Charles Edge, of the London Mission.

Arrivals and Departures.

ARRIVALS.

At Shanghai, September 7th, Miss S. Pray, M.D., to join the M. E. Mission, Foochow.

DEPARTURES.

From Shanghai for the U.S.A., Via London Rev. & Mrs. W. J. Hunnex, and three children.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XVII. NOVEMBER, 1886. No. 11.

THE FUTURE ATTITUDE OF CHINA TOWARDS CHRISTIANITY.

BY REV. J. EDKINS, D.D.

(*Concluded from page* 396.)

CONTEMPORARY researches into primitive Christianity suggest a strong contrast between recent persecutions of Christians in eastern Asia and those which took place in the Roman empire in the first three centuries.

The ten general persecutions under the emperors of Rome were imperial and official. The persecutions of Christians in China now are local and popular. The ancient martyrdoms were extremely numerous, but during the last years of the Stuart dynasty in England an attempt was made by Dodwell a leader of the sceptics to bring into discredit the authenticity of the narrative. Last century Voltaire adopted the idea of Dodwell and in writing on the Ten Persecutions of the Christians from Nero to Constantine declared it to be the result of his inquiries that they had never taken place. The Roman emperors he said were tolerant. The opinions of Marcus Aurelius were favorable to individual liberty, and it is not credible that he would persecute as certain passages in history say that he did. We must judge of the statements of historians by an appeal to probability. If events said to have occurred are violently opposed to the spirit of the times we must reject the statements. For example there are passages in the letter of Pliny the younger to the emperor Trajan and in the works of Suetonius and Tacitus, declaring that there was persecution and giving details. It is more likely that these passages were interpolated than that the persecutions took place. An opinion of this sort was very agreeable to Voltaire because he had embarked in an enterprise to establish a rational freedom of thought on the ruins of Christianity. France

honored him as a mighty man of genius, the apostle of liberty, an enchanter at the touch of whose wand the fabric of religious superstition which many centuries had admired, had perished in a moment. The fact is however that his criticism was superficial, as M. Gaston Boissier in an article on the subject of the early persecutions of Christianity, which has appeared in a late number of the *Revue des Deux Mondes* has conclusively shewn. The theory he wished to establish influenced his researches unfairly. His tendency to scepticism in religion rendered him sceptical in history also and weakened greatly the value of his results. When he comes to those parts of history, where religion enters as a factor he can amuse the unbeliever by sarcasms. He cannot pour useful light on the path of the honest investigators. His writings however have had a useful effect in this way. He has induced many students to examine the history of the persecutions of the Christians and the result has been it is now agreed that they took place as history tells, and that Suetonius Tacitus and Pliny have not been tampered with by later writers.

Our knowledge of the history of the Nestorian missions in China enables us to estimate rightly the value of Voltaire's criticisms on the facts of Christian history. He said that the discovery of the tablet as Si-an-fu descriptive of the spread of the Nestorian missions must be an invention of the Jesuits. This opinion he probably did not trouble himself in any way to confirm by evidence. It was probably with him at first said in jest and then exalted to the dignity of a hypothesis. As to the inscription we know that it is genuine. His opinion is of no value in the estimation of any one at the present time and this instance of erroneous judgment shows how little we can rely on the correctness of Voltaire in matters requiring historical research and how little we can expect him to be impartial in any matter affecting the credit of religion.

The lesson we may draw from this inquiry which has been made into the actuality of the persecutions in the Roman empire in the first three centuries is that God's providence works in our time plainly for the place of the missions. Rome became a powerful foe to Chistiainty almost from the first. There was no international law to restrain Rome and protect the Christians in those days and they were given up as sheep to the slaughter. China has repeatedly persecuted Christianity also but in our days the European system by which states agreeing to be friends also favor religious liberty has spread out its broad wings over eastern Asia. These countries China, Annam, Corea, and Japan are now brought into such a

position that the sting of the persecutor is extracted and a long time of legal protection may be safely predicted.

5.—*The history of religious thought in China throws light upon the hostility felt to Christianity by the Chinese literati.*

Toleration has not found its way into the law of China as the result of the progress of native thought as it did in Europe. In Europe it is the result of political struggles and political thought. Efforts made to throw off the yoke of despotism in Holland and England were successful. The result of those struggles was favourable to freedom of opinion and the doctrine of religious equality and mutual toleration was in Europe partly originated by the common sentiment of nations that had won their liberties by their own efforts and partly by the patient thinking of philosophers living under the new conditions.

In China the case is different. The most advanced phases of the political thought of Europe are brought to the doors of the Chinese literati while they are still in captivity to mistaken philosophies and heirs to a rich inheritance of persecuting precedents. If they could they would bring every thing to their standard, the standard of Confucian thought, the only one they know except the Buddhist. They must be faithful to their principles and oppose and resist religious changes, so far as they can. It is this hostile attitude that now calls for our attention. On what does it rest? Why are the literati hostile to Christianity? I propose to assign in a brief statement some of the reasons why the doctrines of scriptural Christianity when they meet the Chinese mind are opposed by them and regarded as borrowed from their own religions.

After the Confucian age, the consideration of which I omit for brevity, the doctrine of a future life and the looking for redemption soon became prominent ideas in the Tauist religion. The expeditions sent to search for the islands of the immortals in the reign of the emperor Chin Shi Hwang and before that time shew that higher aspirations, had began to move the Chinese mind. Soon after the time of Christ, Tai shan the celebrated mountain of the Confucianists and Tauists became known as the mountain of the god who rules over life and death,* and this is the origin of the special worship at the Tung Yo miau in modern cities which embraces adoration to the judges of the souls of the dead in the Chinese Hades. Before the entrance of Buddhism the aim of Tauist ascetics was to escape death by the use of physical and moral

* Hou Han shu. Chapter 82. Life of Hu-man, a Tauist diviner.

methods, but when death occurred it was regarded as possible that the spiritual hero might have a continued existance in a higher kind of life. In those times people believed that ascetics of a very exalted excellence could ascend to heaven on a stork or dragon. China was in the first and second century very full of these legends; and the marvellous tales told in the Romance of the Three Kingdoms of distinguished Tauists are quite in keeping with what we read in the histories as having happened at that time.

Buddhism brought in new views. The belief in a western heaven was taught in Afghanistan and Cashmere in the first century before Christ. In China we first meet with books teaching this doctrine in the second century after Christ. The legend of Amida and the western paradise is first mentioned as translated into Chinese about A.D. 179. But the legend of Achobya who ruled in an eastern paradise far from this world is mentioned as translated A.D. 147. We may arrive at the conclusion that the doctrine of a future state of happiness and misery was certainly taught in China by Hindoo Buddhists in the first half of the second century. At the same time an elevated form of victory over the passions over the world and over all the temptations of the body and of the outer world, was inculcated by the Buddhists. The life-long struggle against evil is formulated morally and metaphysically by the Buddhists, and illustrated by the lives of hundreds of their saints. The Buddhists have a Buddhist holiness, a Buddhist regeneration and a Buddhist higher life and they seek after eternal happiness in the western heaven. To this was added the monastic life, giving opportunity for meditation, and mutual aid afforded by brother monks to attain greater heights of excellence in this new life.

The Tauists when they saw Buddhism working in this way adopted a similar system and established monasteries to aid in carrying to practical perfection their system of moral improvement.

Christianity when it reached China in the seventh century was classed with what was regarded as not equal to these two religions. We then read of it in conjunction with the Manichean religion and the Persian fire worship. At that time there were in China five monastic religions, Manicheanism, Buddhism, Tauism, Parsieism and Christianity. We hear of the Persian religion* in

* It is stated in the Tso chwen that B. C. 647 a human sacrifice was offered to the foreign God known as *hien* or heaven in some foreign tongue. This was done by Sung Siang-kung ruler of the Sung duchy and chief of the barons or pa wong, at that time. The victim was the baron of Tseng, a small state in Honan. The object of the sacrifice was to conciliate the Tung Yi "eastern barbarians," tribes then occupying Shantung. The sacrifice would be made in the usual Chinese manner not by burning but by killing and then presenting the body on an alter. It is not said by the historian himself that this was done as a religious act of reverence

China at intervals from the seventh century before Christ. But it was not till the T'ang dynasty that the monastic communities of this religion were subjected to persecution, and they never had any very large number of converts. It was through the spread of the fire religion in Mongolia that we find Ormurd well known by both Mongols and Manchus. Christianity thus when it entered China in the T'ang dynasty had been preceded by three foreign religions. If it be asked why Christianity was not more successful than these religions it may be answered mainly because of the great popularity of Buddhism but partly also because of the ignorance of the Syrian monks. We do not know this as a fact but we may suspect it for the reason that in the account given of Nestorian monks by Rubruquis the traveller shortly before the time of Marco Polo, he censures them severely for their dissolute lives and their ignorance. This indeed was in Tartary and the missions had declined. The Nestorians of the fourth century are probably not to be compared with the Nestorians who taught scripture history to the T'ang emperors by means of paintings, but it is natural to suppose that the Nestorian missionaries whom the emperors saw were the elite of the monastery, the Ta ts'in sï. There would have been greater results if the missionaries had been men of a more spiritual mould and culture. But if the Nestorian mission failed to reach a high degree of success that mission can never cease to be of the greatest interest to the student of missions. It taught the Chinese to know the incarnation, the Trinity, the Scriptures in 27 books, the cross and the redemption wrought upon it, the sabbath and the creation of the world. Mahommedanism came to China in the Sung dynasty, and a very large number of Turkish and Persian speaking Mahommedans entered the country at that time just as many Jews, merchants of Bokhara, then became settlers in Kai-feng-fu the capital. Both Mahommedans and Jews helped to bear witness to the unity of God. Then in the thirteenth century the first Catholic missionaries arrived

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to the God *hien*. But it is stated by Tu-yü of the fourth century A. D., and he was probably right for his authority and accuracy are great, the spot on the bank of the Siu river to the south east of Kai-feng-fu where this happened, lies to the north west of Sü-cheu in northern Kingsu. Here the Tung yi had erected an alter to the *Hien shen*. It was on this alter that the slain victim was placed as on offering. This instance of human sacrifice belonged to a religion which is by later authors uniformly represented as the religion of Persia the worship of fire. Zoroaster is called Su-lu-chü But the Persian religion which could have spread into Kiangsu in the seventh century before Christ would be of a form anterior to Zoroaster who flourished in Bactria some time before 630 when the Persian empire was established. Chinese authors say that the Persian religion prevailed specially in the country they call Kang which is Tarkkend and its province khokand. The old Persian religion before Zoroaster seems to have included human sacrifices. But this was a form of it not known to Herodotus, who assigns to it no cruel attributes.

in Peking when the Mongols were here, and were successful for a few years.

From these brief notes on the history of religious thought in China it appears that the literati of that country early became familiar with several doctrines which Christianity teaches too but in a different way. The divine consciousness has been present with them and the moral sense has been strongly developed. It was not a new thing to them to be taught that there is a supreme ruler of the Universe. Nor was it a new thing to them to hear that the soul exists after death, nor that there is a blessed land where the inhabitants are immortal. Nor was the duty of reformation of life and the doctrine of future punishments a novelty. Nor was the duty of frequent prayer, of repentance, of keeping the commandments a new thing. They had had these things before in their own religions. Consequently when they opposed Christianity as foreign they sincerely supposed it had borrowed these doctrines from those religions which prevail in China.

While therefore we ascribe the incredulity of the literati chiefly to their extraordinary confidence in the teaching of Confucius and the other ancient sages, we must not forget to estimate according to its proportion the strong conviction the literati have that Christianity has borrowed many doctrines from Buddhism, nor must the Christian advocate fail to observe that he has before him a long and patient task seeing that he must shew how Christianity came to have her doctrines, how the religions of Asia which have crept into China one by one have each resulted from human nature's needs, how Buddhism, Zoroastrianism Manicheanism, have all failed to satisfy men's requirements and how Christianity, comes as in God's method to save mankind by a true and irresistibly powerful salvation.

6.—*Examples of the way in which the literati attack Christianity.*

That which in the Ming dynasty specially drew the attention of the literati to the subject of Christianity, was partly a change in the mode of conducting the missions and partly the discovery of the Nestorian tablet. In the fourteenth century all remains of the Nestorian mission and those of Rome disappeared together and in the sixteenth century Romish missionaries again appeared. But they came not as before furnished only with breviary, crucifix and images. They came with globes, astrolabe and tables of the motions of the moon and planets. They offered to the Chinese literati an improved geography and natural philosophy. They taught them euclid and algebra. They did this in order to move the intellect of the country while at the same time they spread

before them the array of Christian doctrines and the imposing splendour of the Catholic ritual.

Just at that time the cosmogony and philosophy of the Sung dynasty was much on the wane. People began to indulge in independent speculation. A change of thought was taking place under the leadership of Wang Yang-ming (or Wang Shen-jen). This author was a student of Buddhism and tried to amalgamate it with Confucianism. Various efforts of this kind were made at the time and amalgamation became a fashion. This seems to be the chief reason of the origination of the Shantung sects. Here too we find the fountain from which sprang that class of books written in the Ming and in the present dynasty which regard all religions as one and should be studied on an eclectic method. The public mind being in this state the Catholic missions in the sixteenth and seventeenth centuries took hold on the public mind and spread fast because the ferment of religious thought then existing was favorable to the progress of Christianity. The discovery of the Nestorian tablet attracted the interest of Chinese native scholars to the subject of the early spread of Christianity in their country. They studied the whole subject along with Buddhism which was in favor through the spread of Wang Yang-ming's new school. Ancient inscriptions attracted attention and rubbings from this monument have been on sale ever since in many Chinese cities. It has been minutely discussed in various native works, among which may be mentioned Chin shï ts'ui pien,* a large work on inscriptions, and later the geographical work Hai kwo t'u chi. The remarkably beautiful and complete monument preserved through so many centuries in its subterraneous hiding place has given to the subject of the Nestorian missions quite an honorable place in recent Chinese literature. To this may be added that several able works by Jesuit authors of an argumentative nature have been placed in the Imperial library. Among these which are ten in number stands first a work by Ricci against a Buddhist who had attacked Christianity. Ridicule is cast by the Confucianist critic on a warfare in which he says each foe attacks the other for faults of which he is himself guilty. In another work of Ricci the critic finds borrowing from Buddhism, and an inferiority in style. The disadvantage of the Christians he says is that in Europe they have had only the Buddhist books to read, and that is the reason that so much of Buddhism is found in Christian treatises.

* See 金石萃編 Chapter 102. Beside the inscription occupying 44 leaves are eight leaves of notes and citations.

He next criticises Ricci's conversations between a Confucianist and a Christian. He says that Ricci in adducing the testimonies of the Chinese classics to the existence and government of God knew that he must not oppose Confucianism. In attacking Buddhism he showed a desire for victory in argument. But the metempsychosis of the Buddhists resembles the heaven and hell he himself teaches. He alters the Buddhist doctrine slightly but in its essence it is the same. In noticing another work he says that the Christians copy Buddhism when they teach that life and death are transitory, and that retribution for good and bad actions follows by infallible necessity and yet they refuse to accept as it stands the Buddhist metempsychosis, or the prohibition to kill and the injunction of celibacy. This is in order that they may come nearer to Confucianism teaching and excite no indignant opposition from the Confucian public. If this book be compared with Tien chu shi yi, the conversations just mentioned, it is not so utterly mistaken and false, and it shews more cunning in its compilation. The one is like the Buddhist books of prayers. The other is like the Buddhist books on contemplative theology.

The same critic proceeds to speak of a treatise by Julius Aloni on western academic training. To this book Aloni added an appendix on the Nestorian tablet recently discovered in his time A. D. 1683. The critic labors to prove that the religion of the tablet being the same as that of the European missionaries Persia must really be their country and the Persian religion that of Zoroaster must be their religion. The fact that this author should make an appeal to a monument of the Tang dynasty was a sufficient proof that his religion would not spread through the empire for there has never been an instance of this. They ought to have a firmer and broader basis. Unhappily, he adds, the literati of China since the reign of Wan li, A. D. 1600, have given so much attention to the new doctrine of the mind 心學, sin hiou and have printed so many works of Buddhist and half Buddhist logical discussions 語錄, yü lu, that they have had no time left for historical inquiries into facts by which they might hinder the spead of depraved doctrines. As to the idea working in the mind of the Chinese author when he wrote in this way it seems to be that the Christian religion was partly Buddhist and partly Persian and that the Confucianist by shewing this with the help of historical researches might prevent the spread of Christianity, for certainly, none of the Chinese literati when convinced of such a fact would accept Christianity.

In noticing a work on the soul by Pi Fang-chi a European missionary and Sü Kwang-chi a Christian grand secretary he says

the soul, anima is treated of under four heads, its nature, and powers, its value, its aptitude for the service of God, the blessedness of that service. This he remarks is just the Buddhist teaching respecting the perception of the internal better nature, by the neophyte. At that time on account of the popularity of the half Buddhist school of Wang shen jen and his colleagues the Europeans made a study of the Buddhist books and the system they advocate is the result. They wished to suit their doctrines to the taste of the times.

The missionaries of two centuries ago were under a great disadvantage in teaching science. They could only teach what was then current. They taught therefore the four elements fire, air, earth, and water, as they were received from Aristotle who again followed the Ionian school, and the Ionian school the Chaldean and Egyptian. The Chinese critic objects that there were five elements, and wood and metal were just as worthy of being called elements as the other three. Also the fact that there are five planets in his view proved quite satisfactorily and conclusively that China was right. He therefore condemns the philosophy of four elements. What would this writer say now when there are sixty-three elements? When the planets have become so numerous as they are now known to be and fire is no longer allowed to be an element because every substance may give the impression of heat if only its separate atoms are in a very rapid state of motion within a small space?

Our position at the present time is much better. Our knowledge of nature has advanced greatly and science has immensely improved. The false science of the Chinese schools of medicine, of astrology, of geomancy, of astronomy, can now be more easily shown to be wrong than was formerly possible and the Chinese can be with less difficulty persuaded to abandon their traditional beliefs. The Christian advocate at present occupies a most favorable position and Confucian criticism if it still maintains its attack must arm itself with an artillery of an entirely new and more efficient kind.

7.—*The change of attitude towards Christianity adopted by the Confucianists in our own age.*

The view of Christianity now held by the literati is more moderate than in preceeding centuries. Till lately Christianity was a depraved religion classed with Buddhism at the best. Now it is stated in the treaties to be a religion which exhorts man to virtue and ought not to be persecuted. In the earlier published criticisms of literary men, Christianity was represented as a depraved religion. When classed with Manicheanism and the Persian religion, this classification involved its being among prohibited religions. Chinese

laws are very comprehensive. They include all possible cases and varieties of crime and leave much too great a discretion to the judge. Thus all associations for religious purposes whether Buddhist or Taoist in principle are by law prohibited. The Pai yang, Pai lien, Hung yang, Pa kwa, for instance are expressly mentioned, and the words "with every such association" are added. All are liable to severe penalties. Witchcraft is defined as the pretended bringing down of depraved spirits from the sky, the writing of charms, the use of charmed water, supporting the phoenix while characters are written with chopsticks, praying to departed sages, together with assembling disciples to burn incense. All these things are prohibited and one general sentence is added, by which all kinds of left handed teaching and heretical principle by which the people are deluded are alike forbidden. No persons concerned in such things can find shelter under the law. The penalties are clearly expressed. Strangling for the leaders. Banishment to Mahommedan Tartary for those, who aid and abet. The very act of dressing up images, to carry in procession with drums and gongs is made a crime punishable with a hundred blows and the village elder is to receive forty. Such is Chinese law which thus prohibits every new religious movement and all special assemblies for religious purposes not distinctly belonging to the three religions. This law is made obsolete and justly so by the toleration clauses in the treaties.

Hitherto the literati in speaking of Christianity and Christians have freely used such terms as Yi twan 異端, Shan hwo min jen, 煽惑民人, and 邪教 sie chiau. By so doing they have shewn that they regarded Christianity as deserving to be persecuted, for depraved instruction is illegal. Christians *must* as a duty, not to be foregone, meet in assemblies for worship and read religious books of foreign origin. In so doing they were before the age of treaties guilty of illegal acts. But the treaties have added beneficent clauses to Chinese legislation and by securing toleration to Christianity they have also by easy inference thrown a shield over all the native religious sects. Although humane emperors have issued edicts of a tolerant character and humane magistrates have agreed not to interfere with the prohibited sects, yet the law breathes a spirit of determined intolerance. The toleration clauses in the treaties are the first instance of an enlightened religious freedom and they really open up a new era under which the Christian religion may enjoy extraordinary prosperity. That I am not wrong in thus stating the severity of the statute book in regard to religious liberty, is shown by the penalties to which magistrates are liable under

whose jurisdiction religious meetings have been held. It is a case of mal-administration if any magistrate fails to apprehend the guilty parties in such cases or give them a document permitting them to hold meetings, or post a placard of a protective character. Magistrates of all grades up to the viceroy are punished with loss of rank or of salary, for the law intends to be severe on all religious meetings.

All these things shew that in future there will be a marked improvement, and that as an accurate knowledge of the situation extends among magistrates in all parts of the country the condition of the Christians must be greatly ameliorated. The magistrates have grown up in the use of a statute book of great severity, and of a legal language which is plentifully supplied with opprobrious epithets for respectable persons guilty of no crime. Every anomaly in religious belief can be branded at once with infamy by some ugly phrase. The magistrate does not readily change his standpoint nor do the people. But toleration clauses and treaty stipulations will gradually produce a soothing effect. Not only will the Christians share in this advantage but the native sects also, because administrative toleration will become more and more a habit with the magistrates when they reflect that to give satisfaction to the government they must exemplify themselves the tolerant spirit of the new era. Persecutors will have less of their own way and it will become more and more difficult for Christians to be robbed and imprisoned. Magistrates as they learn better to appreciate the new era on which China has now entered will be more willing than before to punish the persecutors rather than to aid them in annoying and ill using the Christians. New books will exhibit a more tolerant disposition in their criticisms and the improved tone of the Peking Gazette will be imitated in the works of new authors. Newspaper criticisms on passing events will help to ameliorate the severity of public comments on the foreign religion among the ever increasing class of new readers. New works prepared by European translators will help to spread liberality of opinion and both religious and scientific teaching will exercise on public opinion year by year a more beneficial control.

We have on the whole every reason to believe that Chinese legislation will become more mild and beneficent and cases of persecution diminish in number until gradually the country and its institutions shall be completely transformed under the renovating influence of the gospel.

THE PLEASANCE OF O-PANG.

By H. A. Giles., Esq.

[Built by the famous "First Emperor," soon after his accession to power, B. C. 246. The following description is from the pen, and evidently from the imagination, of Tu Mu the poet, who flourished A. D. 803–852.]

When the Six Princes were reduced, all between the four seas became one empire. When the mountains of Szechuen were cleared, the *Pleasance of O-Fang* arose.

It covered three hundred *li* and more. It reached upwards to the sky. From the north of the Li Hill it passed, westwards, to Hsien-yang. Two flowing rivers threaded its outer walls.

Every five steps a Kiosque; every ten, a pavilion. Verandahs below, beaked roofs above; uniting here, opposing there. Round and round and in and out, like the cells of a Honeycomb, like the eddies of a stream,—many thousands, many myriads in number.

Long bridges lay over the waves;—dragons but for want of clouds. Covered bridges spanned each gap;—rainbows but for lack of rain. There, height and depth, and east and west, were equally lost to view.

In the concert hall, warm sounds like the breath of spring. In the dancing saloon, cold breezes from swaying sleeves. In one day, in this pleasance, even the very seasons could change.

All the fair dames, and all the great nobles, leaving palace and hall, have gathered here, for song in the morning, for music at night, under the new régime.

That brilliance of stars,—'tis the flashing of mirrors. That glory of cloud,—'tis the sheen of rich tresses. That staining of rivers,—it is the wash of the rouge-pot. That dense pall of smoke,—it is the burning of perfume. That jarring like thunder,—it is the roll of the chariot, heard from afar, and going one knows not whither, while there in all their beauty they stand, the Imperial ladies, watching the movements of a master it may never be their lot to see.

All that was precious, all that was beautiful, all that was rare, stolen from the people and piled up for years, one day to be no longer kept, was brought together here, were bronzes and jade and gold and pearls counted no better than pots and stone and clay and tiles, amid an abundance pushed to excess. But to the people of Ch'in what mattered this.

Alas! besides one man there are countless other men; and if the ruler of Ch'in loves magnificence, those too love their homes. Yet the latter were deprived of their all, that the former might waste it like dirt. Columns he set up, more than there are husbandmen in the furrow. Beams were laid across, more than there are girls plying the loom. Stones, more than there are grains in the Imperial granary. Tile designs, more numerous than the threads of a silken robe. Balusters, more numerous than the cities and towns of the empire, while the sounds of guitar and flute outnumbered the haggling words of the market place. No one dared speak, but all dared be angry, while the pride of the lonely monarch was increasing day by day. Then came a voice from the frontier. The enemy entered within the gates. A man of Ch'u, and a candle; and all was reduced to ashes.

The Six States were destroyed, not by the Ch'ins, but by the Six States. The Ch'ins were ejected, not by their countrymen, but by themselves.

Had the Six States cared for their people, the Ch'ins would never have come to power. Had the Ch'ins in their turn cared for the people who came into their charge, then not for three but for ten thousand generations might their rule have endured without check.

The Ch'ins had no time allowed to grieve over the past. 'Tis we, their posterity who grieve for them. Yet if we grieve for them but take no warning by their example, verily at some future time we shall have posterity grieving for us.

EDUCATION IN CHINA.

By Rev. C. F. Kupfer.

THAT every man is his own architect can perhaps be applied to the Chinese with more certainty than to any other nation. Their system of education, their form of Government, their language, civilization, industry, and to a great extent their religions, have all been inventions of their own. That some of these have not reached their highest development is perhaps not due to the inactivity of the Chinese mind, nor to the inferiority of their mental capacity, but to their utter seclusion to all foreign influences.

The inquiry upon this subject would naturally lead us in the first place to consider the existing native system of education; but as

this is well known to all readers I would here only endeavor to suggest some measures of improvement through the agency of mission schools. We know that the system is purely mechanic, and consequently totally inadequate for progressive knowledge; so much so, that the greater part of the Chinese student's school days are spent before he has learned any independence of thought, or even has learned the first conditions of science; Observation, Experiment, and Induction; and the quality for invention has been effectually impaired. The Chinese undoubtedly deserve praise for the success they have made with such a meagre system at their command. But ought not Christianity to step forward boldly and offer something more vital, more pleasing to the taste, and more suitable to the present demands than the methods of their forefathers? And then too, we must remember, that it is only a comparatively small proportion of this great populous nation that has access even to the existing system; and it will remain the same unchanged for centuries to come, unless Christianity can be more liberal in establishing training schools to which all who will may have access, and in which a full course in English and Chinese can be taught.

Unfortunately, the Christian world is not a unit upon this point. Some have erroneously argued that teaching English is not mission work at all, that by so doing missions are going from the Church to the world. Mainly, because students who have been educated in such schools entered employment in which they could practically utilize the knowledge gained. What an objection! I cannot better refute it than with the words of Professor Liebig: "The great *desideratum* of the age is practically manifested in the establishment of schools in which the natural sciences occupy the most prominent place in the course of instruction. From these schools a more vigorous generation will come forth, powerful in understanding, qualified to appreciate and accomplish all that is truly great, and bring forth fruit of universal usefulness. Through them the resources, the wealth, and the strength of empires will be incalculably augmented; and when, by the increase of knowledge, the weight which presses on human existence has been heightened, and one man is no longer overwhelmed by the pressure of earthly cares and troubles, then, and not till then, will his intellect, purified and refined, be able to rise to higher objects." If these words are applicable to mankind in general, how much more are they applicable to the Chinese in particular! A poor ignorant, superstitious, idolatrous, downtrodden people, scarcely enough of the comforts of this life to keep soul and body together! Should not every agency that can be used to lift them to a higher sphere be regarded a charity?

Moreover, English Christian education has a double work to do in China: A destructive and a constructive work. As long as China is left alone to educate her own youth under the present system and with the present text books, China will remain an idolatrous nation; for with their school education paganism becomes ingrained. We may have many converts through the preaching of the word, an agency *not* to be neglected, but these alone will never incite public opinion against idolatry, because they are, as a rule, from the illiterate class. Only so far as we undermind the existing system of education and substitute it with Christian education, so far will we break down idolatry in China and no farther. The methods by which this shall be accomplished should be left to the judgment of each respective individual. Let not him who teaches in the school condemn the work of him who preaches in the chapel and by the wayside, and let not him who preaches imagine himself alone the planet and all others satellites. It is all a work of education.

If objections were waged against the inner organization of some of these schools they might be regarded justifiable; for nothing can be more grinding and palling than to meet a student who has been in a mission, training school for six months or a year and fancies himself as wise as a sage while he cannot speak a single sentence in good English. The great fault has been in allowing students to come and go at their leisure without completing a thorough course of study. It is this that has brought reproach upon the cause. If some have not the means to complete a thorough course, the missions had better aid them than turn them out, or even allow them to go, with less than half an education.

Who would regard it unnecessary for a Chinaman, in whatever employment he may be engaged, to have a thorough knowledge of the English language and thus have access to the great flood of Christian literature? What disadvantage would it be to a merchant or mechanic to known the principles of logic and the elements of geometry, to be able to lay firm hold of the past, embody the present and anticipate the future development of objects about him? What disadvantage would it be to him to have a general view of human progress, to know the outlines of the world's history, to know that the civilized nations are the nations of thought, skill, and wisdom, and to know the manners, customs, and social usages of past ages? What disadvantage would it be to Christian missions if every conceited Chinaman could be brought to know that outside of the "Middle Kingdom" there are other kingdoms more civilized and more aggressive than his own? If he could be brought to see through the present facts of science that the old views which he and his forefathers

have held are self-contradictory? What disadvantage would it be to any one to have at least a systematic and symmetrical Epitome of the sciences?

But let us direct our attention more especially to the professional class, to the teachers who are to teach in our schools and colleges, and to the preachers who are to stand as watchmen upon the walls of Zion. If our day schools shall assume a higher grade, which is undoubtedly desirable, we must look to our training schools for teachers to give the impulse. If we want our preachers to preach logically and intelligently we must give them the best possible advantage we have at our command. For who would deny that a Chinaman does not need as much mental discipline as any European student to form clear, accurate and scientific ideas? If it is important for the Clergemen of Christian countries to be able to read the Bible in the original that they may enter more deeply into the spirit of the same and understand more fully with what reverence the name of Jehovah was spoken of by the chosen people, how much more important is it for the student of a heathen country who neither understands the origin nor the spirit of the Bible? If it is desirable for us to soar up by the aid of the telescope on steady pinions and ascertain the place of the sun and moon in the cosmos, to seperate their real from their apparent movements, to learn that the stars themselves are worlds and the earth on which we live is only a speck in the great ocean of space and that the one God is ruler of them all, how much more desirable is it for a people that is haunted with superstitious ideas as the Chinese are? If it is necessary for the Christian world to man itself with the science of geology against its rationalistic assailants that it may prove the Mosaic cosmogony true how much more necessary is it for the student who from his youth was taught that Panku, a man with a rat's head and body like a serpent, was the first man, and as ages passed by developed more and more until he reached his present form? If we for our own enjoyment, regard the study of the science of beauty as practical aid for our appreciation of the beauties of the external and ideal world, why should we not aim to exhalt this most agreeable form of mental activity among the Chinese students? If we, as Christians, welcome every ray of light that makes intelligible the soul's phenomena, should we not be more anxious to illuminate the functions of the souls of this morally disordered people that is living in the ways of sin and death? If we regard it of vital importance to know what the actions of our bodies are, and how we can maintain them in a healthy condition that we may avoid injury by improper treatment and exposure, should we consider it of less importance to bring this knowledge to a nation living in filth and vice

without the wisdom to maintain health and keep the mental powers unimpaired?

Science and Religion must go hand in hand. A certain writer says: "Religion without science is writing a history without facts; science without religion is a biography without a subject," and again: "Religion without science is a pyramid without a base; science without religion is a pyramid without an apex." That education should be conducted, in a heathen country in particular, on a strictly religious basis, and that the text books should be even of a more religious character than those used in American or European schools, I trust all will admit. But who shall do it? Shall Secularism? Let the Church decide!

(To be continued.)

SOME PERSONAL REMINISCENSES OF THIRTY YEARS' MISSION WORK.

By Rev. R. H. Graves, M.D., D.D.

(Concluded from page 391.)

IN 1865 we succeeded after several unsuccessful attempts in renting a house for a Dispensary at Ng Chau which was the first station occupied in Kwang Sai province. We had daily preaching and attended to the numerous patients who came for medical relief. As many of the patients who came down the Cassia river spoke Mandarin, my assistant and I studied that dialect that we might communicate with them. By the terms of the lease I could not have my residence in the house but I stayed there for a week from time to time. The spirit of opposition was lived down, and we had quiet possession. There was much prejudice against foreigners as the Portuguese coolie agents had a lorcha flying a French flag anchored at Ng Chau. This vessel was a depôt for the coolies, some of whom were kidnapped by the unscrupulous coolie agents who went every where and as they were paid a certain sum for each coolie they stopped at no tricks to entrap the unwary. This coolie trade flourished first at Whampoa where it was carried on in American ships chiefly, and then at Macao where it began and where the greatest atrocities were committed. The man *Pastor* fired on villages on the west coast and murdered and kidnapped men in the most approved style of the African slave trade and after having been tried for murder at Hongkong and acquitted on a legal technicality was returned there as Consul by Peru. By the efforts of the British Government a decent system of emigration was organized and the horrors of the coolie traffic were abated. For some years this coolie trade was one of the greatest obstacles in the way of our missionary work. When we travelled in the country we were

looked on with suspicion and regarded as agents for collecting coolies. So we were obliged to circulate tracts warning the people against the coolie agents not only from motives of humanity, but that the gospel message might be received from us.

Our dispensary and preaching place at Ng Chau was kept open until we were driven away from there in 1871 during the *Shen Sin Fan* excitement. Many patients were attended to annually, and I was permitted to baptize a few converts—the first two I baptized in a natural baptistery by a clear stream among the hills near Ng Chau. Our hearts swelled with gratitude to God that for the first time the waters of another province were thus sanctified by being used as the symbol of the new birth. The Government Examinations were going on and as we passed along the streets we were exposed to the taunts and jeers of the students, but I felt that we would gladly bear the reproaches of men, if God would but give us souls for our hire.

In August 1866 in company with Mr. Albert Bickmore, a naturalist, now superintendent of the museum of Natural History at the Central Park New York, I visited Kwai Lin, the capital of Kwang Sai. We were some two weeks on the journey.

I visited the cities and towns on the route talking to the people and distributing books. We found that at Peng Lok and above the Mandarin dialect is spoken as the general language of the people. On our way up I met with an incident which shows how God in His Providence sometimes prepares the hearts of men to receive the gospel. As I was talking to some men in a shop a blind man in the next house, which was separated by a bamboo partition only from that in which I was, overheard the conversation. After I had returned to the boat he came feeling his way with his stick and said he wished to talk with me. As he sat with me in the boat he said "I want you to tell me about this Saviour you were speaking of—I am an old man now, my wife is dead, my children are all dead and I know I must go soon. I am a sinner and know I deserve to go to hell, but O! I do not want to go to hell. I have tried all our systems and priests but can get no rest. Will this Saviour save me?"

I was much impressed with his earnestness and docility, and tried to explain to him the way of salvation through a crucified Saviour. After teaching him to pray I knelt down with him and committed him to that God who is infinite in compassion and will not turn away any soul that comes to Him in truth. On our arrival at Kwai Lin we found the whole city in a stir. Placards were posted up threatening the most condign punishment to any one

who would rent a house to the foreigners, or sell them food, or receive their books. Another paper enumerated the evils of the Tien Chü K'au (*Tien Chu Kau Shap* t'ai ok).

The excitement was so great that we did not think it best to venture in the streets, especially as Mr. Bickmore wished to go on to Hunan Province overland, but an assistant distributed many books in the shops, and I gave away numbers from the boat.

Crowds of people came to our boat and little boats made good sums by ferrying the people back and forth to get a sight of the foreigners. There were some stones thrown, but no harm was done. Mr. Bickmore left in a chair next morning on his overland journey and I returned to Ng Chau in the boat. The poor boatman, I afterwards learned, suffered for taking us; for the gentry burnt his boat, and I subsequently found that no one dared to take me up the Cassia river again. I made a map of this river between Ng Chau and Kwei Lin, a copy of which was deposited with the Branch of the Asiatic Society at Shanghai. I brought back the seeds of the Pterocarpus which tree now grows abundantly on Shamien. Mr. I. J. Roberts was the first missionary to visit the San-on District. I went there soon afterwards and continued my tours there until I secured a chapel in the district city in 1869. We sold many books and had good congregations. On my return to America in 1870 I left a native assistant in charge of the chapel there. The Wesleyans and the Presbyterians subsequently obtained a foot hold in this section of the country. The work among the Hakkas has been caried on chiefly by the German missionaries having their head quarters at Hongkong, but Rev. A. Hanspach of the Berlin mission established himself in Canton and worked from this city as a centre. He had a school here, but spent much of his time travelling in the country. No one of the missionaries was more self denying nor spent more time in country work. He was attacked by robbers several times and received some spear thrusts in one of these encounters. He gave special attention to educational work and his method was novel. He tried to introduce Christian books into the heathen village schools paying so much ($1.00 a year or so) for each pupil who could pass an examination on these books. Some of the teachers became Christians, and he set up Christian schools in many places. Mr. H. and his assistants visited these schools and preached in the villages from time to time. I do not think this system of grants-in-aid to heathen schools proved a success, and it has since been discontinued by the Berlin Mission. Some medical work by a trained native practitioner was also done in connection with the work of Mr. H. and his successors. This

Hakka mission work has grown to be the most prosperous in point of numbers of any in Canton. The Central Training school here under Mr. Hubrig and his associates is in some repects the most efficient educational establishment in Canton. The country stations of this mission are in Fa Ün and Tsing Yuen Districts north of Canton, at Nam Hung on the northern border of the province and in Kwai Shin District on the East river. Another work among the Hakka's is conducted by the London Mission in the Pok Lo District. This too was begun in connection with Hongkong, but for much of the time has been under the oversight of Dr. Eitel, Mr. Ridges, Mr. Eichler and other members of the mission residing in Canton. In this mission less attention has been paid to school work.

The Wesleyan mission having established themselves in Fat Shan and gathered together a little Church there under the labors of Mr. Selby, put up a bungalow there which was the first mission residence in foreign style built outside of Canton by the missionaries located here. Mr. Selby travelled much in the country and finally settled in Shin Kwan on the North River where his mission have now one of their most flourishing stations. Ch'an Ts'ün an important mart south of Canton has also been occupied by this mission. A work sprung up at Tsung Fa some two days' journey North East of Canton in connection with our mission which has some interesting features as illustrating the method in which the Gospel should spread in China. One of our Canton members who is a hatter by trade on a business journey to Tsung Fa told the gospel story to one of his customers there. This man believed and after a while came to Canton and applied to me for baptism. As he had not yet taken down his idols though he had ceased to worship them I declined to baptize him at once. He returned home and put away his idols and told others of the truth. After a few months he and some others were baptized. The work went on until some twelve or fifteen had become Christians. One of our native preachers and his wife visited the neighborhood and were welcomed by the believers. As he left I urged him to teach these Christians to engage in some form of Christian effort and to subscribe toward it. They decided that they would try to build a meeting house. Some subscribed money, others materials and others labor. They wrote a joint letter to the Canton Church asking us to help them. We got up a subscription and raised the funds needed. A building committee was appointed and the ground bought, and a chapel was begun. I did not advise the building of the chapel and would have preferred their undertaking the partial support of a preacher for their neighborhood, but the principle of self-help was the main thing I wished to see,

and as they were enthusiastic about the chapel I did not discourage them, but helped them by a contribution. My own view is that the Christians had better meet in the houses of the members until a Church gets too large to be accommodated there. Besides, the building of a chapel attracts too much attention and had better be deferred until the neighborhood has been thoroughly evangelized. My fears were realized in this case. The heathen especially those of a powerful clan, several members of which had become Christians, began a persecution against the little company of believers. The chapel walls were torn down, and several of the Christians had to flee for their lives. The old man who was the first believer was taken to the Yamên and imprisoned and severely reprimanded for becoming a Christian, but was finally released. I visited the Magistrate armed with a letter from our Consul and some reparation was made for losses and a paper put out permitting the building of the chapel. Here I must state a sad fact which shows what difficulties we have to contend against in the Chinese. The old man whose house was beset during the troubles put in a false claim for damages saying he had lost a sum of money. He afterwards confessed to the falsehood, and was excluded from the Church for lying, but subsquently showed signs of true repentance, and was restored to our fellowship. We now have a chapel and eighteen members connected with this station.

Our work on the North River is in the Tsing Ün District whose people are noted for their insubordination and roughness. We occupy two stations here one at Shek Kok an important market town and one at the district city. Both of these places were opened by means of the medical work. The first believer at Shek Kok was a fine old man who kept a little shop. He showed much boldness in confessing Christ. On the Lord's day he hung out a board inscribed "*Kam yat lai pai*" (to-day is the sabbath) at his shop door. When he was baptized he wanted to be baptized in the river in front of the town on a market day that all his neighbors might witness his confession. The native preacher who administered the ordinance however dissuaded him from this lest there should be a disturbance made. The "West Coast" i.e. the seaboard between Macao and Hainan suffered much from the Macao kidnappers during the days of the coolie trade, and much opposition to foreigners prevailed in K'o Chau and the vicinity. After this excitement had somewhat died out and the disturbances created by the Kwong Sai rebels who held Ko Chau for some time, had been quieted, we began a work in this South West section of the Province, which had hitherto been unoccupied. The work sprung

up, as that at Tsung Fa had done through native efforts. A man and his wife who had first heard the gospel at Shiu Hing moved to Ko Chau as the man had a position in a *Yamên*. He had family worship and invited others to attend. A woman, whose husband was a Peking man and a writer in the Yamên, was converted and came to Canton and was baptized. Her servant girl was also brought to Christ. This woman met with much opposition from her husband, but remained a true, earnest warm-hearted Christian. She felt much interest in her native Ko Chau and gave her money freely to aid the gospel. She died suddenly at Shiu Hing under strong suspicions that her husband had compelled her to take poison.

The fact of our members in Ko Chau being so anxious to have the gospel preached there led to the Canton Church sending and supporting an assistant in that region. We had chapels at Ko Chau and Mui Luk for several years, and some four or five were baptized from this section, but the work was not very encouraging and the assistants were needed elsewhere; so the stations were given up. Much seed however was sown and we hope we may see some fruit in the future. Two more of the "Lower Four Departments" (Ha Sz Fu) have been occupied of late years, the island of Hainan (K'ing Chau Fu) by the Presbyterian Mission and Pak Hoi *(Lim Chau Fu)* by the English Church mission.

LITERATURE.

Our Chinese Christian literature has grown up almost entirely during the past thirty years. When I came we had only a few tracts by Mr. Milne, Dr. Bridgman and others; of these "The two friends" and a translation of some of Burder's "Village Sermons" both by Milne are almost the only ones which have survived. The popularity of the former point to a great want in our tract literature, viz. good narrative tracts and books. All our colloquial books, all our commentaries and most of the aids for learning the language are the product of these three decades. Mr. Piercy of the Wesleyan mission will be long remembered as giving us excellent colloquial translations of the Peep of Day and Pilgrim's Progress; he and Mr. Charles Preston of the Presbyterian mission, as leaders in the colloquial work in New Testament translation, and Mrs. Collins, for her translation of the "Bible Stories." These pioneers have since been followed by others.

Dr. Chalmers is well known as a scholar in Chinese literature.

My own literary work has been chiefly in the book language though my first work was a little colloquial catechism which was one of the first colloquial books published. This and a summary of

Christian doctrine in book language ("Sing Shai In Iu") were written to supply a felt need. As I preached in the villages and market towns I felt the want of a small book to leave with the people which would give them in a compact form a permanent statement of the substance of what they had heard.

In distributing the Scriptures we felt the need of some short notes to help the people toward understanding them. Messrs Roberts, Gaillard and I therefore undertook to prepare some. Our plan was to publish Luke, Acts and Romans in this way, giving the people an account of the origin of our religion, of its first proclamation and of its doctrinal teachings. I prepared the notes on Romans and published them in 1860.

For some years the country work, medical work and the pastoral work occupied all my time. When the union colloquial version of the New Testament was planned, Romans, Hebrews and the Pastoral Epistles were the portion assigned to and translated by me. As revised by the committee of final revision these form part of our present colloquial New Testament. After my return from America in 1872, I spent my time in the study in selecting, composing and translating some 300 hymns which form our present Baptist Hymn Book, and also got out a little book of children's hymns. The next work undertaken was Notes on the Parables, which was published in 1877, and has been found quite useful, having been translated into Mandarin Colloquial and published in the North and also (with the term for God altered) in Foochow.

In 1879, I published a little work on Homiletics called the "Preacher's Hand book" speaking of a call to the Ministry, composition of sermons, &c. The articles on Bible Plants and Animals in Dr. Williamson's Teacher's Bible, or "Aids to understanding the Bible" were prepared in 1882. I also prepared the Geography of Palestine in the large and the abridged form for the Text Book Series projected by the Shanghai Conference of 1877.

Besides I have written several little tracts on various subjects.

For some years my spare time has been given to the preparation of a Life of Christ, or a short commentary on the gospel narratives. If my life is spared I hope to finish this work some time this year.

In order to produce literary work of any permanent value one must not only have a taste for it, but must have a good knowledge of the people gained from mingling with them and acquaintance with their modes of thought. Mere knowledge of books is not sufficient. Of what value the few books mentioned may be time alone can prove. Let it be remembered however that the earlier missionaries labored under many disadvantages and tried to prepare

books as they were demanded by the different stages of the work. Some of these, however imperfect may have served a good purpose at the time though they may not be needed in the future, and may be superseded by works of greater value. May we not hope that most of them may be superseded by books on the same subjects prepared by converted Chinese? Let names and books be forgotten so the cause is advanced.

CIRCULATION OF BOOKS.

In the earlier days we gave away all our books. When Dr. Speer visited Canton ten years ago after an absence of twenty-five years he told us how the missionaries in early times would walk for a long distance through the streets of Canton and feel encouraged if they found four or five men who would accept a book. When I came they were often refused.

Even whole Testaments were freely given away. The "Million Testament Friend" started, I believe, by John Angell James, placed in the hands of the missionaries immense numbers of Scriptures for gratuitous circulation, far more than there was any real need for and many were stored away and injured by dampness and white ants and many more were given away where they would do but little good. Still if only 50,000 did good the expense would perhaps be justified. As time went on misconceptions were corrected. The idea that the Chinese are a reading people was found to be quite fallacious, and it was discovered that comparatively few could understand a high book style; then the Tai Peng rebellion disorganized society, and a generation of young men grew up who had very little schooling. So further experience showed us that it was wiser to sell our books and at the same time it made the work of distribution easier; as it prevented a rush of the crowd to get the books. There are, no doubt, serious objections to the present plan of selling books, still it is an improvement. My own opinion is that it is well to combine the two plans and give away sheet tracts occasionally and sell the others. In one point I think the practice of selling books has led to a bad result. In old times we spent most of our time and energy in the oral preaching of the gospel in the country: now I am afraid we are apt to be content with having sold so many tracts. Nothing can take the place of the Divine plan of propagating the Gospel by the living voice of the living man. The plan of selling books could not have been adopted much earlier than it was without injury to the cause we love. I have no doubt the Providence of God has guided us in our movements. Still we must not "count ourselves to have already attained or think that we are yet perfect," but must show our wisdom by

adapting ourselves to the varying circumstances we see around us. Our *object* must not be missed in the pursuit of a *plan*.

DANGERS.

None of the Canton missionaries have lost their lives or been seriously injured from attacks by pirates or robbers, or mobs except Mr. McChesney of the Presbyterian mission. Some of us have had experiences of danger from these causes. Mr. Hanspach has already been mentioned. To have stones and clods thrown at us is no uncommon case, but it is annoyance rather than injury that is intended. Only once have I been attacked by robbers. In the autumn of 1865 when returning from a visit to our out-station at Wu Chau in Kwang Si we fell into the hands of a band of robbers. We were coming down the West River below Tak Hing when suddenly a boat filled with armed men shot out from a little cove. It had a swivel on the bow and contained some fifteen men armed with swords and pistols. As soon as the boatmen saw them they dropped their oars and cried out in fright, I immediately went out to see what was the matter. When the pirates saw me they stopped for a while as they had not expected to meet a foreigner. After speaking to one another they concluded to come on. So they pointed the cannon at me, and one of them stood with a lighted match over the touch hole ready to fire the piece if I had made any show of having fire arms. I stood still until they came up.

One of the men at once jumped on top of my boat and stood there as a look out, lest any other boat should come to our relief. The leader came up to me and began to search me while the rest went inside my boat and began to strip the Chinese of their good clothes and to take off our things into their own boat. I told the leader I had but one dollar and if he would wait I would get it from my trunk. I had left my watch at Shiu Hing and had no more money as we were returning from Wu Chau where I had taken money to pay the rent and the salaries of the assistants. The man went inside with me where I found the pirates trying to break open my trunk. I told them I would open it if they would let me. As I opened it to get the dollar the men began to take my clothes. I told them that they had better leave them as they would only betray themselves if they either wore or pawned foreign clothes. So they dropped them at the command of the leader. They took off my blankets into their boat. As I had my little step-son on board and feared he might suffer I asked the head man to give me back a blanket. He went into the boat and threw all of them back to me saying "Here, take them." As they were taking off the rice pan (wok) from the boat people I asked the head man not to leave the

poor people without any means of cooking their rice. He said "Let it alone then" and gave it back. They took our oars, but left us one damaged oar of their own, so that we could not row fast enough to give any information on them and yet would not be altogether at the mercy of the currents in the river. We escaped with no personal injury but with the loss of all our food and many other things. We were attacked soon after day light and got nothing to eat that day until near noon. A friendly mandarin loaned me a dollar ($1.00) which enabled us to get some rice. But my little step-son who sometimes had epileptic attacks was thrown into a convulsion from the fright as the pirates drew their swords on him and threatened to kill him if he did not tell where the money was. He never recovered, but died in a few days after I reached Canton. Once when travelling on the East River the house in which I was staying was broken into, and my stock of medicines and food and the clothes of the Chinese were carried off, but I had my money and clothes in my valise which I alway use as a pillow in traveling in the country, and so they escaped. With these two exceptions I have never been robbed while traveling in China.

CLASS INSTRUCTION.

Our commission is not only to disciple all nations, but to teach them to observe all things that Christ has commanded. This work of training our converts and especially our assistants is one that cannot be overlooked without injury to the cause of Christ. It is not numbers so much as faithful, well instructed witnesses that we need especially in the early stages of the work when men will judge our cause by the character of our converts. Hence I have always given much attention to this training. There are some advantages to be obtained from a continued course of study and it will doubtless be needed in an advanced stage of the work, but following Christ's example, I think that especially during the earlier period of mission work here, it is better to combine study with work.

Hence I have had our assistants gather into a class for one month in each quarter to study the Bible. Our plan is to go over all the New Testament in detail, and the historical portions and some of the prophetical portions of the Old Testament during a three years' course. In the Old Testament only the main points are dwelt upon. The other two months are spent in work. Besides the helpers I have also had those among the members who can spare the time to come occasionally; for we need well instructed laymen as well as preachers in our native Churches. By being acquainted with the mental habits, the industry and the piety of

these students we can get an idea as to who among them may prove useful as assistants.

SCHOOLS.

Schools have from the beginning occupied a large place among the missionary efforts of some Churches.

They gradually extended until Canton was noted for the number of its day schools and especially for its girls' day schools. The Chinese willingly paid nominal sums up to $1.00 annually for the education of their children in mission schools. Of late there has been a set-back, but it is to be hoped we will before long get back to our former position. As a mission, our Baptist mission has not placed much confidence in schools as an evangelizing agency. Our strength has been given more to the public preaching of the word.

When we have a Christian community, of course we should see that the children of our members have a Christian education. Schools are also sometimes useful as an entering wedge in a town or village, but in my opinion they belong to the second stage of mission work. I would make an exception with regard to girls' schools, as youth is the only time in which we can reach many of the females. They cannot attend our chapels as the men do, nor can the women generally read our books as the men can. Then ladies can only work in schools and in house to house visiting.

The question is not "are boys' schools useless?" but "how can a man exert his energies to the best advantage?" To my mind the answer is clear, and I would say decidedly," by the apostolic method of preaching the gospel," other work is by the way.

Boarding schools for girls have existed from early days. Mrs. Ball was among the first to have them in Canton. Mrs. Happer had them for some years. In 1872 Miss. Hattie Noyes took charge of this department of the work in the Presbyterian Mission and established a school which has been one of the most successful in China under her care, and that of Misses M. Noyes, Crouch, and Butler. Some hundreds of girls and women have passed through this school and a number of them have made a profession of Christian faith while sixty have been employed as Christian workers in teaching schools, or visiting the families as Bible women.

The English Wesleyan Mission has also given much attention to female education, but especially in the direction of efficient day schools. In the Baptist mission Misses Whilden, Stein and Young and Mrs. Graves as also the Presbyterian Mission have done good work in the day schools. Much good seed has been sown in the schools. A few have joined the Church from the girls' day schools,

very few I think from boys' day schools. More, especially the children of Christians from the boarding schools. Dr. Legge, after a long experience in schools told me that as a means of gaining converts he considered them a failure. We may certainly hope for a favorable opinion of Christianity from the pupils and in some cases they may become Christians in after years.

WORK FOR WOMEN.

The work among the women has made great advances, especially during the last fifteen years. The first regular Bible woman was employed in 1863, and public meetings for the women were begun then. The visiting of the women in their homes by the ladies and the Bible women and gathering passers-by into wayside chapels has proved a remunerative form of Christian effort and not a few have been gathered into the Churches by these means. In our mission much work has been done at the Aged Women's Home, and a number of the women there have professed their faith in Christ in their old age.

As few of the women can read, the work of training Bible women to work among their own sex is an important one. Miss Noyes, and on a smaller scale Mrs. Graves have given much time to this work. The Bible Women's Work is an encouraging one, but one that involves much self-denial and bearing of reproach for Christ's sake. Gathering the women passing by into wayside meeting rooms is a practice that should be used more than it is. Bible women's work among the country villages should be laagely extended. This has proved an invaluable adjunct to other labors in Swatow and elsewhere and should be carried on in connection with all our country stations and in the neighborhood of Canton to a much larger extent than it is.

MEDICAL WORK.

Any notice of Mission work at Canton which would omit an allusion to Medical Work would be very imperfect. Here the Ophthalmic Hospital was opened by Dr. Peter Parker fifty years ago, and here soon afterwards was organized the Medical Missionary Society which has been the parent of similar societies in Europe and America. Thirty years ago the old Hospital at *San Sau Lan*, back of the Foreign Factories, was under the care of Dr. Kerr, who also had charge of the Presbyterian Mission Dispensary at *Tsing Hoi Mun*, while Dr. Hobson had the management of the London Mission Hospital, known as the *Wai Oi I Kun* at Kam Li Fau. The war came on in the autumn of 1856 and all this medical work was broken up. After the war Dr. Kerr reopened his hospital, first at *Tsang Sha* and then moved it to Kuk Fau, where the

present fine accommodations are found and the noble work is carried on. Nearly a million patients have participated in the benefits of this institution. The *Wai Oi* Hospital was reopened after the war under the charge of Dr. Wong Fun and others and in 1865 became a branch of the Medical Missionary Society's Hospital under Dr. Kerr.

My own connection with medical mission work has been in a humbler sphere. Being the son of a physician, and having received some medical training preparatory to my mission work, I have utilized my knowledge by opening dispensaries at new country stations. My first efforts were confined to vaccinating the children on my country tours. When I settled at *Tai Sha* I began dispensing medicines and performing minor operations. This was continued at Shiu Hing for a number of years and afterwards at *Wu Chau* in *Kwang Si* province and at *Sai Nam* and *Sz Ui*. In my tours also I frequently dispensed medicines. The expenses of this work were defrayed through the liberality of the Medical Missionary Society. I regard Medical Work as the most important adjunct to the direct work of saving souls. It alone has direct Divine sanction in the Scriptures, and experience has proved that it is a most important aid, especially in the work of opening new stations and removing prejudices. I should never be content to employ it, however, apart from direct religious work. All the miracles of healing wrought by Christ and His apostles had a moral object. Though the relief of suffering is a good thing in itself it should never be dissociated by missionaries with religious work. Though it may be the part of wisdom to smooth the way for the gospel we should never be lacking in that faith which teaches the gospel plainly whether men hear or whether men forbear. I would never therefore open a dispensary without a preacher, or unless we had a man who would combine in himself the skilled doctor and the faithful witness bearer for Christ.

HEALTH.

The health of the missionaries and of their families is far better than it used to be. In former times we all lived in Chinese houses and had very few of the varieties of food we now have. There was no condensed milk no tinned goods. Foreign flour and butter were not easily obtained.—I have gone for years without butter; pork and rice being the substitute for bread and butter. Nearly every summer we had deaths in the mission circle; I have known five or six in one year. In these personal reminiscences I would record with gratitude to God the fact that during these thirty years I have never cost the mission one cent for medical attendance, medicines

or trips for health except the voyage home. This is due to several causes. In the first place I have been gifted with a good constitution, then having been single for much of the time I have had no family to need care; again, being a doctor I have known the importance of keeping well or removing any ailment by dieting rather than by medicine. In the rare instances where medical advice has been called in for my wife or myself it has been rendered gratuitously through the kindness of the physician, or I have paid for it and the medicine out of my own pocket. I have seldom been so ill as to be kept from my usual work. I am speaking only of the past. What may await me in the future I know not, but I am persuaded that as long as the Lord has any work for me to do He will give me strength to do it.

CHARACTER OF CONVERTS.

The character of our converts has been raised to a higher standard than formerly. Though from the first there have been good earnest men connected with our Chinese Churches, there were also many in early days, when native helpers were few, and were much in demand, who attached themselves to Christianity from mercenary motives, or from a love of novelty. Now, as the number of our members has increased men see that to be a Christian is not equivalent to eating the foreigner's rice. Our knowledge of Chinese character has increased by experience and I think that most Churches are more careful about receiving members than they were. Then a generation of the children of Christians, brought up under Christian influences is now coming forward to occupy the important places. Self-help and self-support among the members have developed very much as the Churches have increased in numbers and in a knowledge of Christian duty. We now have Churches supporting their own native pastors and carrying on other forms of Christian activity. Our members subscribed liberally to aid the sufferers from the Shantung famine and from the persecutions and floods in our own province.

PERSECUTION.

The most notable event in the recent history of Canton missions has been the persecution of native Christians and the destruction of our chapels during the insensate Franco-Chinese war. The anti-foreign excitement caused by the killing of an unoffending Chinese by Logan, a drunken Customs' employee, culminated in the riot of September 1883 and the burning of part of the foreign settlement, by a Chinese mob. Before the subsequent excitement had subsided the unjustifiable action of the French in Annam and China raised the Anti-foreign feeling to the boiling point. This

was utilized and encouraged by Commissioner *Pang Yü Lin* and his coadjutors, and directed against Christianity in general. As a result eighteen or twenty Protestant chapels were injured or destroyed and the native Christians robbed and persecuted. Our girls' schools were broken up, our work interrupted, and we ourselves were in so much danger that we could not venture into the streets of Canton. As I have already described these trying times in the Nov.–Dec., number of the *Chinese Recorder* for 1884, page 445, I will not repeat the account here. Previous to these events, in the autumn of '82 a mob hired by the gentry destroyed our dispensary and preaching place at Wu Chau. Messrs. Simmons and Noyes visited Wu Chau in December, but were stoned and mobbed, the magistrate being unable to protect them. No apology nor indemnity has been given by the Chinese authorities for these outrages though three and a half-years have elapsed since they were committed. Recently Mr. Fulton and family have been driven out from Kwai Peng in the same province and had all their property taken and their houses burned. The turbulent character of the masses of South China is taken advantage of by the gentry to vent their hatred against Christianity, and the officials, even if they had the will dare not offend the literati. These literary men are the counterpart of the Scribes and Pharisees of Our Saviour's time. We need not despair of them however. An increasing number of them accept our books at the Triennial Examinations, and light will at last break in even upon their dark prejudiced hearts. "A great company of the priests became obedient to the faith" after our Saviour's death and many of the Pharisees were enrolled among the disciples. Let us hope that hereafter some of the bigoted literati may be brought to the truth.

In conclusion I would say that a retrospect of the past leads us to thank God and take courage. There has been progress in all directions, as there should be. I could speak of other points of interest, and in this brief summary have ommitted many things that might have been put on record. The younger missionaries have entered upon the labors of the older, and begin their work from vantage grounds gained in the past. In the future, others and especially we hope, native missionaries will go still further and thirty years hence the cause which we love will be as far in advance of our present attainments as it now is in advance of what it was thirty years ago. For this let us ever labor and pray, and God's blessing will rest upon us, and prosper us.

Correspondence.

DEAR DR. GULICK.

* * * * * * * * *

I take the liberty of asking you to serve as Chairman of a committee of four, the three other members being Doctors Reifsnyder and Griffith of Shanghai and Park of Suchow.

You will please receive our votes for election of delegates, there being three names on each paper, sent you; count the same; and publish the result. A simple majority in each case indicating the election. I would suggest that medical missionaries either going home or at the present time in England or America should be our candidates. * * * * * * * * *.

Yours cordially,

W. R. Lambuth,

Peking.

Canton, China, October 14th, 1886.

TO THE EDITOR OF THE RECORDER.

In the October number of the *Recorder* there have been some names suggested of those who might act as delegates to the international medical association which meets at Washington U.S.A. next May. Allow me to mention the name of Rev. Peter Parker, M.D., who now resides in Washington, as one who might well represent us as medical missionaries. He was for twenty years a medical missionary in China and the founder of the Canton Hospital. He is at present the President of the Canton Medical Missionary Society; His living in Washington would make it convenient for him to attend and his past work certainly recommends him as one most fitting to represent the cause of medical missions.

It is certainly important that the cause be represented and that as strongly as possible. I remain.

Very Sincerly Yours,

J. M. Swan, M.D,

CANTON HOSPITAL.

To the Editor of the Chinese Recorder.

Dear Sir,

Circumstances have made me for a time, the companion of an agent in the employment of the British and Foreign Bible Society.. Day by day I have preached and he has sold Scriptures to crowds at markets and theatres, and day by day both he and I have been annoyed by one and all of the Chinese remarking on the smell the books have. I have had to stop the declaring of spiritual things, to explain that the smell arises from the composition of the ink, which the metal type employed in the printing renders necessary. When made, the explanation seems right enough, and is sometimes well enough received, but this is only sometimes. Many seriously suppose that the books are drugged and sold cheaply to injure peoples eyes, and over a large extent of country the impression prevails that reading the "*smelling books*" causes headache. This suspicion is unfortunate and I am of opinion that double or three times the number of sales could be secured by using books printed in the ordinary Chinese style with wooden blocks and ordinary Chinese ink.

If the home society does not know this, surely its agents in China do, and whatever possesses them to go on printing books which defeat the purpose of both the Bible and Missionary Societies by raising suspicion in the minds of the natives? Better far to sell a less neatly printed book, with no smell, than the metal type editions which are very neat but very suspicious in the eyes and noses of the Chinese. If I am right in supposing that Mr. John's version is printed on wood and does not smell, I shall try to secure the use of his edition in my district till I can get Kwan Hua gospels printed on wood.

Yours truly,

Missionary.

Buffington Seminary, Soochow.

Buffington Seminary is a Boys' Boarding School, conducted on the same plan with many similar institutions in other missions in China. Pupils not younger than ten years of age, as a rule, are received into the school, and are required to give a written agreement with approved security to remain in the school till the course of study is completed, or until the principal of the school may see fit to send them away. Board and tuition are, as above stated given free while the pupil provides his own clothing and bedding. Formerly when it was difficult to get boys to come to a school under the charge of a foreign missionary clothing and bedding were also provided from mission funds. But now, in most places, the confidence of the people as to our motives, has been, or is being

established, and they are beginning to appreciate to some extent the value of the education we give and hence there are generally more applicants for admission to our schools than we can receive. This state of affairs is now making it possible to go a step further, and require pupils to contribute something, though small in amount towards paying for their board. The rule in Buffington Seminary now is that pupils entering hereafter shall pay fifty cents a month towards their board. The actual expense of boarding a boy in the school is $1.50 per month, teacher's salaries and incidental expenses being extra. Several boys are now in the school under this rule and others have promised to come shortly.

The advantages of this system are, first that boys are kept constantly under Christian influence, and away from the demoralizing influence of heathen homes, during the greater part of their school days, and the period of the formation of character. They are therefore much more likely to become true and intelligent Christians than mere day pupils. Second, they can be retained in the school longer, and thus make further advancement in education, and become more thoroughly indoctrinated in the truths of the Christian religion, than day pupils. Of course we have to guard against a mercenary spirit, but this is a factor that has to be taken into the account in all Christian work in every land.

Such a school as Buffington Seminary proposes to be is a necessity in our work not only to give western education to the people in general but principally to educate native agents for mission work—preachers, teachers, medical assistants, &c. An effective native agency cannot be secured without a school like this. The very best native helpers in all the missions in this field, are those who have been educated and trained from boyhood in mission schools.

But while the most important work of the school is, and ought to be, the training of native helpers, it is very desirable, and also a legitimate object of missionary endeavor to offer the benefits of Western education to the people in general, without regard to whether or not they will be active workers in the evangelization of the country. Hence this object has been kept in view for several years, and I have during that time been constantly working to attain it, as intimated above. Of course, as in purely evangelistic work, so in educational work, the foundations have to be first laid, and our work is now, and will be for some time, mostly elementary in its nature. But evidences of China's awakening appear on every hand, and the time is sure to come when our mission schools will be powerful factors in the enlightenment and salvation of this country.

A. P. PARKER.

Our Book Table.

Mr. Dyer Ball, of Her Majesty's Civil Service Hongkong, has given to beginners in Cantonese Colloquial, a small book of twenty-seven pages, entitled *The Cantonese-made-easy* Vocabulary,* as a companion volume to his "Cantonese Made Easy," which was published two or three years ago. While not free from errors, and there are a number of repititions which the author will no doubt omit in future editions, this book will prove useful to persons desirous of learning the Cantonese dialect.

The use of the mark "〃" instead of repeating a character does not add to the beauty or utility of the work.

The author goes a little out of his way to disparage the work of his predecessors in dictionary making. He warns the student against believing that 呢個 *ni ko*' means "this;" he says, "it is nothing of the kind although all the dictionaries say so." After giving his opinion as to how the mistake arose he adds;" and all subsequent dictionary makers have followed, like sheep, their leader." At least one dictionary maker,—S. W. Williams,—must be excepted from that "all," as he says that 呢個 *ni ko*' means "*this one*," "Williams' syllabic Dictionary page 630," and "Tonic Dictionary of the Canton Dialect" pages 167, 329. See also, "A Chinese Dictionary in the Cantonese Dialect" by Rev. E. J. Eitel, page 268 for another exception.

The Rev. A. Foster B. A. of the London Missionary Society, Hankow, has prepared a CHINESE PRIMER.† The design of which according to the prospectus "is to provide a course of easy progressive reading lessons in Chinese for the use of adults who have never learned to read, and especially for the use of Christians of this class, that by means of it they may be helped to acquire sufficient knowledge of the written character to enable them to read their Bible.

The plan adopted is as follows,—Each exercise or lesson gives ten new characters which are placed at the head of the page and in the sentences below, examples are given of the use of these characters. No character is introduced in any sentence which does not either occur in the exercise to which the sentence belongs or in some previous exercise. The characters employed are all of them of common occurrence in native books, and nearly all of them are continually to be met with both in colloquial mandarin and also in the book style. At first only such characters are given as are simple in form and can be easily remembered, but gradually more complicated ones are introduced." The

* The Cantonese-made-easy Vocabulary: A small dictionary in English and Cantonese, containing only words and phrases used in the spoken language, with the classifiers indicated for each noun, and definitions of the different uses of some of the words when ambiguity might otherwise arise. By J. Dyer Ball, M.R.A.S. Etc. of Her Majesty's Civil Service Hongkong. Hongkong: Printed at the China Mail Office, 1886. Shanghai, Kelly & Walsh.

† Published at the Hankow Depôt of the Religious Tract Society.

plan is, as will be seen, admirable and has been well carried out, and the result is a book useful not only for the class intended, but also for beginners of *all* ages. It strikes us as being a book that would help young missionaries in acquiring a knowledge of the language. As the characters are in the square writing style, the book would serve as a good "copy book" for those who wish to learn to write Chinese. The first lesson might be more interesting if some of the numerals had been allowed to hold over for one or two lessons their place being supplied with nouns and verbs.

The Author of *CHRIST *Versus* KRISHNA, has undertaken not only to prove that Christianity is older than Hindooism, but that the latter is derived from the former. He says; "So far from Christianity borrowing any of its light from the mistaken ancient Hindooism, Hindooism has really received its first inspiration from Biblical Christianity," Further on he expresses the hope that his readers will "rise convinced of the leading fact, that the blessed Holy Religion of the Bible is THE ONLY ANCIENT RELIGION, and has claims which ingenious imitations and perverse misrepresentations can never possess." The style is rambling, but not uninteresting. The author succeeds in bringing forth a great number of parallels between the lives of Christ and Krishna; in all of which the greater purity and holiness of Christ are manifest. Although in many cases the parallelism is rather far fetched, still the similarity is sufficient to justify the inference of a common origin. In his anxiety to draw parallels the author neglects to properly establish his statements concerning the comparatively recent origin of Hindooism, and thus greatly weakens his position. There are very few opponents of Christianity who will not gladly admit the similarity of the religions in question. They will not, however, be as ready to admit the later origin of Hindooism.

* CHRIST VERSUS KRISHNA; A brief comparison between the chief events, characteristics and Mission of the Babe of Bethlehem, Judaea, and the Babe of Brindabun Mathurapuri: with a concise review of Hindooism proving its derivation from Christianity, by L.A. Sakes, M.D., B.M.S., Jubbulpore. Printed and published by F.T. Atkings, at the "Railway Service Press," Allahabad. For sale at the Presbyterian Mission Press, Shanghai.

Editorial Notes and Missionary News.

The Annual Meeting of the Ningpo Mission of the American Presbyterian Church, North, was held in Shanghai during last month. All the members of the mission, on the field, were present with one exception. The stations of this mission, in the order of their occupation are as follows:—Ningpo, Shanghai, Hangchow, Soochow and Nanking. The Foreign force consists of ten men, ordained ministers, and their wives and two single ladies; one family has been in America several months. During the meeting of the Mission, Mr. Lyon, formerly of Hangchow, now assigned to Soochow and Mrs. Judson of Hangchow, returned from the United States; Mr. Lyon leaves his wife and family in the home land.

The following statistics of the work of the past year may be interesting to our readers. Boys' Boarding Schools, 3 with 82 pupils; Girls' Boarding Schools, 3 with 75 pupils; and 25 Day Schools, with a total of 725 pupils, 515 being boys and 210 girls. There is one training school for women with 30 pupils. Total No. of pupils in all schools 912. There have been 60 additions to the various Churches, but deaths, and removals and other causes, reduce the net increase considerably. The present number of communiants is 870. Upwards of $750.00 have been contributed by the native Christians to self-support and missionary work.

From the statistical view of the Church Missionary Society's Mission's 87th year we gather the following. Foreign Missionaries; Clergy, 230, lay 38, and ladies 20. The total force of laborers native and foreign is 3,863. 2,739 adults have been baptized during the year, and 42,717 communicants are reported. There are connected with the mission 1,868 schools and seminaries, with 69,256 pupils. Stations occupied 271.

From the summary of the Foreign Missions of the American Presbyterian Church, North, 49th Annual Report, we gather the following:—Foreign Missionaries, ordained 172, lay 29, ladies 297. Total force native and foreign 1,515. Additions during the year, 2,533. Total No. of communicants 20,294. There are 461 schools of all kinds with a total of 24,144 pupils. Stations occupied, 103, with over 400 outstations.

The following is the answer of the General Assembly of the American Presbyterian Church, North, to the memorial from the Canton Missionaries, connected with that body:—

WHEREAS, There has come before the General Assembly a memorial from our missionaries in Canton, China, indorsed and urged in overtures from the Presbyteries of Cincinnati and Washington, respecting, the inhuman and unchristian treatment of Chinamen by mobs in various parts of the land, which treatment most plainly is a violation of the first principles of justice and morality, as well as repugnant to the gospel of Christ, and is also calculated to endanger the property and lives of missionaries and other Americans in China, and to retard the growth of Christ's Church there; therefore,

Resolved, 1st, That this General Assembly, in accordance, we are glad to be assured, with the general sentiment of ministers elders and members of our churches on the Pacific Slope, view with utter reprobation all such acts of lawless violence against helpless foreigners in our land; and we recognize the fact that our government is bound not only by the ordinary laws of humanity and by plain treaty obligations but also by consideration of what is due to our citizens resident in China, to protect the Chinese among us, and to redress the great wrongs which mob violence has inflicted upon them.

Resolved 2nd, That the Assembly warmly commends the action of the brethren on the Pacific Coast, who even when exposed to sore obloquy and threatened danger, remembering the demands of justice and humanity, and the golden rule of our Lord, have stood up nobly in the defense of the rights of the oppressed.

Resolved, 3rd, That we urge our ministers and people to do all within their power to create a state of public sentiment upon the subject that shall discourage all future outrages against law-abiding strangers, in our midst, and shall secure to all men, without distinction of race, all that is fair and right according to the laws of the land and the law of God.

Resolved, That a copy of this deliverance be officially sent to the Chinese embassador at Washington, engrossed in the Chinese language; also that a copy thereof be transmitted to the President of the United States, and to our missionaries in China.

MEDICAL SOCIETY.

The Shanghai Medical Missionary Association, held its first meeting on Saturday, October 23rd. The following Officers were duly elected:—President, E. M. Griffith, M.D., Vice President, H. W. Boone, M.D., Secretary and Treasurer E. Reifsnyder, M.D. A Committee was appointed to frame a constitution and Bye-laws, and to report at a special meeting to be held Saturday October the 30th.

MR. GEORGE MÜLLER IN CHINA.

During the last few weeks many of our readers have had the very great pleasure of listening to the earnest addresses of this man of faith and prayer. He has spent two weeks in Shanghai speaking Monday, Tuesday and Friday of each week and twice on Sunday. His addresses have been delivered to large and attentive audiences in the Union Church, the Masonic Hall and the Temperance Hall.

The last meeting was held in the Old Union Chapel at the London Mission and for the native Christians, the Rev. Wm. Muirhead, interpreting. This large chapel was well filled, notwithstanding the rain and it is to be hoped many caught the spirit of this saintly man.

He says:—

I do wish in my inmost soul that the Church of God at large knew more the power of prayer and faith in these our unbelieving and skeptical days; and among various other reasons why I am traveling from country to country throughout Christendom, I have also this particularly in view, that by seeking to bring back professing Christians to the Bible, I may likewise thus strengthen their faith."

Mr. and Mrs Müller have left Shanghai for a visit to the river ports and on their return expect to go to Japan.

Dr. Edkins proposes a few canons for rendering proper names in Chinese as follows:—

1.—Since the Chinese rhythmus in prose is usually pervaded by a love for sentences of four words it is well to render all long names with four words as far as possible. This arrangement allows the *ictus*

to fall on the second and fourth syllables. Alexander is 亞利散德. The ictus on *li* is very light. It falls strongly on *ta* for which 大 may be used.

2.—Since the letters b, d, g, exist in the old middle dialect as spoken at Shanghai, Soochow, Hangchow, Ningpo, it is well for translators who reside in mandarin speaking localities to give some attention in their selection of characters to this circumstance and to choose for the European b, d, g, such Chinese characters as are pronounced with b, d, g, in the locality occupied by the old middle dialect.

3.—The shorter rendering is *caeteris paribus* the better. This canon should be remembered when rendering long words the syllables of which have short consonant as finals. Do not make a new syllable out of this short consonant. Omit the *c* in Victoria and the *ck* in Frederick. Four syllables are quite enough.

4.—The rule to use characters with as few strokes as possible is a good one, but it must be modified when tradition, usage and esthetic suitability require a peculiar character. For Athens 亞典 is not so good as 雅典 because 亞 implies inferiority while 雅 means elegant and classical. We ought to be careful in choosing, a name for a country which produced so many master pieces of literary art as Athens did.

5.—In certain cases the first character may be used for the whole. Thus the emperor Augustus may be spoken of as 奧古斯都 or as 奧帝.

6.—Political reasons should be allowed a place when selecting characters. We take 奧斯馬加 willingly for Austria because it is in a treaty and represents new historical and national conditions. We cannot so willingly take 日國 for Spain because 西班牙 is in common use, and 日 is already in use for Japan. But it is in a treaty for Spain and has official authority.

7.—Strict uniformity is not essential in all cases. Where two forms for one name are both used extensively by good authority the translator may take his choice or use both. We need not ignore or taboo any name which has respectable authority. Egypt is 埃及 or 伊及.

Mr. Plumb kindly sends the following "Statistics of the Foochow Conference of the M. E. Church."

	This year.	Last year.	Increase.
Members	2032	1869	163
Probationers	1018	887	31
Missionary Money	276.92	162.63	114.29
Benevolence	128.02	76.43	51.59
Support of Pastors and Presiding Elders... ...	930.48	754.88	175.60
Church Buildings	389.78	1,224.92	835.14*
Local Purposes	435.01	213.77	221.24

Mr. Plumb writes;—"We had a good Conference, and the work is encouraging." There seems to be no disturbance anywhere and no special obstacles to the progress of the truth. We hear of much less persecution and opposition from the heathen. I think the Chungking riot has already produced good fruit, judging from the proclamations which have come down here from Peking favorable to Christianity.

* Decrease. This decrease is owing to no aid having been given this year by the mission and last year the amount was unusually large.

Diary of Events in the Far East.

August, 1886.

16th.—The Siamese barque *Envoy* wrecked near Shaweishan; 82 persons lost.

September, 1886.

Death of the Uncle of the king of Siam.

28th.—Inauguration of school in Macao, for teaching the Portugese language to Chinese youths.

October, 1886.

1st.—Survivors of the *Envoy* reach Shanghai, "having been kindly treated by the Natives and forwarded overland *via* Soochow to Shanghai."

8th.—Typhoon in the Philippine Islands.

12th.—German barque *Hammonia* wrecked in Chefoo harbour no lives lost.

Arrest of Oo A-fung in Hongkong harbour by the Chinese.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Wuchang, October 1st, the wife of Mr. Thos. Protheroe, American Episcopal Mission of a daughter.

At Foochow, October 15th, the wife of the Rev. J. H. Worley, of a son.

MARRIAGES.

At T'ai Yuen Fu Shansi, on September 20th, by Rev. W. W. Cassels Benjamin Bagnall to Emily Elizabeth Kingsbury both of the China Inland Mission.

At T'ai Yuen Fu Shansi, on September 20th, by Rev. W. W. Cassels William Key to Margaret Symon both of the China Inland Mission.

At Kobe Japan, October 6th, by Rev. W. J. Lambuth, D.D., Dr. W. H. Park, M.D., of American Methodist Episcopal Mission, South, Soochow, to Nora Lambuth daughter of officiating minister.

At Kobe Japan, October 6th, by Rev. W. J. Lambuth, D.D., Rev. Oscar A. Dukes, of American Methodist Episcopal Mission, South, Japan, to Mary J. Bennett of Woman's Union Mission, Shanghai.

At Shanghai, on the 8th October, by the Rev. Mr. Hodges and the Rev. Mr. Horsburgh, the Rev. William Muirhead to Alice Jane daughter of the late R. E. Turner, Esq., Barrister, London, and widow of the Rev. Anders Eriksson, Sweden.

At Shanghai, October 11th, by the Rev. H. C. Hodges, William F. Laughton to Agnes I. Brown both of the China Inland Mission.

At the Cathedral Shanghai, October 20th, by Rev. Hodges, E. Morgan to Miss Weedon. Also R. C. Forsyth to Miss Maitland. Also G. S. Medhurst to Miss Corpe, all of the English Baptist Mission.

At Shanghai, October 21st, by the Rev. H. C. Hodges, Thomas Hutton to Annie A. LeBrun, both of the China Inland Mission.

DEATHS.

At the Weslyan Mission Wuchang, August 30th, Katherine R. the beloved wife of the Rev. J. W. Brewer, and on September 24th, Harold Rowe, their infant son.

Arrivals and Departures.

ARRIVALS.

At Shanghai, October 18th, Rev. D. N. Lyon and Mrs. J. H. Judson of the Am. Presbyterian Mission, North, returning.

At Shanghai, October 18th, Miss Dora Rankin of the American Methodist Episcopal Mission, South, returning.

At Shanghai, October 18th, Rev. Mr. and Mrs. T. Richards, (returning) Miss Maitland, Miss Corpe, Miss Weedon, Rev. Nicholls and Farthing, all of the English Baptist Mission.

DEPARTURES.

From Shanghai, October 9th, Rev. and Mrs. S. Lewis, and child of the Am. Presbyterian Mission, North, for the U.S.A.

From Shanghai, October 15th, Rev. and Mrs. J. Murray and four children, of the American Presbyterian Mission, North, for the U.S.A.

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MAY NATIVE AGENTS BE SUPPORTED BY FOREIGN FUNDS?

BY REV. HENRY BLODGET, D.D.

THE present seems to be a time when the question of "paid native agency" has come under review among missionaries, and the friends of missions. The accompanying letter was written in answer to questions of a missionary whose mind was exercised upon this topic. It is by no means a full and logical presentation of the subject, but consists rather of desultory thoughts, suggested by the questions proposed. Least of all is there any reference to the valuable papers, which have recently appeared in *The Recorder* on this subject.

DEAR BROTHER;—

I answer in order, and without delay, the questions you have proposed.

Question first.—"What is the policy, and what is the practice, of your mission in regard to *paid* native assistants, either as colporteurs, evangelists, or pastors and teachers?"

Answer.—I.—I must take exception to the word "paid." To pay is to 'satisfy for service rendered,' 'to compensate,' 'to reward,' 'to requite.' In this sense of the word this mission has no "paid" native agency. Neither are the missionaries themselves "paid" agents. A young man who studied theology in our mission institute, and was licensed to preach, now receives, as a teacher, nearly double the sum he would have received as a helper. He broke down in his character, and was unfit for a helper. Another, who remains faithful, might easily obtain, as a teacher, twice what he now receives.

Some missionaries receive much less, and others much more, than they would have been likely to receive in their native lands. What they receive is not graded according to any system of payment made for services rendered.

II.—The principle adopted in this mission, in the employment of native agents is, as I understand it, that of an *economical support*, the same as that which underlies the support of the missionaries themselves.

III.—The policy of the mission is, to employ truly converted men, who love the Saviour, and who have gifts such as qualify them for usefulness among their fellow countrymen, as assistants in publishing the gospel, whether as "colporteurs, evangelists, or pastors and teachers," and to provide them with an economical support. The funds for such support may come if needful from the contributions of the home Churches, the missionaries always inciting the native Churches to do their utmost in supplying such funds. The policy of the mission is also to institute schools of a lower and higher grade, in order to train up such men, and prepare them for usefulness. It equally enters into the policy of the mission to exercise great care and vigilance as to the character and usefulness of the agents employed, to maintain a constant supervision of their labors, and to expand the native agency by a natural and healthy growth, according as God's blessing shall rest upon its work, always aiming at, and inculcating self-support, and the support of other missions, as soon as God shall give the ability.

IV.—The *practice* of the mission is as far as possible the following out of this policy. We have some fourteen licensed preachers, and about thirty other helpers including "Bible-women." These persons are scattered at the different country stations, or labor in connection with the missionaries at the places where these reside. Some of the helpers travel from place to place in the country, seeking to follow up any interest which may have been awakened in the regular labors at central stations by preaching in chapels.

Question Second.—"Do you regard the practice common among missionaries in China of employing native assistants as a great error, and an unmitigated evil?"

Answer.—Certainly not. I sympathize with the policy and the practice of this mission in regard to its native agency. The difficulties and the dangers connected with the employment of native agents, belong to our common human nature. They pertain alike, in some degree, to the support of foreign missionaries and of the Chinese helpers. The laborers from Christian lands are not exempt from them, nor is the ministry in those lands exempt.

The late Bishop Russell, in his visit to Peking after his return from England to China, said to me, for substance, "We must have a boarding school for the education of young men for the ministry. We have erred in neglecting this department of labor. Our friends

of the Presbyterian Mission have been wiser than we. They have a good number of pastors already from their school in Ningpo." The college of the Church Missionary Society at Ningpo in its present flourishing condition, and prospective usefulness, under the able direction of Mr. Hoare, is due to this conviction of Bishop Russell, and to the measures initiated by him.

The proper course in view of the evils to which such agency is exposed is, not to discard it entirely, but to use every endeavor to bring forward deeply pious, devoted, and self-denying men, and also to strive for their constancy of Christian character, and fidelity in labors.

Question Third.—"Do you think your mission *would*, or *could*, have accomplished all or more than it has done, without the use of paid helpers of any sort?"

Answer.—Here again I take exception to the word "paid." Our helpers are *supported* while engaged in Christian work, not "paid."

I do not see how this mission would have been able to accomplish anything of importance or how it will be able to accomplish any considerable work in the time to come, without native agency, supported to a greater or less extent by mission funds. Our native agents are our eyes, our tongues, our hands, our feet. They help to bridge the chasm between a Christian of the far west, in his western dress, and with his western civilization, and our Chinese friends in their own dress, and with their own civilization. The width and depth of this chasm is not always understood by those who have recently entered the field. Some feel it, and by their dress and modes of living do very much, perhaps all in their power, to come into relations of lively sympathy with the Chinese. But even in cases where the most is done the chasm is not wholly closed, especially as regards the intercourse of the missionary with strangers. Every missionary to the Chinese must feel it a great help to have a faithful, zealous, Chinese brother, or sister, as a connecting link between himself and the people. The pulsations of his love reach through them to those for whom he labors, and that in many cases where otherwise they would be obstructed and unfelt. And if such Chinese brother or sister is able to give undivided attention to mission work, his support being provided for him, the help becomes constant and regular.

As a matter of fact, so far as my knowledge extends, very few of the Church members in this mission have been brought in without aid, direct or indirect, from native agents supported by the mission. They have been especially useful in going to the homes of Church members living in the country, who had been baptized in

the city, and awakening an interest in the gospel among their relatives and fellow villagers. In one region there are thirty or more communicants who have been brought in by such labors, with occasional visits of the foreign missionary.

If such companies of Christians were left to themselves, without the visits of native brethren, it is feared they would go over to the Roman Catholics, who from time to time send their native agents among them to disturb them in their faith.

It is not said that the labors of such native agents are more valuable than the labors of those who support themselves. Nor is it asserted that the labors of missionaries, supported by their fellow Christians, are more valuable than those of the now increasing classes of those who support themselves. Other things being equal, we should suppose that the self-supporting laborers would be more useful. Experience has not shown this to be always the case. It does show that the laborer, be he Chinese or foreign, self-supporting or supported by others, who denies himself, whose heart is wholly in his work, and who is quite raised above mercenary considerations, is in so far prepared for useful work. Those for whom he labors soon discern what spirit actuates him.

Question Fourth.—"Do you think that the failure of the missions in China, so far as there has been failure, is in a large part owing to the policy of hiring Chinese to preach the Gospel?"

Question Fifth.—"Do you believe that a majority of the native Christians in China are hypocrites, and that Protestant Christian work in China, so far as positive results are concerned, has up to the present time been almost an entire failure?"

Answer.—I class these questions together, in as much as they first raise a question as to the failure of protestant missions in China and then assuming such a failure, propose a further question as to cause.

I.—As to the question raised, I assert that Protestant Missions to China are not a failure. Their success has been such that it should occasion profound gratitude to God, and encourage their supporters to still greater exertions.

Such were the restrictions in the early part of the century upon Christian work in China that Protestant Missionaries who always go openly and with an open bible in their hands can hardly be said to have commenced their labors until the treaties of 1842. In 1853 they had 351 converts; in 1863, 1,974: in 1868, 5,734: in 1872, nearly 8,000; in 1877, 13,035; in 1881, 19,660; in 1884, 26,287. Within twelve years the communicants have more than trebled in their numbers.

It is not a difficult matter to criticise the character of these converts. It would not have been difficult to criticise the character of the converts at Corinth, or in any one of the early Churches. In each case grave defects might be found. Perhaps also the good that is in Chinese converts does not rise so high as the good that was in the early Christians. Yet there is, and has been, much of good. There have not been wanting among the Church members in Protestant Missions in China, men who have laid down their lives for the faith; others who have suffered much for the name of Christ; many who have broken off from vicious lives, and now walk according to the gospel. There are not wanting self-supporting Christian communities, with Christian pastors, and the word of God in their hands and in their hearts.

One of the Churches in China, a Church which has received from the home funds large grants for native agency and has grown to its present size, in a good degree by the labors of native agents, has recently organized a foreign mission for Corea.

It is easy to criticise, but the work of edification is far more noble, and far more useful. If this requires a modification of methods of employing native agency, or of sending forth foreign missionaries, let the modifications be made, but let them be made carefully, and with intelligence, recognizing the value of the work done, and the true followers of Christ, who now are gathered in Christian Churches.

Protestant Missions also have had very much to do with the opening of China to European intercourse; very much to do in initiating every good enterprise which has been set on foot for the welfare of the Chinese within the last seventy-five years; very much to do in creating a religious and secular literature by which to communicate to the Chinese the treasures of Western religion and science; very much to do in assisting to plant the Christian faith among the Chinese in the Indian Archipelago, in Australasia, in the Sandwich Islands, in the United States and Canada.

Would that they had done a hundred fold more than they have and that the results were a hundred fold greater! The friends of missions are not unaware of how small a part of the great work to be done is as yet accomplished. Especially painful is it to observe how few in the great cities along the coast, where the gospel has been preached longest, have become Christians. And we are not unwilling to examine the causes for such slowness in receiving the gospel.

II.—Is this slowness to receive the gospel owing to the fact that Protestant Missionaries have as a general rule, supported the native agents, who have assisted them in their work?

It is impossible to institute a comparison between the present results of missionary labor in China, and the results which might have been attained without the employment of any native agency, the missionary being assisted only by such natives as received nothing from foreigners. There has been no such case as that just described, and therefore the facts for such a comparison do not exist. It is impossible to ascertain in this way whether there would have been a larger native Church, one just as large, or no Church at all, had no native helpers been employed. We can only reason from general principles, and the facts of the case as known to all. On this point it may be said;—

I—.That there is nothing *wrong* in *principle* in the support of native helpers in one nation by funds raised in other nations, by men of a different race. Holy women and devout men contributed for the support of Christ, and doubtless also of his apostles. It is not likely that they would have withheld their funds if Christ had passed over into the regions of Tyre and Sidon to preach; or if he had there been joined by some Gentile convert of burning zeal, called by Christ to join the sacred band. Paul ministered to the necessities of those who were with him. Did he except the Greek, Titus? Were there not other Greeks among his fellow workers whom he also helped? To pass at once from early times to the present, it is said that the work of the American Baptist and Methodist Churches in Germany and in other countries of continental Europe, is entirely supported by funds from these Churches in the United States, and that no American laborers whatever are sent to these countries. Is this wrong? If the workman is worthy of support is his worthiness destroyed by the fact that the people for whom he labors are unwilling, or unable to support him? And may he not be equally worthy, though supported by himself, or by the bounty of others, friends to him and to his Master?

It is generally allowed that Christians in western nations may send faithful men to China, and support them here by funds raised for this purpose, while they preach the gospel to the Chinese. May they not also support Chinese Christians in the same work if they are of like spirit, and of equal or greater adaptation to that work? If not, why not? Is it because of the great *distance* of those who raise the funds, from those who are supported by them? Diminish the distance to 2000 miles, to 1000 miles, to one mile, to the breadth of a river, and what becomes of the objection? Is it because of the difference of race or nation? But if a man from the far west and his Chinese brother labor side by side, in the same spirit of love to Christ and love to men, if they are one in their

aims, their motives, their prayers, their hopes, is there any thing wrong in their being supported by the same funds, contributed by men of like minds with both of them, but living far away from them? Can we suppose that in the early Church any such distinction was made between Jewish laborers and Gentile laborers, between Grecian Christians and Roman Christians! Did not Jewish, Greek and Roman Christians all unite in their offerings, and avoid distinctions of race and nationality in the laborers aided by them?

True indeed the Churches founded were largely self supporting, and even giving for the support of others. But in the founding of these Churches, for a certain period of time longer or shorter, there must have been labor without support from those taught. The apostle Paul indeed supported himself, as at Philippi, at Thessalonica, at Corinth, and even helped to support those who labored with him. But who supported the other Apostles in like circumstances? Is it wrong to suppose that monies contributed in one place supported the laborers in another, whether Jewish or Gentile, until the gospel had taken root and its fruits began to appear?

A "common chest" has always held its place in the Christian Church, the communism of love, guided by wisdom, belongs properly to the followers of Christ. The sick, the poor, the aged, the distressed, the stranger, may be assisted by such funds. They may also be used for all Church purposes, and for the support of those who spread the gospel. Now, where, and when, these funds are to be employed must be determined by Christian wisdom. This will regard chiefly moral and spiritual qualities, not distinctions of race and nation.

III.—It being admitted that there is nothing wrong in itself in the support of native Chinese helpers, the question of their employment resolves itself into one of expediency. Here different men will entertain very different opinions. It will be urged on the one side that the mind of the native helper if he be supported will inevitably be turned from the gospel to his gains; that the other Church members will be infected by the same love of gain, and that those who listen to preaching will also catch this spirit. Thus all will inquire for the bettering of their material interests, rather than the salvation of their souls, while the better classes of the people will be repelled from the truth, and look with contempt upon the Church and its adherents.

To this it will be replied that while such is the danger, and while in *certain cases*, and for a time, things may tend in this direction, yet such is by no means a necessary or a legitimate result. True

Christians have in them that spirit which will enable them still to be conscientious, and faithful in their labors, though their daily bread is provided by others, who are strangers, and live at a distance from them. Especially is this the case when they labor with the understanding that this relation is temporary, and looks to their support, as soon as possible, by those for whom they labor.

II.—It will be replied further that since such is the case the very great need of native agency, if not its absolute necessity, justifies the risk whatever it may be, of employing them. And it will be urged that the present valuable results of labors have been obtained on this system, while the contrary plan is but a theory, and has no results to bring forward in its support. In almost every case where any number of converts has been won it will be found upon careful examination that in one way or another native agency was employed.

III.—While this course is advocated, the evils of a covetous disposition in the Church are not overlooked, but are greatly deprecated, and it is urged that every wise method be employed to prevent this evil.

Among the methods suggested are the following. I.—A very careful expenditure of money for personal expenses, on the part of the missionary, combined with liberal and judicious giving to those in need, whether Church members or not, and generous contributions to all benevolent purposes. Such an example will be contagious. The native agents will feel it. The spirit which inspires it will communicate itself to them and to the Church members; while the contrary spirit, that which expends very freely for self, and gives but little, will be very injurious. It is pleasing to those who support native agents to find them in some instances content with what they receive, desirous to render it less rather than more, and at the same time benevolent in their gifts. Are not the same things pleasing to those who support missionaries? In either case tend toward self support.

II.—Another method of opposing covetousness and encouraging self-support is by taking frequent collections and offerings from the native Christians, being careful to apply them in such ways as commend themselves to their judgment. If this is commenced from the first, and continued regularly, a habit of giving is formed which greatly tends toward the desired result.

III.—Of course every effort in the direction of self-support should be carefully encouraged and fostered, and new movements should be initiated as fast as practicable.

IV.—The example of the Apostle Paul, who supported himself and aided to support others, will ever remain a most effective lesson on this subject. The example has always had its followers. In our own day the Moravians have been pre-eminent for self-supporting missions. There have not been wanting those in other branches of the Church who by their own efforts have supplied their own wants.

It is a matter of devout gratitude to God that in our day an increasing number is found of those who, having ample funds of their own, gladly leave all to engage in the missionary work, supporting themselves and others also, exhibiting often much self-denial in their mode of life. Such examples should act powerfully to produce self-support among the native Christians for whom they labor.

Question V.—"If you were to begin an entirely new work *now*, with your present experience and knowledge of Chinese character, would you discard paid evangelists of every sort?"

Answer.—From what has been already written you will justly infer that, in the case proposed, I should seek to make a careful and judicious use of native agency. Not having discovered any essential difference in the Christian character, wrought by the Holy Ghost in the Chinese, from that wrought by the same spirit in men of other nations, I should deal with Chinese Christians in the same manner as with those of other lands, making allowance for the peculiar temptations to which they are liable.

"In all labor there is profit." There are many ways of missionary effort. No faithful labor will be without its reward.

EDUCATION IN CHINA.

By Rev. C. F. Kupfer.

(Concluded from page 421.)

NO one will deny that foreign education is becoming a leading factor for the final evangelization of China, and that Western civilization and Western ideas will help the spread of Christian truth. But with many of China's millions it is a struggle for existence and while they may admit the advantages and desirability of a foreign education for their children, they do not however possess the means necessary to obtain such an education. If, therefore, foreign education is to become popular in China it must be made to be of apparent practical gain to the student.

The few years boys are allowed to attend our *day-schools* are certainly very little of a concession on the part of heathen parents, since the children at that age cannot help support the family. While it is true that the boys are taught our Christian books, and compelled to attend our Sunday worship, yet it is evident that the present system of day-schools has done very little for Christianity or for the advancement of foreign ideas; for as soon as they can help at home they leave the school, are apprenticed to some trade, join a guild, take upon themselves heathen vows; and what has become of the impressions received in the Christian school? They are like a plant in an alien soil, like a spark upon the ocean. This is the result brought about by natural causes. Certainly the Lord of the harvest does not wish us to sow the seed so plentifully and reap so sparingly! It is easy enough for us to preach: "Come out from among them and touch no unclean thing." But do we fully understand their situation and sympathize with them accordingly.

Even our training schools in which students are enrolled for a certain number of years in order to complete a full curriculum, are at present not sufficient to bring about the desired effect. Many a boy enters our training schools who posesses neither calling nor natural ability to study for the ministry, or to become an educational worker, or even a successful business man. While we insist that a good, liberal education is of the highest importance for every man in every nation, we must remember that in China we are obliged at present to combine the practical with the philosophical; for the student upon leaving our school is obliged, by the circumstances in which he is placed, to use the knowledge gained for his daily support. What employment can missions offer but those of a preacher, teacher, or colporteur? What then are students to do who are neither called nor able to fill these vocations? By far the majority of our students are thus drifted out of their sphere through our training and are unfitted for any manual labor by which they might have supported themselves. If, notwithstanding this, one or the other should succeed in yet learning a trade after he has completed his course in school he must, when apprenticed, take heathen vows upon himself and submit to the heathen laws of his guild.

I believe, therefore, that it is the duty of every educator in China not only to give his pupils a liberal education, to discipline their minds, and to instill Christian principles, but also to teach them professions which are suitable to their ability and inclination. This can only be accomplished in one way: We must join *industry*

with our training schools and place competent men at the head of each department.

The advantages of such schools would be manifold, both to the nation and to the Church. The skilled laborer would then no longer have to bear the scorn he has borne for ages and could secure for himself a higher social place than he ever could have attained without an education. If it is thought important in America to teach that "The eye, the ear, and the hand should be ready servants of the brain;" that "the brain and the hand should keep time together;" that "the hand should be educated to become the accomplished ally of the mind;" and that "manual labor must be redeemed from contempt:" how much more important is it in this land where a man with only a superficial education would rather starve than degrade himself with manual labor! Some of our public schools in the larger cities have already with success adopted this system. It is claimed that even the students who had been mentally dull, become more efficient in their studies, since they discovered that they were capable of succeeding at a trade.

The Church would gain materially by such schools. Give the boys an opportunity to prepare for practical life in our schools which will induce them to remain with us long enough to imbibe the true spirit of Christianity. Their number would then soon be increased to enable them to become independent of heathen guilds and vows, and *not* until then will their influence in the Church be greatly felt. The outlay for suitable grounds and buildings might be great in the beginning, but ere long, if properly managed, such schools ought to be self-supporting.

And the teachers would certainly have the pleasure of sending forth from their schools a more vigorous generation.

THE INTERNATIONAL MISSIONARY UNION.

By Rev. Arthur H. Smith.

THE third annual meeting of the International Missionary Union, was held at Thousand Island Park, New York, August 4–11th. This body is composed of returned and retired missionaries from the United States and Canada, who meet to compare notes in regard to their work, and to consult in regard to its further prosecution. The first two meetings were held at Niagara Falls, Ontario. The first

was small, and thinly attended owing to the limited notice, but the gathering of 1885 numbered more than fifty missionaries, and excited so general an interest as to render it certain that the Union has come to stay, and that it supplies a want not met by any other missionary gathering of any description. It is not only international, but inter-denominational, and the experience of three years has demonstrated that the bonds of union among missionaries are so numerous and so strong, that denominational differences, no matter how important elsewhere, in a missionary point of view, absolutely disappear. From beginning to end of this eight day's conference, not a word was said from which any one could have discovered the smallest lack of harmony and fellowship among all its members. The number of missionaries present, was sixty-one, distributed by denominations, as follows:—

Methodist Episcopal North	16
,, ,, South	2
Canada Methodists	2
Congregationalists	15
Presbyterians	13
Baptists	7
Reformed Church	5
United Brethren	1
Total	61

Different mission fields were represented in the following numbers:—

China	17
India	13
Japan	6
Africa	5
Siam	5
Burmah	3
Buenos Ayres	3
Bulgaria	2
New Hebrides	2
Assam, Greece, Germany, Italy and the Cree Indians, each one.	5
Total	61

The first of the twenty-seven meetings, not counting special services, such as ladies' prayer meetings, and the meeting for young ladies—which were crowded into a little more than a week, was held Wednesday P. M. August 4th. It was called a "Recognition Meeting," at which many brief addresses were made by way of introducing the missionaries to one another. It is significant of the rapidly increasing interest in this Union Conference, that although very many of those present last year have returned to their fields, so that only one fifth of the whole number were present both in '85 and in '86, yet the attendance this year was not only much larger than last year, but those who came, remained for the most part, through the entire series of meetings, which was by no means true a year ago. This continued attendance added very greatly both to the interest and to the profit of the occasion. On Wednesday evening the Union was invited to an entertainment of lantern scenery and song, given by the "Singing Pilgrim," Phillip Phillips. Thursday P. M. the first discussion took place, on the general theme "The necessity for a wide outlook, and for good generalship." Addresses were made by Rev. R. A. Hume, (American Board) of India, Rev. A. P. Happer, D.D., (American Presbyterian) of Canton, and Rev. A. H. Smith, (American Board) of North China. Mr. Blackstone, of Oak Park Ill., an earnest lay friend of missions, was then invited to exhibit and to explain the use of missionary and statistical maps prepared by himself. In the evening, Rev. Wm. Mellen, (formerly of the American Board) and Rev. C. W. Kilbon, (American Board) gave an account of Africa in general, and of the Zulu mission in particular. Friday A. M. was devoted to an excursion of forty miles among the beautiful "Thousand Islands" (1692 in number) of the St. Lawrence. In the P. M. and evening Chauncey Goodrich (American Board) of North China, gave an exercise on the blackboard, in illustration of the composition and meaning of Chinese characters. This was followed by the Baccalaureate address,—since often repeated as a lecture—of Rev. Wm. H. Warren, D.D., Pres. of the Boston University (Meth.), who was once a missionary in Germany. The paper was entitled "The World's convention to choose a perfect religion," and consisted of an account of a dream, reporting the proceedings of the representatives of the leading great religions of the world, in discussing what "a perfect religion" ought to be. The successive steps in the propositions advanced, and in each case unanimously adopted, while thoroughly occidental in form, served to show how other religions may prepare the way for the one perfect religion.

Friday evening the Union was addressed by Rev. W. H. Belden, (formerly of the American Board) on Bulgaria, and by Rev. David Thompson, D.D., (American Presbyterian), Rev. C. S. Long, M.D., (Methodist Episcopal), and Rev. C. S. Eby, D.D., (Can. Meth.), all from Japan, in regard to that Empire.

On Saturday A. M. a discussion was held on the use of English in Primary Mission Schools, led by Rev. Eugene R. Booth, (Reformed Church) Tokio, Japan. In the P. M. a specially interesting discussion look place on the use of Music in Missions, introduced by Rev. Jas. S. Chandler (American Board) of the Madura Mission, and Rev. Edward Webb, D.D., formerly of the same mission of the American Board. Examples were given, by these and other speakers, of the failure to enlist the musical sympathy of the natives of India, until native music was redeemed from its unhallowed associations, and regenerated to Christian use. Hymns linked to the music of "When Johny comes marching home," and even "Three blind mice," have become useful and popular, because adopted by the natives themselves, by "natural selection" and "the survival of the fittest." Saturday evening was devoted to India, and addresses were made by Rev. C. W. Park, formerly of the Maratha Mission of the American Board, Mrs. Wm. B. Osborne, Meth., (formerly in Northern India), and Rev. Jacob Chamberlain, M.D., D.D., of the Arcol Mission of the Reformed Church.

Sunday August 8th was "an high day," and a feast of fat things. A conference and prayer meeting, or "love feast" was held at 9.30. Preaching. at 10.30 by Dr. Eby of Japan, from the text: Thou shalt not take *(bear)* the name of the Lord thy God in vain, earnestly applied to individuals, to churches, and to nations. In the A. M. a meeting was held at two o'clock for children, at which many objects of interest were shown, and much information imparted. At 3.30 a Ladies' Meeting was addressed by Mrs. Dr. Happer, of Canton, Mrs. Arthur Smith of Shantung, and Mrs. M. H. Bixby, (American Baptist Union) of Burmah. Mrs. S. M. Whiting, (American Baptist Union formerly of Assam) also held a meeting for young ladies. In the evening, China was represented by Rev. H. H. Lowry, (Methodist Episcopal) of Peking, Messrs. Smith and Goodrich of the North China Mission of the American Board, and Dr. Happer of Canton.

Monday A. M. the subject of Denominational Co-operation in Foreign Fields and Organic Unity in Native Churches, was introduced by a paper of great power, by Rev. Dr. Chamberlain of India. The object lessons set in some parts of India, in Amoy, and in Japan, were explained and enforced by those familiar with the

facts. Dr. Chamberlain's paper was referred to a Special Committee who reported the following resolutions;—

The members of the International Missionary Union having heard with deep interest, the very able paper on this subject by the Rev. J. Chamberlain, D.D., resolves as follows:—

I.—That we are earnestly in favor of missionary union, courtesy and co-operation in all Christian work among the heathen; and of the organic union of Church families, and of federal union among all Missionary Societies laboring on the same field.

II.—That we would recommend to, and urge upon all the Home Churches and Boards the duty and expediency of encouraging and authorizing their missionaries to follow this line of missionary policy in the different fields wherever it is possible.

III.—That a copy of Dr. Chamberlain's paper be requested for publication in the religious Press.

IV.—That a copy of these resolution be sent to the Secretaries or Stated Clerk of all the ecclesiastical bodies represented and to the newspapers.

In the P. M. another Ladies' Meeting (*not* "for ladies only") was addressed by Dr. S. L. Baldwin (formerly of Foohcow), and Miss Elizabeth Yates, (American Methodist Episcopal) of North China. This was followed by a meeting at which Greece was represented by Rev. G. L. Leyburn, D.D., (Presbyterian) three years in that country, and Medical Missions, by Miss C. H. Daniels, M.D., of the Baptist Mission, Swatow, China. Monday evening an account of work among the Cree Indians, was given by Rev. E. R. Young, (Canada Methodist), nine years a labor in that remote and interesting field. Siam was represented by Rev. S. Mattoon, D.D., formerly of the Presbyterian Mission in that country, and Burmah by Miss S. J. Higby, (Baptist).

Tuesday A. M. the most interesting and profitable of all the discussions took place, on the theme, How missionaries and others can best help on the cause of missions, in the home lands, introduced by Rev. M. B. Comfort, (Baptist), formerly of India. In the P. M. another children's meeting was held. In the evening, mission work in the New Hebrides was presented by Rev. Jos. Annard, of the Presbyterian Church of Canada, who has labored in those islands for fourteen years. The whole population of all the thirty islands is estimated at about 70,000, but there are twenty different "languages" among them. On one of them—Erromanga—the immortal Jno. Williams—who has given his name to successive mission ships—was murdered, and four others after him. Yet the triumphs of the gospel are no where more conspicuous than among these "naked

painted cannibal savages," one of whom once asked Mr. Annard, how many pigs he would take for his wife! It was said on the tombstone of Rev. John Geddie, whose life is contained in the volume entitled "Life among the cannibals," that "when he came to the island there was not one Christian—when he left it, there was not one heathen!" Rev. C. W. Cushing, D.D., who labored a year in Italy gave an account of the country, and Rev. J. R. Wood of Buenos Ayres, both representing the Methodist Episcopal Missions, gave accounts of their work.

On Wednesday the discussion as to work at home in aid of missions, having proved so interesting, was resumed, introduced by Rev. W. G. E. Cunnyngham, D.D., of the Methodist Church, South, nine years in Shanghai. A Committee was appointed to bring in a resolution expressing the sense of the Union as to the importance of using organized effort among the young, especially by good missionary literature in S.S. libraries, and the excellent list prepared by the Cong. S.S. and Pub. Society, and that of Revell & Co. Chicago, were commended. It was also recommended that great use be made of maps, and that missionary maps should designate all stations so far as practicable. A Literature Committee to consider the subject of books still further, was appointed, to report next year. Wednesday P. M. addresses were made by Rev. M. C. Wilcox (Methodist) of Foochow, China, and by Rev. S. L. Baldwin, D.D., formerly of the same mission.

Wednesday evening a grand farewell meeting was held, at which addresses were made by Rev. J. F. Gracey, D.D., (American Methodist) formerly of India, the indefatigable President of the Union,—and its originator, to whom the principal credit is due for the sucessful arrangements—and by many others. After a short service of prayer, the whole body of missionaries, still present, to the number of forty-six, were ranged in two lines moving in opposite directions, so that each one could shake hands with all the rest, and then this interesting and unique gathering separated, never to meet again, till there shall be a new heaven and a new earth.

A cordial invitation was received from the 1000 Island Park Association, to meet on their grounds another year, an invitation likely to be accepted. The following resolution in regard to a day of special prayer for Foreign Mission was adopted; "*Resolved:*—That the International Missionary Union cordially endorse and recommend to all missionaries and friends of missions, the following minute of the Prudential Committee of the American Board: "That the suggestion of a day of special prayer throughout the Protestant world in behalf of Foreign Missions, meets with our hearty

approval, and we take the liberty of naming the first Sunday in November next, the 7th of the month, as an appropriate time for such observance."

A Committee appointed to consider the expediency of a World's Missionary Convention to meet in the U. S. in 1892, reported in favor of such a gathering, and the matter was referred to the Executive Committee to invite the attention of Missionary Societies to the desirability and value of such a convention.

Special Committees having carefully considered the subject, reported the following resolutions on the Opium Traffic, and on the outrages upon the Chinese in the United States:—

"RESOLUTION ON THE OPIUM TRAFFIC.

The International Missionary Union, composed of missionaries of various denominations from the United States and Canada, feels impelled to reiterate its solemn protest against the continuance of the Opium Traffic in China. We believe it to be the duty of all Christian people to urge the entire disconnection of the British government with the production of Opium in India, and awaken public sentiment in all Christian countries that will favor the introduction of the prohibitory articles against opium, contained in the recent treaty of the United States with China into all future treaties between Christian countries and that Empire. We trust that the Chinese government will hold firmly to its long-cherished principle on this subject, and will sternly enforce the laws which prohibit the production of opium in China, while endeavoring to prevent its introduction from abroad. Feeling assured that the injurious traffic in this drug is one of the greatest obstacles to the progress of the Gospel, we long and pray for its destruction. The Secretary of the Union is instructed to send a copy of this expression of our views to the Chinese Legation at Washington, to the Secretary of the Anti-Opium Society in London, and to the religious newspapers of the United States."

RESOLUTIONS ON THE CHINESE OUTRAGES.

I.—That we, missionaries of the various Christian churches of America, coming from different missions throughout the world, do enter our most earnest protest against the un-Christian and unjust treatment now being meted out to the natives of China resident in the United States, as contrary to the Gospel, contrary to justice, contrary to humanity, and as a hindrance to the spread of the Gospel not only in China but also in other lands.

II.—That we call the attention of all Christian and philanthropic men to the deliverance of the China Branch of the Evangelical Alliance already made public, which receives our hearty endorsement.

III.—That we profoundly regret that Congress has adjourned without passing the Indemnity Bill, and we urge upon that body the immediate passage of such a bill at the opening of the December session.

IV.—That a copy of these resolutions, signed by the special Committees of this body on the Chinese Question, be sent to the Secretary of State of the United States, to the Chinese Minister at Washington, to the Chinese Consul at San Francisco, to Senator Warner Miller for presentation to the United States Senate, to the representative of the District in which we are holding this convention for presentation to the House of Representatives, and to the Secretary of the Evangelical Alliance of the United States.

Special emphasis was imparted to the last of these resolutions, by the intelligence by cable, during the meeting, of the destruction of the premises of the West China Mission of the American Methodist Mission at Ch'ungking, and the narrow escape of the missionaries with their lives, by a riot led by a mob incited by the news of the shameful treatment of Chinese in Christian America.

The meeting of the Missionary Union was in every respect a grand success. No anniversary of any single society, however remarkable in itself, can for a moment compete with such a rally of the workers from all climes—frigid, temperate, and torrid, and from nearly every important mission field. The story of long waiting, gigantic obstacles, and results meagre at first, was the same in all, but from them all come one universal song of gratitude and triumph for what had been wrought—not by man but by God; an earnest of the coming time, when from every nation, tribe, and language shall arise the anthem of the redeemed. No returned missionary should fail to attend the annual meeting of the Union, if it is possible to accomplish it. Information can be obtained at any time from Rev. J. F. Gracey, D.D., Presbyterian, Rochester, New York, or from Rev. C. W. Park, Birmingham, Conn.

THE NATIVE MINISTRY.*

By Rev. V. C. Hart.

IT is safe to say that no phase of Mission Work in China has demanded more thought, patience, and prayerful watching than the one we propose to discuss, and none which has borne less fruit. From the character of our work on the one hand, and the impatience, and unwise demands of Home Boards on the other, missionaries have felt it imperative to press into their service, often as a temporary expedient, every available help. The obstacles between the great body of the Chinese and the Foreign Missionary have seemed a forbidding barrier; the language, methods of thought, customs, strange superstitions, moral obliquity, and the unfathomable depths of vice, have combined to strike terror into the breast of the single-handed warrior, and he has early learned to cry, "who is sufficient for these things." Naturally enough, feeling as every earnest man does a consuming desire to rescue the poor degraded victims which he sees in such multitudes around him, he is impatient to try remedial means offered, and what more reasonable than to use converted Chinamen to convert Chinamen. Thus for more than a score of years, the buds of promise,—the more intelligent converts—have been taken from their natural surroundings, cared for with tenderest affection, built up intellectually and spiritually *by the missionary*, and returned eventually to remingle upon the world's plane, not hardened, not more capable, but effeminate. Their artificial accretions wither and die and they become seven fold more heathen than before.

The over-mastering passion of the average missionary is the conversion of China to Christianity, and I have no doubt if he could enter the field to-day untrammeled with precedents, he would act largely as the fathers have. From the beginning of mission work in China every man to a large extent has been a law to himself. The field has been of such illimitable extent, and seemed charged with such possibilities, that in the enthusiasm of early years the man who ventured most, whose phantasies led him to the outer rim of radicalism, was expected, or it was hoped he would touch, some spring which would solve our problem. While modifying by degrees his preconceived opinions of the stupendous work he has undertaken and the manner of doing it, it has been brought about generally by his own failures and sad experiences. It would not be just to charge this to the young missionary's self-sufficiency or to the old missionary's stupidity.

The young man has not found any unity of action, any one plan of work generally adopted. If he appeals to A., B. or C. he finds each pursuing certain plans which still need developing, *i.e.* they are on trial. While it is true a hundred methods have been tried and none can distinguish between the "old" and "new," and any amount of conscientious

* An address delivered befor the Annual Meeting of the Central China Mission of the American Methodist Episcopal Church.

labor bestowed, it is evident from the conflict of views now entertained that much dimness still hangs over the "vexed" subject.

I think my older fellow laborers will agree with me when I say, that it requires many long years of close patient study and constant contact with the Chinaman in his multifarious relations to gain a comprehensive knowledge of his character.

To be able to offer an intelligent solution to our problem requires that we have an approximate measure of the Chinaman, of his historical environment, the springs or motives by which he is moved, and the pressure which is brought to bear upon his every day life from without.

Then, without any lengthy digression from our thesis, let us enquire into the present condition of China, the material which we are to build into the universal temple of God on earth.

The Church finds herself at last attempting to found Christianity among a people destitute of a knowledge of God,—at least, in the Hebrew and Christian sense, an essentially one and holy being—a people uninspired by divine manifestations, undirected by authoritative revelations, without examples except the best growth of unregenerate humanity, but with instincts, I grant, parallel to our own. No imaginary gulf lies between Christianity and Confucianism, there is a semblance in their ethics, but it is the semblance of life and death; real and wide is the gulf, and may not be crossed without radical change of motive and life.

The unfolding of this new world of intellectual and moral life to this people, is not in new doctrines, new theories, new methods, not in ceremonies nor churchly organizations which have worked well in other lands, it is a spiritual life which is needed, the pure seed of the gospel from which shall grow, in a new atmosphere, under new conditions, the tree of life. Thus we cannot transplant foreign methods of Church work and expect similar results. We very soon discover that we have to do with a peculiar people, where the law of assimilation is prodigiously active, and the typical character formed at an early age. The ethics of men like Laotsz and Confucius have become almost impotent as conservative agencies and an unwritten yet universally accepted code sways the life of almost every Chinaman, which may be stated in two words—personal advantage, or private ends. It is inherent at birth and strengthened by practice until death. It matters not how exalted the station in life, how religious or worldly in profession, from viceroy to *tsao-li*, from primate to barber might be written "video meliora proboque deteriora sequor."

Macaulay's description of Charles I. applies to the average Chinaman: "He was, in truth, impelled by an incurable propensity to dark and crooked ways." But there is reason to believe that he was perfidious, not only from constitution and from habit, but also from principle.

Let us glance for a moment at the home life where life's initial steps are taken. Love, virtue, sympathy, modesty, courtesy, represent little beyond the names. Any close observer, who has ears to hear and eyes to see, with a command of the language, soon finds he is among a people

diseased in body and soul. The foul festering atmosphere of home life is sufficient to check the development of any innate moral goodness in the infant soul. From the home, out in every direction, spreads sickening corruption, down every stream there flows unmeasured depths of foul pollution. The language reeks with filth, the home, the street, the temples, the halls of justice, resound with curses; male and female, adult and youth take and give without blush the lowest epithets of which the language is capable From the start the typical man is an adept in deception, lying, faithlessness; he is avaricious and subject to deterioration. Shakespeare's description of Richard III. while representing an extreme character, fairly describes a large class in China, and unhappily that class with which business men and missionaries have had to do. "Why, I can smile, and murder while I smile, and cry content to that which grieves my heart; *and wet my cheeks with artificial tears and frame my face* to all occasions. I'll play the orator as well as Nestor; deceive more slily than Ulysses could; and, like a Simon, take another Troy; I can add colors to the cameleon; change shapes with Proteus, for advantages, and set the murderous Machivel to school. Can I do this, and cannot get a crown? Tut! were it further off I'll pluck it down." While the Chinaman may not be morally worse than other heathen nations, as the Assyrians, Egyptians, deteriorated Greeks and Romans, or the present East Indian and Japanese, I venture the assertion, he overtops them all in intellectual ingenuity and cunning methods of executing his desires. There is nothing he will not dare attempt, if he sees personal gain at the end.

I have seen fit to delineate the average Chinese character, that the methods we have used to mould it, might be brought into stronger contrast, especially, our practice in raising up a native ministry. Beyond the personal efforts of the missionary in preaching, book distribution, and superintending day schools the great work has been to create a *native ministry* which should occupy inland stations, to whom in a large measure the details of the work could and have been entrusted. These evangelists in some societies have been chosen from adult baptized Christians, with indifferent ability, whose knowledge of Christianity often dated back not more than one or two years and in some instances only a few months. The more conservative have relied chiefly upon boarding schools for preachers turned out annually under the supervision of men who as a rule had their hands full of general mission affairs. These young men have lived in the boarding hall, have depended upon the missionary for daily guidance, and have grown up with no other expectation than to be guided and supported for life. These men in many instances have been sent to distant stations, entrusted with renting and furnishing chapels, superintending schools, and sometimes even the purchasing of lands; funds have been placed in their hands for teachers and chapel-keepers. They have received quarterly, semi-annual, but more generally annual visits from some missionary, and not infrequently he a mere student of the language.

The poor ignorant man of the first class, is exalted to the highest and holiest calling on earth, after a short probation in a little Church of "rice eaters." He commences the duties of his new station with the outward gravity, dignity and unction of his teacher. That man a year or three years before was not unlike the thousands who curse and fight over a cash, debauched to his heart life with the manifold vices of heathenism. The man came for material gain, and the Missionary half felt it so, but has faithfully expounded to him that the bread which he breaks is spiritual, and no position where worldly gain can be had must enter his mind. The man calls 上帝 or 天主 or 神, whatever for God he heard the Missionary use, to witness that he comes only to save his soul. He enters the church, he is not long in taking in the situation, he discovers quite a little army no better than himself occupying to his mind lucrative posts. There are cooks, gatemen, day school teachers, chapel keepers, preachers, every one with well filled rice bowls and little work except the cook. He would cook if called to the kitchen, he would prefer being gateman, he hardly dares to offer his services as school teacher. He compares himself with the native preacher, and concludes that with a little more drill upon the trite sayings and oft quoted passages he would make a good preacher.

He studies the situation, lays his plans, and pulls many secret wires. He is an adept in reading and interpreting the Missionary's peculiarities, and what he cannot find out will be told him by other native preachers or persons near the foreigner, who will not lose anything by securing him a position. His mouth is filled with scripture when occasion demands it, he will be sure to have a New Testament near at hand, he kneels lowly, and prays vehemently, he will have a wonderful experience. If he could just get enough to nourish his poor body he would preach to his people. He knows when and how to make his advances; he has read his missionary as well as his hymn book.

The man seems so earnest and shows his zeal in such a variety of ways, that the missionary concludes he is the right man to labor among his people. He is taken; three, four, or six dollars are his monthly portion, and a house—a mere pittance to be sure, but more than he has ever had before, and more hard cash than the village school-teacher, who is his superior, receives in double the time.

He goes to enact the biggest farce on the grandest scale he had ever dreamed of. The first year he shows spirit, he has brought in enquirers, he has been found, when visited by the missionary, studying the Bible or talking to a few in the chapel. He is improving, and the second year it is thought best to increase his salary. Two potent and dangerous elements have been given to this poor ignorant man, who possibly was dismissed from the village school for incompetency or squandered his patrimony, or is badly in debt and seeking an asylum out of the reach of his creditors. He has money and delegated power, he can laugh at his abused neighbors and form new friendships. There is

generally an end to the farce, providing there be an honest man near the missionary or the missionary be given to an investigating turn of mind. Deterioration sets in at last, the sordid soul who came for worldly advantage cannot gird up his loins forever. The mold of laziness comes to the surface. He is reproved, tried, reproved, retried, prayed with, upbraided, and finally suspended, possibly reclaimed but down again, and at last sent about his business. Do I overstate it when I say there are a thousand of such men to-day in and out of our missions who have consumed tens and tens of thousands of sacred offerings for the salvation of perishing souls, who in using them have not only cursed themselves still more, but in the use of them have spread far and near the news that designing, wicked men are employed by foreigners to preach their doctrines? I know whereof I speak. Such men have come to me time without number. I have seen them fawn about young missionaries after they had run their course in two or three missions.

It has, moreover, been the custom to establish boarding schools at our central stations, with the purpose of selecting and training the brighter boys for evangelists at the expiration of their course of study. In these schools there has been a moderate curriculum combining the classics of China with our religious books. The boys have come from poor families, and at an age when they have learned and practised all the virtues and vices of the adult Chinaman. They are as a rule fully supported by the mission, and have well founded hopes of obtaining some Christian employment at the end of their terms. During their school life they have dressed better, been better housed and fed than possible at home. They have gone quietly through their daily exercises, attended church, been probationers, received baptism, entered the church.

As a rule during all the curriculum there has been very little manly exercise, and *no manual work*. The boy as a rule has been plastic, has turned out a goodly looking chap, bright, with more general knowledge than the ordinary literary man, but destitute of independence, of solid manhood; he has been a hot-house plant, wind and storm have never beaten upon him. Courageous enterprise, the spirit to dare and do, the power to contend against obstacles, have not been developed. The ranks of some missions have been filled by such soft and effeminate lads, who have taken to the preaching of the gospel as a matter of course. Why? Because they think the missionaries want them to do it; they would as soon be doctors, or compradores, if such lines were pointed out to them.

Up to the present hour missionaries have been receiving, appointing, and in many instances laying hands of ordination upon just such candidates as I have endeavored to describe. In the older missions where large staffs of native preachers have been employed, some persistent efforts have been made to put them upon a self-supporting basis. You might as well attempt to found a house upon the air or to plant dry poles in desert sand and expect the one to stand and the other to grow, there must be first foundation and life.

I purpose now to allow others to give their testimony. I have seen fit to omit all names, as I am alone responsible for this paper, but in every instance I quote from honored, earnest, old men. One writes, "You have got a very serious question to grapple with and I feel myself a very unfit person to say much on the subject. Looking out as one must do on the plans followed by other brethren in the field I have come to a somewhat decided opinion in regard to one or two. 1st.—The boys trained in a hot bed from early days and then sent out as Native Preachers, seem to me like artisans wearing gloves and working at their handicrafts in them. When I speak of a hot bed, I mean the ordinary mission boarding school where a good and thorough curriculum of study is gone through, but very little of what Ignatius Loyola made most of, a moral training, a training to endure hardness, a training towards the development of that self-sacrificial love which alone wins men, where indeed boys are better off in every way than they would have been at home and better off than the ordinary Church member is. That this is so seems to me to indicate a radical defect in that method, and as I have noted the after course of such youths the effect of such training has been to me apparent, in their not liking to endure hardness as good soldiers of Jesus Christ. Hence I do not take to the orthodox training institution which is to turn out ministers cut and dried after a certain term of education. If there were some industry connected with such institutions, some plan whereby the students would have to fight the battle of life which the majority of Chinese Christians have to fight, and hence brought into sympathy with them, I should much more incline towards them than I do at present. 2d plan which I decidedly dissent from, though it is a plan adopted in this Mission, is the placing out men at distant stations where they are paid regularly and *well* by the Foreign Missionary, but do not have that regular oversight which in nine cases out of ten is absolutely needed under such circumstances. If they were dependent upon the native Church *they* would look after them, but as it is they feel that it is not their business." The above is from the senior missionary of one of the largest missions in China.

The following is from a veteran laborer. "We have 22 native laborers, none ordained, 6 licensed to preach the gospel. The salaries are probably from 6 to 9 dollars per month. There are 13 native teachers who have in some instances higher salaries. None of our assistants have come direct from day schools, but quite a number who began in day schools entered the boarding school and later the theological school. I do not know *of any one who is wholly supported by contributions from the natives.* Some of our native Church members assist in Christian work *from time to time* without pay."

Another gentleman writes me from one of the oldest missions of China. "We have 22 preachers of all grades, they receive from 4 to 11 dollars per month—2 came from Day Schools—20 from Boarding Schools. 3 supported by native Churches, and 3 partially, 17 were in

both day and Boarding School." It must be remembered that preachers who are reckoned self-supported by native churches live in mission property which is furnished and kept in repair by the mission, and much of their constituency in one way and another drawing upon the foreign bank. A letter from the senior missionary of a mission founded 40 years ago says: "Number of preachers say 20. We have a number doing good work but classed as colporteurs—2 ordained. Salaries from 5½ to 11 dollars per month—nine can be regarded as coming from day schools—say 15 of the 20 have had boarding school advantages—some however only to small extent. *None supported entirely from native proceeds*, 10, at least, partially from native sources. Our best preachers (with rare exceptions) are educated." I now extract from a sister mission of the same port "There are 47 native members of the conference. (I see by recent statistics that the number has increased to 66). We employ about a dozen men besides. (I see from same authority that the dozen has swelled to 81). No pay grading ever practised in the mission. Beginners mostly receive nothing for their families, unless required to move away from home. We inculcate the "Comfortable support" doctrine, though a graded salary according to years of service or responsibility of appointment has been mentioned.

One of our elders for years entirely supported by native Church. Seventeen (17) came from schools. We try to persuade young men to take a course of study before entering the regular work; they get along much faster afterward. Many of the most successful in school and since leaving school can hardly be kept from returning to school, pleading certain changes in school curriculum as highly important.

Have had much encouragement in taking young men who have been fairly successful in the work and giving them a year or two in school. Our force has been too small to do justice to the schools." A sister mission at the same port has quite a large staff of preachers, and under better pay.

Another Missionary says, "We have 18 ordained Ministers—6 unordained and 6 Theological students. They are paid, ordained men 10 dollars per month with house, to begin with. Unordained 8 dollars per month." This mission has comparatively little country work.

The senior member of one of the strongest Missions in Central China said to me they had about 11 preachers—receiving on an average 7 to 8 dollars per month. He was opposed to a paid ministry from foreign funds—that they would be better off with two native preachers than the 11.

It will appear that nearly all large missions have tried for many years to create a native ministry, sustained almost entirely from foreign funds—we might say entirely, for the returns from native sources have not been a tithe to what those Churches in one way and another have drawn from mission treasuries. It is becoming generally recognized that there is great danger in the methods which have been used and the course pursued towards those we have tried to educate for the specific

work of the ministry has been instrumental in dwarfing or killing outright the very organs which needed to be strengthened for any successful work, or to contend in the race set before every Christian. There is a law of vital force, at the foundation of every Christian life, which we have gone on disregarding, viz., self-growth, self-improvement. Instead of planting the germs of life and allowing them to expand under their peculiar surroundings and take growth in a normal and healthy manner, we have fed our sproutings to death. There is considerable similarity between the present native ministry of China and the Sacculina in the Hermit Crab which Mr. Drummond has described for us. "Within the body of the Hermit Crab a minute organism may frequently be discovered resembling, when magnified, a miniature kidney bean. A bunch of root-like processes hangs from one side, and the extremities of these are seen to ramify in delicate films through the living tissues of the Crab, and though a full grown animal, it consists of no more parts than those just named. Not a trace of structure is to be detected within this rude and all but inanimate frame, it possesses neither legs, nor eyes, nor mouth, nor throat, nor stomach, nor any other organs, external or internal. This sacculina is a typical parasite. It boards indeed entirely at the expense of its host, who supplies it literally with food and shelter and every thing else it wants. So far as the result to itself is concerned this arrangement at first sight is satisfactory enough; but when we enquire into the life history of this small creature we unearth a career of degeneracy all but unparalelled in nature. Now the creature above described when in its embryo state bears not the remotest resemblance to the adult animal, the biologist knows it then as the Nautilus. It has a body, supplied with six well jointed feet by means of which it paddles briskly through the water." I have not time to continue further description, how it incases itself in the crab, and then gradually degenerates. I am speaking of certain methods which have been pursued toward a class, and the evident results which I deem analogous to my illustration.

Our methods weaken and destroy the energy and independent action of embryonic Christians.

I have said enough upon the negative side of my subject, but I could not well say less, when my convictions are so much at variance with the quite general practice. I must needs try at least to point out the main defects in our present mode of work before venturing to recommend any radical departure. I am deeply impressed with the seriousness of this subject, of its far reaching results, that in the decision of a line of action hang incalculable interests. While the main defects of old plans may seem clear enough, the perfectness of new methods can only be guessed at in their future successes.

It seems to me, first, that we are to reach our desired result more by indirect than direct efforts—that in other words, the present work of Missionaries is not so much to create a native ministry as to prepare the way or material from which the Lord in his own time shall call and

send forth, that it may be said as of Paul—"And he said, the God of our Fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be a witness unto all men, of what thou hast seen and heard." To prepare the way means that Christianity be made desirable on the part of the people for its intrinsic value, its spiritual worth. This is not the work of a generation to a people tied by ten thousand cords of pride and love to its hoary institutions. It naturally presupposes a period of education, of liberal enlightenment, in which time those coming in contact with the truth, shall comprehend its superiority over any thing they have, and recognise its value for what it can do for them as spiritual beings. Understanding the conservative tendencies of this people as we do in reference to all foreign innovations, and what a herculean task it has been for Europe and America to convince the people of the utility of matters connected with secular life, after repeated demonstrations, is it any wonder that great time, great effort, should be required to convince them of spiritual things? Are we to suppose the religious instincts of this people less conservative than their secular? that the religious man is less fettered by the past than the secular? Every Chinaman from head to foot is bound by a thousand ties to idolatrous rites. The infant lips lisp prayers to the great ancestors, ancestral rites are fairly moulten into the life of every child. Possibly this period of education might be cut short if we were endowed as the early Apostles were to do wonders, for by so doing we could arrest the attention of vast multitudes. But instead of such endowments, along with our message of love we are able to bring into the field those permanent educational factors which have shaken other lands. We have the Press—that miracle of power which is destined in the immediate future to shake this Empire more powerfully than it has any other land. The best talent of the Christian Church should be brought into requisition for this special work, and thus make it an auxiliary of power for the truth. Let us scatter every where literature of such a character as shall attract by its appearance, and shall convey the truth in a manner to be appreciated by the educated and influential. Schools are to be a mighty agency in the hands of missionaries to advance the time when men shall receive intelligent and spiritual calls to the work of the ministry. Around every central station I would district the land, gain admittance to every town and village with a humble Christian school, where the Gospel may be preached regularly by the itinerant missionary. At the central stations I would have schools of a high grade; connected with them Industrial Departments where each boy unless he pays his own way shall learn a trade and earn his own livelihood, thus when his school days are over he will be prepared against all emergencies. In these schools I would have a department to teach the English language and such studies as can be made practical to the students in after life. From what we see in India and Japan and even before our own eyes I am convinced

that the English language is to be the future vehicle of precise thought, the higher education of this country is to be conducted in English. The Chinese language is too cumbersome and uncertain for precise thought, therefore the sciences of every character will gradually seek the more perfect and easier vehicle. See what we have at the present hour in Tientsin. (1) An Electrical College, (2) School of Engineering, (3) Military Academy, (4) Naval School, (5) Medical College. And a preparatory department. The English language is used in every department. The lectures are in English. In other great centers the more enlightened are taking in the situation and ere long will move. It behoves us as wise master-builders that we see to it that this miracle for good be not transferred to the field of doubt and scepticism. I would work with redoubled energy upon the humane side of the people, look with more care after their physical well-being. Here we can bring to them a balm which the highest and lowest can and do appreciate—it has swift wings to bear us to that time when a sentiment favorable to that higher message for their souls shall be received.

I would *itinerate freely* and *systematically* over a small circuit and preach the gospel. Not a circuit which can be made only once or twice a year, but weekly or monthly at least. I have no faith in a work which receives one or two days supervision in a year, it would die out completely in a Christian land. Any impressions made by the missionary's visit will soon be lost here, unless followed up. The course I would adopt will call for many more laborers, the Church is well able to send them, when she wakes up to the task God calls her to do in China. It is not necessary all these itinerant preachers should be ordained. Let us have men of sterling worth whose hearts are longing to do something in the great harvest field. I would take with me any converts who have been thoroughly converted and have them tell the story of salvation by faith, preach statedly at as many points as possible, raise up little societies. From these little societies, meeting in private houses or school rooms, will be born our preachers. Who heralded the tidings of salvation over the Roman Empire? Who wandered away from the great centers where the apostles were preaching and broke to barbaric crowds the wonderful news of redemption? Paid agents, boys trained in hot beds? Nay, frequently women of sanctified spirits, yea slaves whose fetters had been stricken off, humble men whose hearts had been touched by the Spirit, outran Apostolic feet; without appointment, without pay they journeyed to save men. I cannot believe we shall see a spiritual ministry until we have a spiritual Church, small assemblies of true, humble, Christ-loving disciples, who know the value of salvation, these will be the *Constituencies* which will bring forward Stephens, Marks, Silases, Timothys, to assist us in the work of the ministry, and who shall be chosen not by us but by Him who "When He ascended up on high, led captivity captive and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists: and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of

Christ." Christ's message was—"Go ye into all the world and preach the gospel to every creature," &c. What shall follow? "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues," &c. Christ's last words to his disciples were: "After that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We have never received any command to form a ministry. It is the unique work of the Spirit to move the hearts of men to this office, and the work of believers to witness to their call by sustaining them. If men are truly converted under our preaching, they will bear witness, and their testimony will be a hundredfold more powerful when it is known they are not paid for it.

Let us not deceive ourselves into the faint hope that we are hastening the evangelization of China by using foreign money to send out inexperienced, weak-kneed Converts. It requires a hero, a man with dauntless courage, and filled with the Holy Spirit to preach the Gospel unsupported by faithful followers. No Chinaman as yet, so far as I know, has shown sufficient moral courage to brave the storm, to throw himself upon his countrymen and single-handed plunge into the fight. The time will come when a divine afflatus shall come upon our poor, frail, miserable, speechless, infant societies, and we shall see re-enacted the scenes of primitive times, and, "He shall see the travail of His soul and be satisfied." Then men will enquire, "have we not tongues, have we not courage to preach this gospel?"

From my standpoint, the methods to be used to raise up a native ministry are:—

Educate the people until such time as we have prepared receptive minds.
Work upon the humane side of the people with every gospel benevolence.
Herald everywhere salvation from sin through Christ.

We wish to make the gospel indigenous in China. For a religion or philosophy to have a natural and free growth it must be desired for its value alone; and unless we can bring people to see the advantages, the blessings of the Gospel for its own sake, millions of dollars paid to men who are not baptized with the Holy Spirit will not win them. I believe it would be wise to take a solid stand, and cease to pay men from foreign funds to preach. We shall eventually have converts, and we now have in some instances, who will preach for the love they bear to Christ and perishing men; and when the time comes to pay, let it come from native societies. The native Christians will then regard this work committed as a sacred trust to them—paying and praying will become simultaneous and spontaneous.

Other and abler pens have treated our subject, it is the vital question of the hour, and some united action would be a boon to every laborer here, and especially to those who are to come. If the past be but stepping stones to a broader view of our incomparable work, all the treasure, toil and sad experience have not been in vain.

Correspondence.

ADDITIONS AND CORRECTIONS TO REFERENCES TO CHINESE MUSIC, OF THE SEPTEMBER RECORDER.

The Shêng (笙) or Chinese Recorder Organ, with woodcuts. F. W. Eastlake. *China Rev.* XI, 33–41.

Style and Principles of Chinese Music, Williams' Middle Kingdom, II, 93–8.

Instruments of Chinese Music. ibid. II, 99–104.

List of Chinese Music Works, Imperial Cap. (Sz' Ku Tsiuen Shu Tsung-muh) Sec. 9, ibid. I, 626. 672.

Chinese and Japanese Music Compared. *Chin. Rev.* V, 142.

Tonic Sol-fa Notation in China. *Chin. Rev.* V, 238, 407.

Music Book in Chinese Notation (小詩班), containing Exercises and Tunes with Explanations, by Timothy Richard, Shanghai.

Chinese Songs for the Harp, Dr. J. Chalmers. *Chin. Rev.* II, 50.

Hakka Songs in English and Chinese. *Chin. Rev.* XI, 33; XII, 193, 507.

Did Weber compose Chinese Music? With illustration having Weberian elements. F. H. *Chin. Rev.* II, 322.

Street Ballad Singers, engraving with description and Chinese air. Rev. W. C. Milne's "Life in China," p. 51.

Notes and Queries on China and Japan. Vol. IV, Articles 2–3.

Penny Dictionary, App. No. XIV, p. 443.

The use of the Reed, a Chinese discovery, and on the importance of Music in Mission Work. "Women's Work in China," May '82.

Hsüan Tsung, Emperor of T'ang dynasty, thoroughly understood and taught Music, and founded a Dramatic college. Giles' Gloss. of Reference, p. 277–8 Stent's Vocab. p. 667.

J. C. T.

NOTES FROM THE ANNUAL MEETING OF THE CENTRAL CHINA METHODIST EPISCOPAL MISSION, NORTH.

The Methodist "Itinerant Wheel" has just had another turn. About the first of October, the members of the Central China Mission, taking advantage of the nearness of the seat of their annual meeting Chinkiang, to Shanghai, almost *en masse* visited this Sea Port—so called. A week later, and all were in their places and entered upon the most interesting session that has been held for many years. The mornings were occupied as business sessions—the afternoons and evenings were devoted to addresses and religious services. The Program encompassed many topics of great interest to all missionaries in China as well as to the Methodist Mission.

A profitable hour was spent listening to an address in Chinese, on the subject:—

"The History and Polity of the Methodist Episcopal Church." An afternoon was given to an address and general discussion on the Subject:—"The Best Methods for developing a Native Ministry." As a result of this discussion a motion was presented and unanimously adopted, which undoubtedly strikes at the very root of the greatest blunder that lies to-day at the door of missionary effort:

"*Resolved*:—That from henceforth we license no new preachers except on a self-supporting basis, and that we use our best

endeavors to make our present Native Ministry as soon as possible self-supporting."

It was felt to be unjust to peremptorily dismiss those who are already in our native ministry, but the way of the future is definite and clear and it is hoped that greater and more real results will follow, though apparently for a time they may be less. Another afternoon was given to an earnest address on "Evangelistic Work by the Native Church." Many believe that it is through native work that the Christian Church in China will finally be established; hence an afternoon was very appropriately devoted to the discussion of the three Branches of "Woman's Work"—Medical Work among Women, School Work for Girls, and Evangelistic Work among Women. Many excellent suggestions were brought forward and interesting facts concerning the work were elicited. It seems to be as true in China as in India that "Women must reach the Women."

The Sabbath was a full day.—Annual Sermon in Chinese in the morning followed by Communion Service. Sunday School in the afternoon with an address on Sunday Schools and in the evening the Annual Sermon in English closed a pleasant and profitable "Conference" which it is hoped will result in renewed effort and more encouraging outcome than in any past year of the mission.

G. W. WOODALL,
Secretary.

TO THE EDITOR OF THE *Recorder.*

DEAR SIR,

The November number of your valuable journal contains a letter from Dr. J. M. Swan, of Canton, proposing Dr. Peter Parker, now of Washington, D. C., as a delegate to the International Medical Congress which meets in the United States next year. Dr. Parker is the President of the Canton Medical Missionary Society, and is known to us all. I take great pleasure in seconding the proposal of Dr. Swan, that Dr. Parker be elected to serve as one of the *three* delegates from the Medical Missionaries in China to the Congress in Washington. I hope that he will be elected by the unanimous vote of the Medical Missionaries in the field.

In a letter written by me in the October number of the *Recorder*, I proposed that the first meeting of the Medical Missionaries, as a whole, to form the Central Head Society, should be held in Shanghai some time in the year 1888. From correspondence received from various parts of China I am led to believe that 1887 would suit the majority better, and that the following proposal would give satisfaction to the largest number of Medical Missionaries.

I therefore (writing for others as well as for myself), propose the following:—

"That the first regular meeting of the Central Society, composed of members of the four great branch societies of China for Medical Missionaries, be held at Canton, at some time to be agreed upon, in the year 1887. And that we, by a unanimous vote, elect Dr. Kerr, of Canton, as our first President for all China."

Yours faithfully,

H. W. BOONE, M.D.

TO THE EDITOR OF THE *Recorder*.

DEAR SIR,

The School and Text Book Series Committee having resolved to resume the publication of an abstract of the minutes of their meetings in the *Recorder*, I have the pleasure of handing you the following summary.

The Committee met on the 4th May, 1886. Present—Rev. W. Muirhead, *Chairman*, Dr. Allen, Rev. Stonehouse, Mr. Fryer and the Secretary. A letter was presented by Dr. Farnham, from Dr. Mateer, appointing Dr. Farnham as his proxy for a specified time.

The minutes of the former meeting were read and confirmed; and afterwards Mr. Fryer laid on the table a series of resolutions of which he had given notice. They were substantially adopted; and the Secretary was requested to draw up a statement of the work done and still in progress, receipts and expenditure, funds in hand, and stock of books and material available.

It was also resolved that missionaries and others interested in the work, should be asked to send to the Committee any particulars regarding MSS. which they may have ready, or in course of preparation, so that, if acceptable, they may help to complete our series; and that every effort be made to complete the work assigned to us by the conference of 1877.

The Rev. Ernest Faber was added to the Committee at Rev. Lechler's request, to act in his stead; and Rev. Y. K. Yen was elected in the room of Mr. M. H. Taylor, deceased.

Mr. Fryer placed on the table copies of two new works, one by Rev. J. L. Whiting, on *Moral Philosophy*, and the other by Rev. Galpin on the *History of Russia*. Both were favorably received, and remitted for examination.

The Secretary said he had received a letter from Mr. Rhein, Secretary of Netherlands Legation, expressing his regret at finding himself, for want of time, obliged to give up the preparation of the *Historical Primers of European Nations*.

Several Books and Charts were reported as out or nearly out of print; and the following were ordered:—

500 copies Zoology, in Chinese and English.
50 „ Domestic Pets.
50 „ Psalm CIV.
50 „ Selections from the Proverbs.
50 „ Noted Horses.
50 „ „ Dogs.
50 „ Life of Daniel.
25 Charts of Birds.
25 „ „ Mammals.
25 „ „ Anatomy and Physiology.
25 „ „ Mineralogy.
12 „ „ Electricity.
12 „ „ Natural Philosophy.

The Editor reported that the under-noted handbooks were completed, viz., (1) Mechanics, (2) Properties of matter, (3) Mineralogy and (4) Model Drawing.

Our last meeting was held on the 26th, and although the minutes have not been confirmed I think I may venture to give a synopsis of the proceedings, as three months is a long time to wait. Dr. Martin appointed Rev. J. N. B. Smith to act as his proxy. Messrs. Galpin and Whiting's works were accepted. The Editor reported that he had completed the translation of the following hand-books, (1) Hydraulics, (2) Hydrostatics, (3) Heat, (4) Light, (vol. 1.), and (5) Steam Engine, (vol. 1.)

Mr. Muirhead intimated he had translated *The Five Gateways of Knowledge*, by Professor Wilson; and Dr. Allen reported that he had a *Music and Tune Book* ready, which he thought might be useful. Both were asked to send in their MSS.

It was also agreed that all the publications of the Committee should be placed for sale at the Chinese Scientific Book Depôt, Hankow Road, Shanghai, and also at the Depôt of the Chinese Book and Tract Society, No. 3, Minghong Road, Shanghai, on the same terms as at the American Presbyterian Mission Press.

It was also agreed that the Committee should meet regularly on the first week of each quarter of the year commencing with January, 1887; and that the Secretary should prepare a draft of a circular letter to be addressed to friends who might be able to help our "Series," either with original treatises or money.

A. WILLIAMSON,
Hon. Secretary.

Our Book Table.

PAGODA SHADOWS, or studies from Life in China by ADELE M. FIELDE. Introduction by Joseph Cook. Fifth Edition. Boston; W. G. Corthell. For sale at the Presbyterian Mission Press, Shanghai.

PAGODA SHADOWS is one of the most interesting and instructive books on China that we have read. The book is small, but it is filled with a store of reliable information on China, especially on the home life of the women, in a compact and readable form. Joseph Cook in the introduction writes as follows:—

"I had read much of Chinese history and statistics; I had examined the best sources of information as to the Chinese religious and social life; I had studied such translations of the Chinese classics as came in my way; but I found that the simple, vivid autobiographies, written out by Miss Fielde from the actual dictation of Chinese women, brought me nearer to a clear view of Chinese wants than any thing else I had used as a guide."

Fifteen chapters are devoted to accounts of the condition, customs, and institutions of the people, interspersed with illustrative anecdotes from which we cull the following.

ORIGIN OF A FETE:—"Long ago in the village of Iam Chau, a sum of money was contributed and placed in the hands of a village elder to pay the expenses of this annual festival (the procession of the tutelary deity); but this master of ceremonies was a gambler, and immediately lost all the money in play. Days passed, and as the theatre and processions were not forthcoming; the contributors became urgent that he should perform his duties, and so constantly harried him that he was at his wits' end for excuses to pacify them....So early one morning he went to the temple, took the god on his back and started off on the established round. An amazed crowd soon followed him and some attempted to take the god from his back. After many struggles and escapes, he was at last driven to the shore, where he was shut in between the crowd and the sea, and the contest then ended in the waves where the god was jerked to and fro, to the peril of gilding and the destruction of limbs. Thence the victors took it to the temple, where it was repaired and reinstated, amid the forebodings of the alarmed populace over whom its influence was supposed to extend. But the ensuing year proved to be a most auspicious one, with abundant crops and no epidemics. The public weal was then accredited to the extraordinary treatment and sea bath that the god had received, and so on every anniversary of that performance, its peculiar features have been imitated in that village to the present day."

The Chapter on Buddhist Nuns concludes as follows:—

"The friendly old abbess gave me every opportunity to speak of what she called "God's doctrines," but when I suggested that a native female teacher might come and stay there a few days, she responded that it would be wholly contray to the customs of the place should she allow any meat eaters to lodge there. She said, she herself was old and had laid by enough to live on and so she could believe my words; but the other nuns could not believe, because, if they did, they would have nothing to eat. She would herself come to my home and be taught, and I could come and tell my doctrine to the nuns, and they could judge for themselves whether it were something for which it were worth while to starve."

Chapter 16, gives an account of a visit to an Apothecary's shop, and a partial list of Chinese Medicines. Chapters 17 and 18 are devoted respectively to an account of the manner of traveling in South China, and the usefulness of Native Female Evangelists in mission work. In the training of these women Miss Fielde has met with great success and there is no doubt that they are a most useful agency in the evangelization of China. The remainder of the book, excepting the last chapter, on Language, Literature and Folk-lore, is devoted to notices of work, and autobiographies of Native Christian women which are full of interest, and give an understanding of the trials which lead to the study of Christianity, as well as those which follow its acceptance, such as could be given in no other way.

Editorial Notes and Missionary News.

The desire of every Missionary to China is the Evangelization of this Empire, and the great question is, how can we best reach the mass of the people? The easiest, and yet the hardest way is to *preach* to them ourselves. It is the easiest way because it is comparatively easy for a man of average ability to acquire sufficient knowledge of the language to enable him to preach after a fashion, or to do as has been done—have his teacher write out his sermons, and commit than to memory and recite them to the people; but such preaching is more profitable to the preacher than the people, and is more likely to give mistaken ideas of the Gospel than to lead men to Christ. While preaching may be thus easily done, to preach as we should preach is a task that *few* old and *no young* missionaries, are thoroughly competent to perform. Preaching when rightly done is the *hardest* kind of missionary work. It is not enough to have a knowledge of the language, be it ever so thorough. The acquiring of the language is by no means the hardest part of the Foreign Missionary's Work. One needs to know the people, to understand their modes of thought and reasoning. One needs to put himself in the place of his audience, to love them and sympathize with them; and the nearer a man can get to their level the greater will be his success as a preacher.

It is a comfort to all of us to know that the Spirit can and does use our feeblest efforts and even our mistakes in bringing souls to Christ. The man who has received the baptism of the Spirit will be successful as a preacher, whether he is a foreigner or native, whether he supports himself or is supported by foreign funds, whether he has been trained in the rough school of the world, or has been educated in a Mission Boarding School; but if he lacks this baptism, no amount of training or education or independence will make up for it. The two great elements of success in all preaching are love to God and love to our fellow-men, and the closer we live to God on the one hand, and the nearer we come to our fellow-men on the other the greater will be our success as winners of souls.

The most successful missionary work has been that wherein the natives, filled with love to God and love to their fellow country-men, have gone about telling of Jesus. China has been no exception to this rule. The hope of China (as of all nations) lies in a native ministry, or to speak more accurately, a native Church, in which every member is a preacher of the Gospel as he has ability and opportunity. The foreign missionary is hindered by difficulties which do not embarrass his Chinese co-laborer. The native has a thorough knowledge of the language and the people, and can speak the one and sympathize with the other, as no foreigner ever hopes to. He can go where the foreigner cannot and when he speaks the people use their *ears* more than their *eyes* which is not the case when a foreigner preachers to them.

If we expect the Native Church to grow we must put it to work. Use promotes growth in spiritual as well as natural things, and if any member has even one talent, he should be taught to use that talent to the glory of God. We ought not to expect as high a type of Christianity in a convert from heathenism as in a person brought up in a Christian land under Christian influences. If some should disappoint us we ought not therefore to keep others from the work. We need to be careful how we undertake to lord it over God's heritage.

Shall we pay our native workers from funds provided by foreigners? Why not? "They who preach the Gospel should live of the Gospel." What are we better than our native brethren whom GOD has called. It would be a grand thing if the Christians of China could support *all* the natives whom GOD has called to preach. If they could, there would be no further use for foreign missionaries in China; but they cannot do this. God has called here, as elsewhere, the poor and lowly, and so long as the Native Church is poor and needy, so long ought foreigners to esteem it a duty as well as a privilege to assist the native ministry, by precept, example, and money to preach the Gospel to the multitudes of this great Empire.

J. N. B. S.

The *Herald and Presbyter* contains the following notice of a distinguished missionary.

"It is a most encouraging fact, which should not be forgotten, that of the 6,281 churches upon the roll of our Assembly there are only fifteen reporting last year a larger membership than that in Chefoo, China. This church, under the pastorate of Rev. Hunter Corbett, D.D., is composed entirely of converted Chinaman, and enrolls a membership of 859. Dr. Corbett is also in charge of four stations, reporting an aggregate membership of 209, making the entire membership in Dr. Corbett's charge 1,068. This furnishes a strong argument in a great fact for the cause of Foreign Missions. Those who have met Dr. Corbett and heard him speak are not surprised in the great prosperity of his work during the whole twenty years of his labor in China."

ERRATUM.—Rev. S. LEWIS, whose departure was noted last month, is connected with the M. E. Mission North, not Presbyterian.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

AT Pao-ting Fu, September,—the wife of C. R. W. MERRIT, M.D., American Board Mission, of a daughter.

AT Shanghai, November 4th, the wife of Rev. F. R. GRAVES, American Episcopal Mission, of a daughter.

AT Pao-ting Fu, November 7th, the wife of Rev. ISAAC PIERSON, American Board Mission, of a son.

DEATH.

AT No. 164 Boone Road, Shanghai, Rev. K. C. WONG, of the American Episcopal Mission.

Arrivals and Departures.

ARRIVALS.

AT Shanghai, October 24th, Mrs. J. ADAMS, of the American Baptist Missionary Union, returning.

AT Shanghai, November 1st, Rev. and Mrs. GEO. S. HAYS, to join the Chefoo Station of tne American Presbyterian Mission, North.

AT Shanghai, November 5th, Rev. J. H. POTT, to join the American Episcopal Mission.

AT Shanghai, November 7th, Rev. and Mrs. W. BERRETON, of the Church of England Mission, returning.

AT Shanghai, November 8th, Rev. and Mrs. H. JENKINS, of the American Baptist Missionary Union, returning.

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